

Enduring Inequality and Oppression: The Plight of Dalits within Hinduism in India

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Abstract

The caste system is a significant threat to Indian citizens' liberties. It is possibly the world's oldest surviving social structure, created by the brahmins to retain their primacy. The classification of castes has been further divided into 4 varnas. The brahmins are at the top of the list, followed by the Kshatriyas, then the vaishyas, and finally the Shudras. A fifth category exists outside of the varna system, consisting of persons classified as "untouchables" or Dalits; they are frequently assigned chores that are too ritually filthy to justify inclusion inside the regular varna system. Their tasks and rank within the caste system aren't socially acknowledged.

Dalits have been also known as "untouchables" because they are viewed as filthy by the upper castes. If a member of the upper caste is touched by a Dalit or perhaps has their shadow crossed by a Dalit, they consider themselves unclean and must undergo a rigorous religious cleansing ritual. Baba Saheb Bhim Rao Ambedkar states, "You must make your own efforts to remove caste; if not in my method, then in yours. I am sorry, but I will not be with you. I've decided to change. But, even when I leave your fold, I will actively support your movement."

So, Through this paper everything will be analysed everything related to the community of Dalits. What are their sufferings? How are they treated by their own people? And what are the events that happened to them due to this cruel and inhuman behaviour? The paper is highlighting every single thing about Dalit's suffering.

Keywords: Dalit, Discrimination, Untouchables, out caste, broken people, injustice.

Who is a Dalit?

One of the main obstacles to Indian citizens' rights is the caste system. The brahmins created it to uphold their dominance and is arguably the oldest social structure still in existence. Four varnas comprise the further division of the caste system. Brahmins are at the top of the list, followed by Kshatriyas, vaishyas underneath them, and Shudras at the bottom.

Those classified as "untouchables" or Dalits make up a fifth category that is outside of the customary varna system. They are frequently given chores that are too ritually filthy to be included in the system. Both the jobs they do and their caste system standing are not accepted by society. Dalits, who are viewed as filthy by those in higher castes, are also referred to as "untouchables." Higher caste members consider themselves contaminated and undergo a laborious religious ritual to be purified if a Dalit touches them or even crosses their shadow. With an estimated 240 million Dalits, over 25% of India's population is comprised of this marginalized, oppressed, and socially mistreated community. Although members of the upper caste have long mistreated Dalits, Dalits and other backward caste members continue to face abuse

and exploitation at the hands of the upper classes, in addition to being denied access to basic opportunities. They are socially backward and impoverished. They frequently lack access to necessities including enough food, clean water, shelter, and clothes. In addition to this, they lack access to quality educational resources, which prevents them from finding suitable jobs like the general populace. They lack basic human values of living and are anchored even though they have similar rights and responsibilities.

The Indian government made an effort to give the Dalits of India access to education in an effort to either improve or overcome this situation. The biggest obstacle facing the Indian government has also been lessening the caste system's social repercussions, which are still deeply ingrained in Indian culture. There are a number of reasons why Dalits have low literacy rates, but one of the main ones is the caste system's historical past and how it influenced the lower castes' current social standing. "Broken people" and "oppressed" is how the Hindi word for dalits, the most disadvantaged caste of the country's Hindu caste hierarchy, is literally translated.

The Hindu hierarchical structure of classes known as the caste system has its origins in ancient India and dates back thousands of years. The Brahmins (priests), Ksyatriyas (warriors), Vaisyas (farmers), Shudras (laborers and artisans), and Dalits—who are seen so impure as to be outside the caste system—are the groups that make up the caste system, in decreasing order. In the past, caste—which is decided by birth—determined who one may marry and what kind of work one might do. The caste system's origins are hotly contested among academics.

The Vedas, which are the ancient religious writings that form the foundation of Hinduism, are where the concept of class distinctions in India originally surfaced. The Vedas state that from the physical structure of Purusha, or a primitive individual, a social order sprang at creation: Shudras from his feet, Vaisyas from his thighs, Brahmins from his head, and Ksyatriyas from his arms. Every component of Purusha's body stood for the elements required for a civilization to function. It is unknown how the more severe Indian caste system developed from the Vedic social order. Some academics think that in order to acquire dominance, Brahmins altered the Vedic writings. Some claim that the caste system was institutionalized by Aryan conquerors about 1500 B.C. in order to subjugate India's native inhabitants. In any case, the idea of untouchability surfaced at some time throughout the caste system's evolution. Dalits used to live a life of deprivation due to the caste system. For example, Dalits performed tasks that other members of Indian society deemed ritually polluting, like cleaning streets, cobbling (which is associated with degrading activities because it involves feet and leather), handling carcasses, and removing of human waste (which is also referred to as manual scavenging). Additionally, people from upper castes—particularly Brahmins—treated Dalits poorly. For instance, Brahmins were not allowed to consume food cooked by Dalits, consume from similar wells as Dalits, or take a bath if a Dalit's shadow fell onto them. Dalit women were frequently coerced into becoming upper caste men's sexual slaves. In addition to being made to march around villages in their underwear, Dalits who dared to challenge the caste system faced severe penalties such as beatings, rapes, torture, hanging, and burning.

Many of India's 160 million Dalits, also known as "Untouchables," continue to face severe caste prejudice while living in a nation whose long history of civil rights activism has served as an inspiration to liberation movements worldwide. Dalits are frequently forced to attend segregated religious services, eat and drink through separate glasses in restaurants, walk kilometers to get water, and labor in appalling conditions in addition to becoming the focus of sexual and physical assault. Even after the devastating earthquake in the western part of India, local authorities shifted donations from Dalits to members of upper castes by dividing recipients into caste categories. Despite the fact that caste prejudice is heavily protected by Indian

law, the government continually disregards its international and national commitments to protect Dalit rights.

Hinduism and the Evil of Untouchability:

It goes without saying that a sizable portion of humanity referred to as untouchables have been dehumanized by untouchability, a particularly poisonous notion of evil in Hindu society. The stigma associated with untouchability causes severe hardships for its victims, such as harsh servitude, severe literacy problems, extreme poverty, a lower social position, and ominous disdain. It even severely hindered the country's progress. As a result, many socially conscious people in the past, including saints, social reformers, and political figures, had fiercely condemned it. Ultimately, on January 26, 1950, the Indian constitution was ratified, eliminating it. It was widely noted that the caste system's corollary, untouchability, is not an autonomous institution in and of itself. Dr. BR Ambedkar asserts that "the idea of pollution" is in no way a caste-specific trait. It is a specific instance of the widespread belief in purity and typically has its roots in priestly ceremonialism. As such, its essential link to caste can be entirely disregarded without impairing caste's ability to function. While the Vedas, the Manusmriti, and other holy texts form the basis of the caste system, the practice of untouchability stems from traditional disdain for Buddhism and the practice of eating beef by those who are considered untouchables (infra). Untouchability is a regulation of "external" behavior associated with the referred to as lower caste, although the caste system mandates some standards of "interior behavior as distinct group within it among other castes. While "untouchability" separates Hindu society into "touchable" and "untouchables," the caste system initially splits Hindu society into several Varnas and then into thousands of castes and divisions.

On the other hand, the caste system has solidified the concept of untouchability by enforcing a number of limitations and impairments under the false presumption that the so-called higher caste is purer than the lower caste, and vice versa. The strong system of castes in India is still firmly in place, leading to the social and economic enslavement of the Dalits. The Dalits, also known to be called untouchables as or scheduled caste, have been denied education constantly since the 1850s. This decade coincided with Britain's established control over India, suggesting that much of the advancements in Dalit education came from external sources rather than the national government. For minority groups who were still subjected to physical and psychological harassment, the incentives to pursue training were negligible due to persistently accepted norms and behavior. Increased efforts to end caste discrimination and improve the attractiveness and accessibility of education have been partially blamed for the sluggish progress of Dalit education.

Upon gaining independence from British rule in 1948, the Indian government assumed full responsibility for achieving socioeconomic equality. Although there are some benefits to social programs and governmental initiatives aimed at increasing the rates of essential training, the proportion of educated Dalit people in the country is still lower than that of the majority of the population. In Indian society, there are still issues with social programs, oppression, and animosity that impede the expansion of education. Furthermore, the dalit community is still mistreated, abused, and used by the higher caste population in the 21st century in addition to being denied access to education.

Historical Background of Dalits as per Hinduism

The Indian caste system is divided into four separate varnas. The brahmins are at the head of the list, followed by the Kshatriyas, the vaishyas below them, and the shudras at the bottom. Those classified as

"untouchables" or Dalits make up a fifth category that is outside of the customary varna system. They are frequently given chores that are too ritually filthy to be included in the system. Apart from brahmins and Kshatriyas, individuals of all the varnas were prohibited equal access to education, and women representing each caste were not given the chance to pursue an education. Even in the 21st century, Dalits along with other backward castes continue to confront numerous obstacles despite the Indian government having enacted numerous laws to improve their dismal socioeconomic circumstances.

The caste system's beginnings in Hinduism are the source of Dalit oppression. The caste and Jati systems were in place during the Indus Valley Civilization as well. This civilization existed between 3300 and 1700 BCE. According to S.C. Malik, during this time, Indian society may have "caste-class patterns" and "perpetuation of social status by birth." According to Romila Thaper, the tribes of the Indus Valley Civilization themselves gave rise to the jatis. Indus Valley Civilization had a caste system. There were two varnas: dasa varna and Arya varna, from the Rigvedic period (1500–1200 BCE). Dasa varna denoted competing tribes, while Arya varna meant the Vedic tribes. By the conclusion of the Atharvaveda era, the class had a new differentiation. The Shudras, who are slaves, were the new name given to the dasas. It was thought that the Kshatriyas and Brahmins belonged to a new class of varnas. Through rituals, the Kshatriyas and Brahmins distinguished themselves from the Shudras and Vaishyas. It was believed that the Shudras could be "beaten at will." It was believed that the Vaishyas were "oppressed at will." The majority of Buddhist scriptures saw Kshatriyas and Brahmins as jatis rather than as social classes. These jatis were regarded as having a high social standing. The low-ranking jatis, known as chandala, worked as sweepers, chariot manufacturers, hunters, and bamboo artisans, among other jobs. High kula workers were engaged in higher-ranking professions like writing and accounting, computer work, livestock rearing, trading, and agriculture. The low kulas' inhabitants worked at jobs like basket weaving and sweeping. To work the land, the gahapatis used slaves and paid laborers. The gahapatis became the State's primary taxpayers. The lower castes had to perform the service for the Brahmins. Following India's independence from the British, reservations were made, particularly for SCs and STs, with regard to employment.

An Act that forbade discrimination and incited violence aimed at SCs and STs was passed in 1989 in an effort to strengthen the SCs & STs Tribes. The law regarded it abhorrent to force members of lower social groups to eat or drink unclean things, dump excreta, subject them to sexual abuse, or subject them to humiliation. The hierarchy of castes in India is based on two ideas: varna and jati. The changes brought about by the end of Mughal authority and the beginning of British control in India led to the evolution of the caste system. The British incorporated the Indian caste system into their governmental structure between 1860 and 1920. Only Christians were taken into consideration when the British assigned the administrative positions including top appointments. Indians felt resentful about this in the 1920s. Following the 1920s, British policy limited government employment to members of the disadvantaged castes. A legislation based on negative discrimination outlawed the caste system in 1948. This was also incorporated into the 1950 Indian Constitution. There are approximately 3000 castes and 25,000 sub-castes throughout India. Following India's 1947 declaration of independence, the country's government implemented a number of initiatives aimed at elevating the underprivileged. These laws established a cap on the number of members of the lower classes who might work for the government and pursue higher education. The caste system is the primary characteristic of the Hindu clan, as acknowledged by all social scientists. For many years, the caste system has served as the foundation for Indian society. The caste system has been the primary social organization from ancient times. Currently, the caste structure is seen as inherited, with members acquiring it by birth; it is also seen as endogamous, with members marrying

members of their own circle; all members work in the same field; members refrain from eating with members of other castes, and some even avoid social interactions with those from other castes. The caste system is regulated by a governing committee or council, which imposes norms by expulsion and fines. The Manusmriti, a revered Hindu scripture from the 2nd century BCE, contains the theory of caste. "Untouchable" exiled people were excluded from the religious and social life of the society and limited to lowly occupations that were deemed to be polluting, such as leatherworking and slaughtering animals. The Dalits were viewed as stereotypical individuals who worked in low-paying jobs. Two distinct strategies for improving the lot of the people who are today known as Dalits evolved during the Indian independence movement. Leading the first, Mahatma Gandhi promoted the progress of Disadvantaged people, or Harijans as he preferred to refer to them, retaining parts of the ancient caste system but doing away with the humiliating label and visible manifestations of "untouchability." Dr. Ambedkar, an attorney and self-described "untouchable," spearheaded the alternative strategy, contending that "untouchability" had to be eliminated by overthrowing the caste system. Ambedkar rose to prominence as the principal representative of the "untouchables," who sought distinct constitutional recognition and legal protection on par with that granted to Christians, Muslims, and Sikhs. Gandhi, nonetheless objected to this, and Ambedkar ultimately abandoned the proposal. He became a Buddhist in 1956 after opposing Hindu values, and many others converted to Buddhism after him.

The Indian Constitution outlawed "untouchability" in law upon independence. Dalit politics today mostly revolve around ensuring that the advantages of positive action—such as job opportunities, schooling, and electoral representation—that they are entitled to within the Constitution are fairly distributed. Nevertheless, while being drawn from the Constitution, the Protection of Civil Rights Act 1955/1976 and the Scheduled Caste and Scheduled Tribes (Prevention of Atrocities) Act 1989 continue to be mostly ineffective in practice. This is due to a number of factors, such as a shortage of political determination on the part of both the federal and state governments, the indifference of upper-class and caste bureaucrats to promoting social equality, the failure of broad-based rights organizations to oversee the implementation process, and the Scheduled Caste/Scheduled Tribe Commission's (Mandal Commission) lack of statutory authority to prosecute those who commit crimes toward Dalits. When it comes to Dalits, affirmative action policies aim to improve their economic standing rather than free them away from the humiliating consequences of caste and "untouchability." Poverty as caste are closely related and the primary cause of the socioeconomic situation facing the Dalits.

The early aftermath of the tsunami that struck on December 26, 2004, provides a striking illustration of the social marginalization that Dalits continue to experience even in the aftermath of major natural disasters. The Dalits of Tamil Nadu, a state in southern India, suffered greatly as a result of the tsunami. An estimated 650,000 people were displaced and well over 10,000 people killed. The Dalits of Tamil Nadu were subjected to the worst kinds of prejudice and humiliation following the tsunami. During this period of natural disaster, the Hindu upper-caste ideology of "untouchability" prevented Dalits from using (and in some cases, even accessing) temporary aid camps. The meagre shelter offered to the Dalits was situated in close proximity to sites considered less acceptable, such as cemeteries or waste dumps with inadequate sanitation or other amenities. There was no consistent water supply in these shelters. Large transportable water tanks were supplied by a number of foreign organizations following the tsunami for use by all individuals impacted by the disaster. Upper-caste Hindus on multiple occasions blocked Dalits from using these taps out of concern that Dalits would "pollute" the water resource.

Despite the reservations system that is in place at both the federal and state levels, Dalits are still not able to gain traction in politics. This has primarily been caused by mainstream political groups, who are typically headed by upper-caste men, coopting the Dalit agenda and ignoring the principal demands of the Dalits. Dalits now have a means of introducing Dalit issues into the larger political sphere for the first time because to the growth of the Bahujan Samaj Party (BSP). There is optimism that the upper-caste dominance of Indian elections might finally be about to end due to the party's performance, particularly in the northern regions.

Exploitation of Dalit community

As a result, Dalits are now the underprivileged working class in cities dealing with new kinds of caste violence, earning pitiful pay and little respect for their menial labor. The most common and inhumane type of violence against castes that has frequently become accepted in higher caste urban settings is manual scavenging. Even though they are still the main benefactors of modernity, members of the upper caste who have relocated to urban areas have maintained their ideas about the caste system. They establish a mostly hidden caste system. Globalization-induced urbanization in India has resulted in the emergence of new metropolitan areas with concentrated caste authority, which has benefited the upper castes because of their access to customary capital and exploiting social structure.

Uttar Pradesh (15,368), Rajasthan (8,952), Madhya Pradesh (7,733), Bihar (6,509), Odisha (2,902), Maharashtra (2,743), Andhra Pradesh (2,315), and Karnataka (1,977) are the eight states with the largest number of reported atrocities against Dalits. This suggests that crimes against Dalits persist regardless of the ruling political party. Despite their lofty claims of social justice, the Bharatiya Janata Party (BJP) in Uttar Pradesh, the Congress in Rajasthan previously, and the Rashtriya Janata Dal-Janata Dal Unified alliance in Bihar were unable to stop the rising violence against Dalits. The conclusion to be made from this is that, despite what is commonly believed, the problems faced by Dalits cannot be solved solely by electoral or political means. The problems facing Dalits are far more pervasive and ingrained in the social, cultural, economic, and structural spheres.

The causes are multifarious

Initially the system of caste and Brahmanical order that shapes society breeds superiority and gives upper castes the psychological right to dictate how Dalits live their lives. The idea of caste pride and superiority has been produced structurally, methodically, and continuously; it also frequently degenerates into violence.

Second, gender and caste inequalities are entwined with feudal dynamics throughout India, resulting in a power system centred on land ownership and a conducive atmosphere for assault upon Dalits, particularly in rural regions. While the top and middle castes own enormous expanses of land as a major source of income and a symbol of their caste-class influence, the majority of Dalits are landless laborers.

Human Rights abuse of the Dalits

Any member of the many different social groupings who were traditionally excluded in Hindu society because of their caste is referred to as a "dalit." Although those who belong to Scheduled Castes frequently prefer the word Dalit, the most prevalent term at present in India for individuals in these groups is the official label Scheduled Caste. Both India's 1949 constitution and Pakistan's 1953 constitution declared the usage of the term "untouchable" and the associated societal restrictions to be illegal. Many groups that

were left out of the rigid social system imposed by caste ideology believers are categorized as Scheduled Castes. A unifying Dalit self-identity that represented their common past and lived experience of being excluded from caste society was adopted by certain members of these communities in the 20th century. One of the main leaders of the struggle for Dalit awareness and empowerment was Bhimrao Ramji Ambedkar. He frequently disputed Mahatma Gandhi's assertion that, during India's freedom movement, he spoke for Dalits. Serving as the country's law minister from 1947 to 1951 and the primary drafter of the constitution (issued on January 26, 1950), he additionally contributed significantly to the development of India's post-independence governmental framework.

By formally designating the Dalits' social groupings as Scheduled Castes, the Indian constitution acknowledged the plight of these people, who numbered about 170 million at the beginning of the twenty-first century. In addition to outlawing untouchability, the constitution gives certain communities particular advantages in the workplace and in schools, as well as extra participation in the Indian parliament. To aid in these endeavors, the Untouchability (Offenses) Act (1955) imposes penalties for depriving an individual of numerous religious, professional, and social rights on the pretext that they belong to a Scheduled Caste. The historic divisions among caste groups still exist in some parts of Indian culture in spite of these efforts, which makes the complete emancipation of these communities a long process. As president of the country from 1997 to 2002, Kocheril Raman Narayanan was the first person from the Scheduled Caste to hold a prominent position in the nation. As president from 2017 to 22, Ram Nath Kovind is the second member of a Scheduled Caste.

Statistics provided during the International Dalit Conference, which was held in Vancouver, Canada, from May 16–18, show that over 90% of all poor Indians and 95% of all illiterate Indians are Dalits. The Untouchables in India are forced to work in the lowest jobs and always fear being humiliated in public, paraded in their underwear, beaten, and sexually assaulted without consequence by upper-caste Hindus who want to maintain their status. Entirely strolling through a neighborhood inhabited by upper caste people is a capital offense. According to data gathered by India's National Crime Records Bureau, 25,455 offenses against Dalits were committed in 2000—the most recent year for which statistics are available. Two Dalits are beaten every hour, two Dalits are killed, 3 Dalit women are sexually assaulted and two Dalit houses are set on fire every day.

Nobody thinks that these figures accurately reflect the actual number of crimes against Dalits. Due to the caste system's religious foundations and the support it receives from the police, village municipalities, and government officials, many crimes remain unreported for fear of retaliation, police intimidation, the inability to pay bribes that the police demand, or the straightforward understanding that the police will take no action. Large-scale atrocities by the police have occurred, including beatings while in prison, raids, and their refusal to press charges against offenders or look into alleged crimes, all while working in tandem with higher castes. In the same year, 68,160 accusations were made regarding the police for a variety of offenses, including failure to file a complaint, murder, torture, and involvement in atrocities. Twenty-six police officers were found guilty in court, but sixty-two percent of the allegations were dropped for lack of evidence.

The Prevention of Atrocities Act, which was enacted by the government in 1989, was a response to the widespread prejudice against Dalits even after untouchability was outlawed legally in 1950 when India established its constitution. In particular, the act outlawed forcing people to consume excrement, removing their property, contaminating their water supply, preventing them from exercising the right to cast a vote, and setting fire to their homes.

Since then, there has been an increase in violence, mostly due to the Dalits' indigenous human rights campaign demanding their rights and opposing the untouchability laws.

Crime against Dalit Women

In retaliation for the men in their families or family who are believed to have committed an offense or crimes against anyone who is of the higher caste, Dalit women are frequently raped or physically assaulted. In order for the authorities to capture their family members, they are also violently abused while in their care.

A dalit lady, forty-two, was allegedly gang-raped by upper caste members in 1999, and after she & her family were taken into captivity, she was burned alive. The reason the family was punishing them was because one of her sons had run off with that higher-caste family's daughter. The upper caste family had sway over the local police authority, so even though they were aware of the situation, they did nothing to stop it.

According to a 2001 report published by Amnesty International, there are a lot of sexual attacks on Dalit women, most of which are carried out by police, landowners, and upper-caste villagers. According to the survey, only roughly 5% of incidents are reported, and police officers frequently rule out more than 30% of rape reports as untrue. The article went on to say that the police regularly intimidated witnesses, beat up the victim's husband, and sought bribes. These crimes of sexual assault by members of the elite caste on Dalits often go unpunished.

Such acts of abuse committed against the dalit minority also affect young girls. Through a Hindu ritual known as "devadasi," countless dalit girls are pushed into prostitution even before children reach puberty. The girls are compelled to have intercourse with upper caste members and ultimately sell out to a metropolitan brothel when they reach adulthood. They are wedded to a goddess at a temple and have an obligation to serve the god.

The National Crime Records Bureau (NCRB) has released statistics showing a startling 45 percent increase in recorded rape crimes against Dalit women between 2015 and 2020. Additionally, statistics shows that there are a startling ten reported cases of rape with Dalit women and girls per day in India. Thus, notwithstanding the protections afforded by the constitution, pervasive violence and prejudice nevertheless exist. The media frequently reports on violent incidents, which is indicative of this.

The fact that Human Rights Watch claims that these cases represent a small portion of actual incidents is even more concerning. Dalit women suffer more than others. As a kind of retaliation against male family members who are believed to have performed an act deserving of upper-caste retribution, they are regularly raped or beaten. If they've got male family members who are evading law enforcement, they could also be arrested.

Baghpat, Uttar Pradesh

An 18-year-old Dalit woman was the victim of a horrible act of brutality in the Baghpat district of Uttar Pradesh, as to the Indian Express. The Indian Express reported that the woman had been demonstrating against sexual harassment she had experienced. But earlier this month, the proprietor of the oil mill where she would be employed came to her and two other individuals, and shoved her into a cauldron of boiling hot oil. Her injuries required immediate transport to a hospital in New Delhi due of their severity. Three suspects have been taken into custody by the police thus far, and they are being charged under various parts of the Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act as well as Indian Penal

Code section 307 (attempt to murder). According to an Indian Express story, the lawsuit was brought in response to an official complaint that the woman's brother had made.

Chennai, Tamil Nadu

An 18-year-old Dalit domestic servant in Chennai, Tamil Nadu, has come out with claims that he was abused, assaulted, and tortured by Antho Mathivanan, the son of DMK MLA I Karunanithi. The woman has filed a complaint, describing the torture and abuse she allegedly endured, with the Tamil Nadu Director General of Police. In retaliation, the son and daughter-in-law of the DMK MLA have been targeted by Chennai police under the Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act. The survivor also disclosed that she was only given ₹5000 per month, even though she had been promised a salary of ₹16,000. She used to be a NEET candidate, but she had to work because of her financial situation.

Patna, Bihar

Two Mahadalit young girls were abducted and brutally raped in the Hinduni Badhar area of Patna, Bihar, according to India Today. While the other victim is battling for her survival at AIIMS in Patna, one victim passed away from her terrible injuries.

The family claim that although the girls had gone out one day as normal to gather cow dung cakes for fire, they never came home. According to the relatives of one of the victims, the Phulwari Sharif police were notified the day after one of both missing children's bodies was found by neighbors. Sub-divisional inspector Vikram Sihag reportedly said, "Two minors disappeared on Monday." One of the missing girls were discovered dead, according to information that the Phulwari Sharif police station got early on Tuesday morning.

Bettiah, Bihar

The Mooknayak claims that two Dalit women in the Gopalganj neighborhood of Bihar were attacked for attempting to obtain water to drink from a manual pump that was located on the grounds of a nearby temple. And then they were attacked and called degrading names based on their caste. The Mooknayak revealed the occurrence, which happened on January 2 in the village of Dukhi Chhapar. According to the report, one morning while Kishanavati Devi and Sugandhi Devi were on their way to a relative's residence, there was a need for water. Then, in search of water, the two women entered the Bhaisahwa shrine. However, Kariman Yadav, the temple's caretaker, insulted the two of them and stopped them. Both victims have submitted a complaint at the nearest police station under the SC/ST crime to respond to this crime.

The Hathras Kand

The victim with her mother left for work in the agricultural area of the village of Boolgarhi on September 14. When the victim's mother heard her daughter crying from 100 meters away while she was at work, she hurried over to see that her daughter had been sliced tongue-less and covered in blood. After making a police report at the closest station, they transported the victim into the hospital. A few days later, the accused names were referenced in the victim's recorded statement. The district magistrate noted the victim's declaration of death on September 22. The victim finally passed away on September 29 due to her injuries. The victim's family was only allowed to see their loved one once before the authorities forcibly cremated him the next day, in flagrant violation of their right to a humane death.

Serious atrocities against Dalits are committed on a regular basis, however in many of these cases, the vic-

tims are denied justice while the perpetrators escape punishment. Since most cases go unreported by the media, most people are ignorant of the prevalence of caste-based discrimination and the fact that certain hate crimes are motivated by the deeply ingrained concept of caste in Indian society. The nineteen-year-old girl's case of rape and murder reveals the extent to which the Indian judicial and legal system must go to safeguard the rights of women from lower castes.

Other Events of Dalit Discrimination

In India, over 160 million individuals are regarded as "untouchables." Even in the twenty-first century, those who are considered "untouchables" are assigned to the lowest positions and always dread being humiliated, physically assaulted, or even sexually raped by upper caste members who have the right to do so in order to maintain their status. For the dalit community, even strolling through a "upper-caste neighborhood" is a capital offense. Statistics provided at the International Dalit Conference, which was held in Vancouver, Canada, from May 16–18, show that over 90% of all poor Indians and 95% of all illiterate Indians are Dalits.

According to data gathered by the National Crime Record Bureau of India, there were 25,455 crimes against Dalits in 2000. This means that two Dalits are assaulted every hour, three Dalit women suffer sexual assault every day, two Dalits were murdered, and two Dalit homes are set on fire. Because of concerns about retaliation, police notification, incapacity to pay bribes requested by the police, and other factors, the majority of crimes against dalits remain unreported. Over 68,160 complaints were made against the police in the same year for a variety of offenses, including murder, torture, and cooperation involving atrocities and failing to make a complaint. Twenty-six police officers were found guilty in court, but sixty-two of the the allegations were dropped for lack of evidence. The human rights movements of the dalit community emerged as a result of their harsh exploitation and rights violations.

Karnataka: Dalit minor allegedly gang-raped multiple times

Five guys are accused of raping a little Dalit girl in Karnataka. Four people, one of whom is underage, are accused of raping a 13-year-old Dalit girl inside a coffee estate in the Karnataka region known as Hassan by a gang. When a six-month pregnant girl was brought to a hospital and the little child's sexual assault was found, the authorities were notified.

Five persons have been accused in connection with the case, and four men including the minor have been detained by police. The girl's parents are laborers in the town where the crime took place, according to the police. Police reported that the girl had been raped multiple times by multiple people, and that information had been shared with female inspectors, counselors, and child development protection officials.

Rajasthan: Dalit women from Alwar gets beaten

Three women and a Dalit family of 6 were attacked in Rajasthan's Alwar district's Ukeri hamlet. The family were assaulted on suspicion of damaging and arsoning the Gorakhnath temple belonging to the Nath sect. Along with attacking the family, the accused also reduced the victim's family's cow feed to ashes. The attorney for the victim family went on to say that the women in the family were physically attacked and beat with rods and sticks. In addition, it is claimed that the defendant recorded the beating and posted it to social media.

Not even after reporting this to police that they did anything about it. The Raini police station is allegedly plotting with the accused, according to the victim's family.

Uttar Pradesh: Young dalit got hit in a wedding

It is said that a Dalit teenager, eighteen, was severely beaten and mistreated because he touched the food at a wedding reception. The event happened at Wazirganj. Renu, an inhabitant of Naubasta village, stated that her 18-year-old younger brother Lalla had left to attend the wedding in the hamlet, with a feast planned at Sandeep Pandey's residence. Lalla was thrashed and mistreated by Sandeep and the other brothers as soon as he took a plate for himself. Lalla's older brother Satyapal was beaten and his motorcycle was wrecked as he attempted to save him. According to the police, a report has been filed under the SC/ST (Prevention of Atrocities) Act, and an investigation is currently in progress.

Tamil Nadu: The school principal made students clean the toilet.

It is stated that six Dalit fourth-graders in a government primary school were made to use bleaching powder to clean the water tank and toilet. The headmistress of the state's school in Perundurai, Tamil Nadu, was suspended following the discovery of the horrifying case.

Once one of the school's victims was sent to the government hospital in Perundurai due to a dengue infection, the incidence came to light. In accordance with the Juvenile Justice Act and the SC/ST (Prevention of Atrocities) Act, the police opened a case. The results of the investigation showed that the six pupils were instructed to wash the two restrooms—one used by the teachers and the other by the students. The headmistress had been scheduled to appear before the Department of Education, but she had escaped.

Karnataka: By using cow urine the tank was cleaned after it was touched by the dalit woman

In Heggotara Village, Chamarajanagar District, Karnataka, a Dalit woman drank water from a tank and then used gomutra, or cow urine, to "clean" it following some people from the "upper caste" had drained it dry. The incident happened during a wedding that was attended by the bride's relatives from HD Kote taluk's Sargur. One woman sipped water from the water reservoir as they were making their way to the bus station following the ritual. When a guy noticed this, he alerted the other villagers, who collectively chastised the woman for contaminating the water that was in the tank.

Following the woman's departure from the hamlet, the people of Lingayat Beedhi turned on the tank's taps, let all of the water out, and used gomutra to clean it. The district's tehsildar made an effort to locate the assaulted woman in order to get her statement and lodge a report. Community members have already filed a complaint at the rural police station in Chamarajanagara.

Karnataka: Workers from dalit community got beaten and dalit woman suffered a baby loss

In the Chikkamagaluru district of Karnataka, Jagadeesha Gowda and his son were charged with abusing 16 members of the Dalit caste and holding them captive for several days on their coffee plantation. The accused allegedly grabbed the employees' phones and chastised them for failing to return some money a week before the formal complaint was filed. Arpitha, one of the sixteen forced laborers, miscarried her child following an alleged attack by Gowda. After that, a complaint she had submitted was the basis for the registration of a case. A criminal case under the SC/ST Act, 2015 and certain sections of the IPC has been filed against Gowda and his child Tilak. The father and son team has been stealing.

Uttar Pradesh: School teacher humiliated the minor boy due to him being dalit

On September 7, a young Dalit kid named Nikhit Dohre was attacked by the social science schoolteacher

Ashwini Singh in the Auraiya region of Uttar Pradesh. The reason given for the attack was that Nikhit had supposedly spelt a word wrong during an exam. According to the victim's father, Singh, who was supposedly from a "upper caste," gave the young boy a severe beating with clubs and rods and even stomped him till he passed out.

He added that the teacher stopped answering their calls after initially giving the boy's treatment Rs 10,000 and subsequently Rs 30,000. The boy's father said that he was subjected to casteist insults and abuse when he questioned the teacher. The 15-year-old child passed away on Saturday, September 24, nineteen days after the attack. His body was given to his distraught family on Monday, September 26, following the attack. Sections of the SC/ST Act are mentioned by the police in the formal complaint they filed against the offender. According to news sources, Ashwini Singh, the teacher, has absconded and is currently on the run.

Lakhimpur Kheri: Bodies of two sisters who were Dalits found hanging from the tree

In the Lakhimpur area of Uttar Pradesh, the remains of two sisters who belonged to a Scheduled Caste found hung from a tree. The victims' postmortem report attests to the fact that the accused males sexually assaulted and strangled them to death before hanging them from a tree. The females, who were 14 and 17, were minors. Just three hours beforehand the kids' bodies were found, the girls' family claimed that they had been kidnapped. In the aforementioned case, the police detained six persons.

Uttar Pradesh: School principal accused of burning girl student's hand

A Dalit girl child in class two was allegedly thrown a hot meal by the principal of the school in Barabanki, in the Tikaitnagar hamlet of Icholi. Adarsh Singh, the Barabanki district magistrate, has now mandated an investigation. A Fundamental Shiksha Adhikari (BSA) named Santosh Pandey is in charge of the investigation into the burning girl, who is not only a Dalit but also has a disability. According to reports, the incident happened on August 29. Her mother's complaint led to the incident's discovery on September 3.

Uttar Pradesh: Boy suffered injuries due to beaten up by the principal on touching his vehicle

In a pre-secondary school in Balia, the headmaster physically assaulted an 11-year-old Dalit child for touching his bike. The incident happened at the school in the Ranaupur neighborhood of the Nagra region of Balia during recess. When the sixth-grade youngster put his hand onto the bike, the headmaster began slapping him and hauling him into his office. However, the headmaster dressed the boy's wounds with ointment before letting him go. The youngster displayed his father's injuries when he arrived at his Kauwapar, Bhimapur, home. The next day, the principal was suspended due to angry protests from the townspeople. Maniram Singh, the basic education officer, stated that a team had conducted an investigation and a report was pending.

Uttar Pradesh: School teacher belonging from dalit caste suffered discrimination through the upper caste teachers

Abhay Kumar Kori, a Dalit instructor teaching Sanskrit at City Inter College, a government intercollege in the Barabanki district of Uttar Pradesh, claims that the principal and other faculty members have discriminated against him. The Dalit instructor has claimed that the school's kshatriya caste teachers have organized into their own group and have been making disparaging statements about him on a regular basis.

According to what he said, his principal and coworkers didn't like his braid or his yellow kurta and dhoti. In addition, he was directed to sit on the floor rather than a chair. He added that he was beaten in front of the pupils by five instructors, the most of whom were belonging to the Kshatriya community, after they stole books from his hand. After that, the harassed teacher filed a complaint with the district officials.

Rising Violence against Dalits in Modi's India

Gujarat, the 14th largest populated state of the Dalit community, contains only 2.3% of the country's 200 million Dalits, yet also ranks highly when it comes to crimes against them, with over 1,000 incidences of "crimes" involving Dalits reported to the outside world in 2015. In Gujarat, 536 Dalits were killed and 750 Dalit women were sexually assaulted between 1990 and 2015. The incarceration rate is appalling: according to one study, external suspects are freed in 95 out of 100 cases. Since 1981, eleven districts have been formally classified as "crimes prone" for Dalits.

Dalits are demonstrating. According to Dalit rights campaigner Martin Macwan, "They are interrogating village council heads, petitioning authorities, submitting applications for the right to information, and asking questions." "The violence is still happening, and upper castes are becoming uneasy. His organization, Navsarjan Trust, conducted a four-year investigation that was released in 2010 and documented 98 instances of untouchability in almost 1,600 Gujarati villages.

The majority of the results were shocking, for instance: 54% of government-run schools established a separate line for Dalit students to have lunch at noon; over ninety percent of the villages forbade Dalits from entering temples;

Dalit members of village councils were seated apart and provided segregated tea cups or glasses in 64% of the cases. Dalits lacked access to cemeteries in 96% of localities.

However, Mr. Shah claims that extreme Hindu groups' vociferous campaign of "telling people whether to eat, drink, dress, and monitor their behavior" is the source of the latest violence against the Dalits. The self-described "cow protection" vigilantes, according to critics, are operating extortion rackets and acting erratically while Prime Minister Modi remains curiously silent.

Given that another third of Dalit electorate have recently supported the Congress party, the BJP may not be negatively impacted by the unrest in Gujarat in the polls. However, psychologist Sanjay Kumar notes that it could harm the party's chances of winning elections in Punjab and Uttar Pradesh, two other states with sizable Dalit populations that have early elections in 2019.

Fighting over property, salaries, water, and housing, and the untouchability policy was the only reason why Dalits and higher castes used to clash. In Gujarat, one of India's wealthiest states and home to Prime Minister Narendra Modi's BJP for over ten years, events have just taken a new, cunning turn.

In a video which went viral, ardent "cow protection" vigilantes are shown beating four Dalit males. Their transgression was carrying out the caste-man's duty of skinning a deceased animal. (Since cows are revered by many Hindus, it is illegal to butcher them in numerous Indian states. Muslims were accused of consuming or smuggling beef in incidents that have occurred all over India.) The parliament in Delhi was in disarray as irate Dalits staged protests. Since the tragedy, some thirty Dalits, notably women, have attempted suicide. One of them passed away externally. Thousands of locals made the commitment to abstain from performing some of their customary duties, such as cleaning sewers by hand and disposing of dead animals.

But in Gujarat, the hometown of great Indian great Mahatma Gandhi, who spent his whole life fighting against untouchability, crimes against Dalits seem nothing new.

However, according to social analyst Ghanshyam Shah Points out, Gandhi was powerless to stop Dalit pupils from being admitted into schools established in Gujarat by groups dedicated to his principles. In the 1980s, the state witnessed some of the first upper-caste protests against Dalit affirmative action.

A Look Back to the Ordeals Experienced by Dalits

The Indian Dalit man killed for eating in front of upper-caste men

A 21-year-old Dalit inhabitant named Jitendra is said to have been severely beaten by an assortment of upper-caste males in April 2019 to the point that he passed away nine days later. His alleged offense during the wedding was to eat in front of them while seated on a chair. There will be no trace of what took place to Jitendra on April 26 among the hundreds of people who joined the wedding celebration of a young Dalit guy. They will only acknowledge that they were in the big field where the wedding celebration was being held out of fear of criticism. The events have only been made public by the police.

Since many people in distant areas avoid eating food provided by Dalits, who are at the bottom of the strict Hindu caste order, the wedding feast was prepared by upper-caste inhabitants.

Fight emerged at the dinner table. Who was seated on the chair caused a stir, according to police officer Ashok Kumar.

A law intended to protect historically marginalized communities, the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities Act), has been informed of the incident.

Dalit Man Killed for owning a Horse

A young peasant who belonged to the Dalit community, the lowest caste in India, was killed by beatings, presumably because he owned and rode a horse. Three upper-caste men have been detained for questioning, according to the Gujarat state police. According to the victim's father, his son had been told not to get on the horse because it was a luxury reserved for the upper caste. In certain parts of India, possessing a horse is considered a sign of riches and status. Additional potential reasons have not been ruled out, according to a senior police officer.

Late on Thursday, the body of Pradeep Rathod, 21, was discovered in a blood pool close to Timbi village in the state of Gujarat. According to his father, a dead horse was also discovered close by. His father claimed in a police report that he had bought his son a horse because the boy had a strong affection for them. The father reportedly said, "My son's affection for horse led to his killing," as witnessed by the AFP news agency.

"We were told not to ride a horse in the town by someone from the most powerful Kshatriya [warrior] group about a week ago when I was on the horse with my son. He claimed that only Kshatriyas were allowed to ride horses and that members of the Dalit community were not allowed to do so. In addition, the lawsuit stated that he had threatened to murder us if we didn't sell the horse.

Dalit Man Killed for Watching Hindu Celebration

In Gujarat, a state in western India, a Dalit (formerly untouchable) man was allegedly killed by beating after witnessing people dancing during the Hindu holiday of Dussehra. Police informed BBC Gujarati that eight guys had been taken into custody for assaulting the 21-year-old on Sunday. Last week, some Dalits in the state suffered beatings for having moustaches. For the 200 million Dalits in India, persecution persists on a daily basis despite laws meant to safeguard them According to Mr. Solanki's cousin Prakash's

police complaint, the victim, identified as Jayesh Solanki, and was watching a performance of the dance of Garba with his relatives when a man joined them.

The man shouted, how you dare enter here," Mr. Solanki claimed in the grievance. "We explained to him that our sisters and children were taking part in the Garba, so we stopped to watch them. However, he started mistreating us." The complaint claims that once the man left, seven other persons followed him, and one of them smacked Prakash.

Mr. Solanki was attacked and taken away when he attempted to step in. He was apparently thrown against a wall by the men, knocking him out. But the complainant said that they kept beating him. After being brought to the hospital, Mr. Solanki was declared deceased. According to the police, Mr. Solanki's family has also received security because they are concerned of upper caste men attacking them if they pursue a case on the accused.

Laws for the Untouchables

The Indian Constitution's Article 17 outlawed the customary practice about untouchability and deemed it a crime. Article 35 granted the parliament the authority to enact criminal laws related to untouchability offenses. Following that, the Untouchability Offenses Act, 1955 (later renamed The Protection of Civil Liberties Act) was passed, imposing penalties on anybody who hindered an individual or group of individuals from entering a house of worship or engaging in the offense of untouchability in any manner. A few more laws, such as the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989, and the Scheduled Castes and Scheduled Tribes Amendment Act, 2015, were passed in order to safeguard the rights and dignity of those from lower social classes.

Is Indian Judiciary at success in protecting the Dalits?

In order to stop crimes against Dalits, defend the rights of other oppressed castes, and provide aid to those who have been victims of such discriminatory caste-based violence, the Indian Parliament passed the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act (the "Act"). Nevertheless, the Indian judiciary has undermined the current standing of the aforementioned laws in a recent ruling in *Khuman Singh v. State of Madhya Pradesh*. The act's Section 3(2) (v) specifies the penalty for any infraction under the Indian Penal Code committed against a scheduled caste and scheduled tribal member. However, a penalty will only be administered if the victim is a member of a scheduled caste and scheduled tribe, the Supreme Court stated in its ruling. The prosecution now has the burden of proving to the court that the victim's membership in the scheduled caste was the only reason the violation was committed, surpassing the Supreme Court's original interpretation of the legislation.

In addition, the Supreme Court disregarded the tyranny that the lower caste endures and the discrimination that is still in place based on caste. On the basis that caste discrimination was one of the root causes but there were other factors as well that produced such actions, the court granted the accused a pardon for committing these crimes. This could result in a situation where those responsible for these crimes are not punished and do not receive the appropriate punishment.

The Supreme Court weakened the provisions of the aforementioned Act pertaining to immediate arrest upon the commission of offenses under the act in an additional case, *Subhash Mahajan v. State of Maharashtra*, by imposing requirements on the court to carry out a preliminary inquiry and obtain prior approval prior to an arrest. Widespread demonstrations around the nation in response to this ruling have brought attention to the shortcomings of the Indian legal system. However, the manner the higher caste

members enjoy their privilege has been reinforced by both rulings. The legal & fundamental rights granted to lower castes were not adequately safeguarded.

Report of Human Rights Watch on Dalits

The Human Rights Watch (HRW) published a comprehensive report titled *Broken People: Caste Conflict against India's "Untouchables"* on April 14, 1999, which went into great detail on the current situation and difficulties experienced by dalits in India. The study's primary focus was the rising violence against the untouchables.

It explained how, even in the present, the government has not been able to lessen or eliminate the issues and challenges that Dalits experience. It was said that the caste system discriminates against about 160 million people.

Even after the legislation outlawed untouchability in 1950, caste still separates some communities; this practice is referred described as "hidden apartheid." These villages frequently feature strict regulations, such as that lower caste members are not allowed to wear shoes within the village's higher caste section or use the well that is reserved for higher caste members to get water. Frequently, they are unable to lawfully assert their ownership of something if it infuriates or upsets members of the higher castes.

"Untouchability is not a relic from the past; rather, it is widespread violations of human rights," stated Smita Narula, the report's author and researcher for Human Rights Watch's Asia division. Since the beginning of the Dalit rights movement in 1990, there has been a sharp increase in violence against Dalits. Over forty specific recommendations are laid forth in the study for the Indian government, both at the federal and state levels. A large number of the recommendations particularly deal with the introduction of a legislation that outlaws crimes against the Dalits.

Despite the legal prohibitions against forcing Dalits into bonded labor, denying them access to public spaces, contaminating their drinking water, practicing untouchability, forcing them to consume offensive substances, and other such acts, the suggestions suggested the creation of special courts and crimes units to prosecute Dalit-related crimes and for the appointment of more female police officers to handle complaints from Dalit women. The research urges Indian business partners and funders to incorporate anti-discrimination strategies throughout all aid initiatives where significant caste discrimination occurs on a global scale.

The majority of dalit people are bonded laborers who work in conditions akin to slavery in order to cover off debts. Among the dalit community, at least a million people are employed as manual scavengers, using their bare hands to remove dead animals from latrines and clean up human waste. The bulk of agricultural laborers that toil for a few kilos of rice or 15–35 rupees per day are also Dalits. Before they even hit adolescence, dalit girls in the southern states are compelled to work as prostitutes for local priests or customers of higher castes. Landlords and police officers frequently subject Dalit women to sexual assault and other kinds of violence in order to establish their power and rob them of their fundamental legal rights. In several cases, dalit women were additionally forcibly detained by the police and imprisoned in order to capture their male family members who are running from the law.

Between 1995 and 1999, the Ranvir Sena, one of the nation's most renowned militias, slaughtered around 400 Dalit people in Bihar. 34 Dalit peasants were killed by armed Sena members in two separate incidents that took place over the span of three weeks in January and February 1999. On March 19, 1999, members of the Maoist Communist Center, a low-caste guerilla group, killed about thirty-three upper-caste villagers

as payback for the sena massacres. In the upcoming weeks, the two side have carried out additional "revenge killings."

Politicians intimidate and physically assault Dalits during elections in an attempt to deny them their constitutional right to vote for specific candidates. Furthermore, dalit candidates for towns and village councils have faced threats of physical violence and even death in an attempt to dissuade them from running. In Melavalavu, Tamil Nadu, one such incident happened in June 1997 after a Dalit was elected to the town council presidency. Members of a higher caste group killed six Dalits, including the newly elected board president, who was beheaded. The alleged killers who had been ousted from their safe elected seats had not been charged as of February 1999. As a result, there are numerous examples of the persecution that Dalits endure, and police personnel hardly ever intervene, which reduces the likelihood that they will receive justice.

Is Dalit Lives Matter?

There is a crime against a dalit every fifteen minutes, and about six dalit women suffer rapes each day. The caste system's continued existence is the primary source of all the discrimination that Dalits experience. Despite being murdered, beaten, and despised by society, Dalits receive minimal media attention. People who are affluent and ignorant are led to believe that casteism no longer exists in India by a lack of reporting.

Arvind Bansod, a 32-year-old social activist from Vanchit Bahujan Aghadi who was well educated, passed away on May 27, 2020, under questionable circumstances. In addition to being a social worker, he also wanted to be on the Maharashtra Public Service Commission (MPSC) and support his family. His loved ones and friends don't believe that he would've made an attempt on his life. In an effort to close the case, the police recorded the death as a suicide without doing the necessary investigation. The next month, four upper-caste men shot and killed seventeen-year-old Dalit Vikas Kumar Jatav for visiting a religious site in Armoha, Uttar Pradesh. The mainstream media did not report on these occurrences until after social media users expressed their outrage.

3,172 (55%) of the 5,775 offenses against the Prevention of Atrocities Act that were reported in India in 2017 and involved Dalits as victims had to do with "intentional insult or coercion with intent to humiliate." Dalits were linked to land in 47 cases; they faced social black lists in 63 cases; and in 12 situations, they were prevented from using public areas. Even if the material is three years old, there is no reason for us to believe that things have gotten better.

Actually, a large number of the upper class prepared to change minorities' status in state policies, such as The Prevention of Atrocities Act, and to request the reversal of minorities' status in policies regarding their own support, such as reservations for their rank in businesses and educational institutions. Examples of such mobilizations are the Patels in Gujarat, the Marathas in Maharashtra, and the Jats in Haryana. Their activism led to their ascendancy in politics and the ensuing crimes against the Dalits.

Conclusion

The Dalits have been subjected to tyranny for over 3,000 years. Every aspect of social life is divided between them, including roads, buses, housing, schools, community wells, land ownership, and houses of worship. They are the ones that are forced to perform the lowly and humiliating tasks. They remain untouchable despite being included in the Indian Constitution. Dalits work as servants in many wealthy, upper caste households.

In addition, Dalits are not permitted to wear shoes; should they do, they must remove them whenever they interact with someone from a higher caste. Therefore, stronger legislation is required to uphold the rights of the disadvantaged community and provide them with justice in cases where their liberties have been infringed. Entrusted with the responsibility of safeguarding the rights of the populace, the judiciary has to make noteworthy strides in tackling the issues encountered by the Dalits; they must not be denied their freedom and rights as Indian citizens. The judicial and legislative branches should guarantee and protect the rights of dalits, and there should be a reduction in the increasing violence and caste crimes committed against them.

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