

Ideology and Political Activities of Dalit Organizations in Telangana State

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Summary

The Telangana state was to find out the political parties ideological nature of the Dalit activities are the major intercourse relationship in Dalit community, political activism conceptualization, their issues and challenges to solve the socio economic and political activities in the state most of the information collected from the respondents of the Dalit political activities and ideological responsibility of Dalit political factors. Dalit perception about the ideological legacy of Dr.B.R Ambedkar

Keywords: Ideology, socio-political, socio-economic, DICCI (Dalit Indian Chamber of Commerce and Industry) Dalit Entrepreneurship, Financial Support, Ideological Legacy

INTRODUCTION

Ideology

Ideology refers to a system of ideas, images and values regarding diverse social situations. Any ideology is an integral system of policy, programme and action that it combines certain ideals with practical programmes of action. According to Joseph Gus field, ideology consists of a set of ideas which specify discontents, prescribe solutions and justify change²⁰. It is the role of ideology to crystallize and intensify discontent which leads to protest action. Considering the role of ideology in relation to the prevailing social institutions, it may be classified into conservative or revolutionary, reactionary or progressive, reformist or radical etc. A vibrant ideology is closely linked with an efficient leadership and a stable organization. Ideology, organization and leadership are interrelated and their perceptions are complementary rather than conflicting ²¹. All social movements have an ideological component and the ideology of Dalit movements aimed at the emancipation of downtrodden castes, should be analysed within this conceptual background

The concept of ideology as formulated by Weber and Marx has been expanded the changes of society ideology is changing system of power politics. An idea can change the system of production and life style. Ideology can change the life style of people. Dalit ideology can change the bondage to freedom of employment while Dalits are most depressed caste. Dalit ideology can lead oppressed system in society the ideological era of Mahatma Jyothirao Phule, Dr. B.R Ambedkar, Periyar the ideological thinkers for the equality classless society in India. They were done the ideological activities against the bhramhana, Veda and discrimination Dalit ideology could build the social justice in the society. Dr. B.R Ambedkar social justice ideology was made a constitutional frame work for Dalits. Bhramhana evil system causes of Dalit depression and discrimination in the class society. When the social philosophers Dr. B.R Ambedkar efforts are made socio economic equality of caste system of society. The ideological movements for Dalits and literature by the sociological thinkers social reforms fought against Hindu caste system some of the Dalit ideological thinkers stated that the progressness of Dalit empowerment and economic opportunities.

Review of literature: Covering Different Facts and Periods of Dalit Movements and Dalit Politics Different Discrimination of Empowerment Some of The Authors Has Done Various Sections of Dalit Improvement and Socio Economic Development Factors Influencing.

Vijendra Kumar (2005) has advocated on the socio economic and educational aspects of Dalit women that the study have been emphasized Dalit women's place in family he secondary even if she earns she does not take any independent decisions . She has earns independent spends all the money for her family economic standards is below.

Prof. Amarthya Sen (2001) discussed that there are inequalities between men and women take very different forms indeed gender inequality is not one homogenous phenomenon.

Joseph Mathews Ideology protest and social mobility (1986) case study of MAHAR'S and PULAYAS is a comparative

study of two vibrant Dalit communities of the century the study periods and analysis of social mobility among them the explaining there sources of changes social reforms era action and protest sub stained with empirical facts.

Sri Vatsava Sri Vatsava (2010) studied the women different types of employment in different types of employment in rural sector.

M.S Michaels Dalits in modern India vision and value (1997) is collection of scholarly papers which explores the social economic political and cultural content of Dalit articulation and its relevance for the nation both today and future.

Dalit and State (2002) edited by Ghanshyam Shah examines and improvement question concerning Dalits in India after long years of independence the change have taken plus in the socio-economic status Dalits and the role the state has played in the process Dr.B.R. Ambedkar concept of social justice and the role of state economic and educational status of Dalits.

Gail Omvedit: Dalits and democratic revolution: Dr.B.R Ambedkar and Dalit movements in colonial India 1994 that the effort the history of Dalit movement from its very beginning 19th century to the demise of Dr.B.R Ambedkar 1956 the book analysis the ideology as well as the organizations of the movements in its interaction with the freedom struggle and labors. The study stated a critical analysis of Ambedkarism the dominant ideology of the Dalit movements in India

Ram (1988): has stated to measure middle class social changes in the scheduled castes. He attempted as measures which as socio economic conditions of dalits. Caste status ranking (CSR) Scale and social distance scale in correlation of social condition and income condition. The investigator discussed that the dominant system of social stratification in India. Has identified the caste ladder system of caste and class did not performed well. Most of the upward middle class individuals had clung to their Dalit identity that the reasons causes due to the very initiation process that enclosed Dalit consciousness and Dalit ideology in them.

Lal (1995): explained under the problems of reorganization of elites is not modern to social scientist today. The research conducted in this phenomenon, mostly been examined in western communities, following three approaches are has 1. Positional 2. redputational 3. Issue based participation approaches to the Dalit ideological reorganization of elites.

Sharma (1995): observes that there are two primary sources of mobilization for scheduled castes namely Welfare measures and certain Socio cultural movements.

Patvaardhan (1996): also informed that migration, education and white collar jobs particularly the outside village have been the main sources of social mobility with the scheduled castes. The challenges to the ideology of Varna and the bridges of a counter ideology is made possible only with the emergency of modern Dalit elite. Such as segregated from and longer depended on the sequence of conventional and its political economy. In other hand the ideology that is tradition. The product of these elite and as relevance largely with the social context.

Gail(1994): Dalits and democratic revolution, D.R. B.R. Ambedkar, that the study explaining the history of Dalit movement from its very initial stage in the 19th century, to the demise of D.R. B.R. Ambedkar in 1956 early independent period, anti caste activities had essence in most part of the country with Dalit movements play it component concentrate on various stages of Andhra, Mysore etc. the book giving importance about the ideology as the Dalit political movements and its freedom style and labours. The study has made a core theme of Ambedkarism a powerful ideology of the Dalit agitations in the country. The Dalit movements analyzing the role of Ambedkarism and the Dalit Leaders in Empowerment of Dalits.

Eleanor (1992): The study observed the role of leaders in empowerment of Dalits from untouchables to Dalits, the essay on Ambedkarism / movement.

Rosalind (1985): that the study examined caste, conflict and ideology. Mahatma Jyothirao Phule and low caste protest in 19th century in western India.

Lynches (1974): stated the politics of untouchability, social mobility and social change in city of India.

Latha (1991): Dalit panthers movement in Maharashtra the work of Murugkar is an explained the Dalit panther activities which the spontaneous actions in Maharashtra the year of 70s the deteriorating socio political conditions of Dalits in 70s era. This movements raised by some of the angry and audacious Dalit leaders is closely tagged with the Dalit literature movements and it's impossible to think with at any fear with others.

Msa Rao (1979): social movement and social transformation- a study of to backward classes movement in India, explaining through the ezlava agitation in Kerala and all India yadava movement, it reflecting that their two agitations have how bring their social transformation result of middle class structural change the reform on revolution and other the action is a brief sketch of the various stages of Dalit movements in Kerala. The study indicates the nature of the Dalit which starves to assert equality of opportunity and social justice for the weaker sections.

OBJECTIVES OF THE STUDY

1. To understand the socio-economic and political status of the Dalits in Telangana state.
2. To analyze the structure and activity of the Dalit organizations working for the upliftment of Dalit community.
3. To examine various political activities, agitations and movements led by the Dalit organizations for the rights and entitlements.
4. To understand how Dalit organizations promote entrepreneurship among Dalits as a solution to their socio economic problems.

HYPOTHESIS

1. Vision and mission of Dr.B.R Ambedkar is the basic foundation that motivate and shapes Dalit consciousness and ideology.
2. Political struggles of the Dalit organizations fetch the marginalized communities to avail the benefits through constitutional and welfare programmes and schemes.
3. Dalit Ideology Paves a way to resistance when right are violated and vouch and retain to struggles.
4. Dalit political activists are very active and emphasizing rights when it compares other organizations.
5. Significant relationship between industry and entrepreneur.
6. Education and awareness of the community and Dalit organizations.
7. Dalit organizations and its activities effect on socio-economic development.
8. Social justice for discrimination and legal actions.

Research Methodology: In order to present study the data required, for the primary data have been collected through personal interview and questionnaire mode. The secondary data are collected from various sources i.e. magazines, journals, books and various other publications. The methodology includes various statistical testing tools chi-square test, regression analysis, and arithmetical tools.

DATA ANALYSIS

The analysis of Dalit ideology and political activities of the Telangana state. The evaluation of Telangana Dalit activism. From the state the study had been analysing through the issues and challenges have considered. From the northern Telangana the ideological inferences were considered the analysis done based on the integration of ideology of Dalit activities collected from the selected villages (districts). Social status of the Dalit in Telangana state, the examination of Dalit social status is notable i.e. Dalits are discriminated by the forward political communities. That the majority of the dalits are not confident because their dependent socio political status. In that status reflected in the un identified discriminated social life. The study observed social life inclusive causes i.e. the constitutional rights were omitted by the ruling political parties and leaders. Dalit rights should be satisfy by the constitutional bodies i.e. parliament and state government. Dalits are not equal in socio cultural customs in Telangana state the Dalit ideology inferences equality and protection from the socio evil barriers.

The Dalit economy status in north Telangana districts, majority of the respondents are economically poor they are from the labours and working class people Dalit households are economically may not give adequate economic sources. Dalits are neglected by the schemes, financial supports and upliftment programmes. The socio economic factors are influenced by the ideological-political activities in Telangana state Dalit political participation denied, for their socio economic empowerment.

Dalit organizations in Telangana state some structural organizations in one of the organization for Dalit entrepreneurship in Telangana state the DICCI (Dalit Indian Chamber of Commerce and Industry) is supporting and monitoring organization for in the field of manufacturing ,construction, and service sectors are encouraging to start up entrepreneurship in Dalit community , in Telangana state the DICCI is the philosophical structural organization and Ambedkar ideology and concepts have in Dalit economic development perspective in Telangana the organization should bring all Dalit entrepreneurs under one umbrella the organization should have existing and new entrepreneurs resource centres in the state and to promoting financial support , to solve the socio economic problems among Dalit community the MRPS political activities categorization and anti categorization Mottos are each organizations activities through student supporting wings.

Findings: The ideological activities are identity existing among various Dalit political parties which is motivated to protect Dalit rights achievements for community goals. Dalit political parties and organizations neglecting the aims and objectives of not significant role.

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Citation: Dr. Raju Gadhepaka. *Ideology and Political Activities of Dalit Organizations in Telangana State. Int J Innov Stud Sociol Humanities. 2022; 7(1): 41-44. DOI: <https://doi.org/10.20431/2456-4931.0701004>.*

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