CHAPTER – 1
INTRODUCTION

According to John C. B. Webster, the term Dalit (oppressed or broken) is not a new word it was used in the year 1930s as a Hindi, and Marathi Translation of depressed classes, the term British used for what are now called the Scheduled Castes, is the constitutionally recognized.

Identity for those being subject to untouchability and social discrimination on account of their so called low caste Hindu background. All SCs are Dalits but all Dalits are not SCs, the constitution of India recognizes as Scheduled Castes only those who formally identify themselves as either Hindus or Sikhs or Buddhists. While the Hindu Dalits were recognized as SCs as early as 1950 and the Sikh Dalit in 1956, the Buddhists Dalits got recognition as SCs only in 1990, the term Dalit or Dalits is otherwise a wider concept inclusive of not only the SCs, but also the Scheduled Tribes, backward castes working class and solve time even women as a whole.

The protection for Dalits from untouchability caste based brutalities and extreme forms of exploitations has been a major agenda for governments till date. Broadly in two forms, (a) social reforms and political intervention and (b) legal measures.

In order to improve the living conditions of the poor the government of India has introduced several welfare programmes and schemes right from the plan till the present one for the benefits of Scheduled Castes and Scheduled Tribes.
CHAPTER – 2
DALITS CONDITIONS IN PRE-INDEPENDENCE AND POST INDEPENDENCE

CONCLUSION:

Thus, on the basis of the discussion and various views, it may be said that the Dalits share their historical roots with indigenous people.

First, the Dalits are descendents of the earliest settler of India.

Second, the history of the Dalits present problem began around 1500 BC and for more than 3,500 years they have suffered and continuous to suffer multiple oppressions.

Third because of the long history of oppression the Dalits have now accepted “as a part of the natural order of things on as a privileges” and this is a real sense in the inner captivity of their being from which they need liberation or protection.

During the independence movement Mahatma Gandhi gave a call to end untouchability by raising the value of all work and removing the indignity attached to “impure” work. Dr. B. R. Ambedkar is still worshiped across India for his mobilization and leadership of these oppressed peoples against caste discrimination and all its attended evils and cruelties. Including the unique strategy of mass conversion to Buddhism. After India’s independent from British rule untouchable and other oppressed castes because known as the “Scheduled Castes” (SC) since they was listed in a scheduled or annexure, by the first president of India under Article 341 of the Indian constitution.
CHAPTER – 3
UNTOUCHABILITY, CASTEISM AND MOVEMENT OF CONVERSION

CONCLUSION:

Caste separation is manifested in many ways. It is common places in rural villages for there to be an area called “Dalit Street” this is only in which Dalits are allowed to live. The violence by upper caste groups against Dalits have two major causes “untouchability” and discrimination upper caste community members practice on a daily basis.

The pioneers who worked for the liberation of the Dalits and other backward castes like for Mahatma, Jyotiba Pule, Periyar, E. V. Ramaswamy and Dr. B. R. Ambedkar propagated the idea of the need for a cultural, revolution or a total transformation of India society. The movement will certainly grow even if faced and every steps ahead will encourage the Dalits to move forward towards final victory and religious conversion, there for is a most for untouchables and changed the environment, the convicted Dalits whether they be Buddhist, Christians, Muslims and Sikhs are proud and self confident.
CHAPTER – 4
ERADICATION OF UNTOUCHABILITY UNDER THE INDIAN CONSTITUTION

CONCLUSION:

Emancipation is thus, first an eternal process. It involves a process of liberation of the self the old prejudices. Chhatrapati Shahu Maharaj. His first step to this effect was the reservation of 50 percent of posts for backward classes candidates. This was indeed a land mark in his career as a social reformer.

The constitution of India makes a provision, for the abolition of untouchability a social evil practiced in this century from immemorial, Article 17 provide that untouchability is abolished and its practice in any form is forbidden.

The state shall promote with special care the educational and economic interest of the weaker sections of the people of the Dalits and shall protect them from social injustice and all forms of exploitation, Article 46 of the constitution state.

In the preamble, the constitution vows to secure for all Indian citizens justice liberty “equality of status and opportunity”. “Fraternity assuring the dignity of the individual”, Article 15 (prohibition of dissemination has obvious references to untouchability when it mentions “access to shops, restaurant hotels, use of wells bathing ghats roads”, we must recall here that the constitution and the laws of independent India have not banned castes they simply out lawed untouchability and made it a punishable offense Article 17 proclaims that “untouchable is abolished and its practice in any farm is forbidden”.

CONCLUSION:

The special constitutional provisions, Dalits were protected from the untouchability and social boycott, and atrocities, through laws and numbers of social practices which were considered proper under Manu’s laws became illegal. Under the modern laws, and PCR Act 1955 to give to effect, Article 17 other such provisions of the Indian constitution and another POA Act 1989. This is important Act 1989, known as Scheduled Castes and Scheduled Tribes, “Preventions of atrocities Act 1989, the sections of the Indian Penal Code (IPC) the Criminal Procedure Code, have also been applied as required.
CHAPTER – 6
RESERVATION ON BASIS OF CASTES FOR SC/ST AND OBC

CONCLUSION:

While reservation police has been varied as important step in ensuring social justice to the Scheduled Caste and Scheduled Tribe in India. The Dalits studies have failed to pay sufficient attention to the differential impact that the reservation policy has on different sub sections and the need to distinguish between the most deprived Dalits.

Land mark judgement on the special protection given to the Scheduled Castes, Scheduled Tribes and other backward classes ended the constitution. Article 14, which enjoins upon the state not to deny to any person “Equality before law” or equal protection of the laws”.

In cases of five judge of the Supreme Court held that Article 16(4) and 16(4A) of the constitution. Do not confer any fundamental rights nor do they impose any constitutional duties of enabling provisions vesting a desertion in the state to consider providing reservation of the circumstances so warranted.
CHAPTER – 7
LEGAL PROVISION FOR UPLIFTMENT OF SOCIO-ECONOMIC AND POLITICAL POWER OF DALITS RIGHTS

Conclusion:

Obviously, that the existing social and economic institution, particularly caste and land tenure system, were not conducive for accelerating economic development with social justice and there was a need for reforming them, and they desired social and economic change could be brought about under democratic polity through constitutional measures. Economic ought suffer on this account. The untouchables were denied right to education they were divided the light of owning land and weaving richly cloth and ornaments etc., and also they were also denied the right of bargaining for wages and they should accept whatever paid to them. Dr. B. R. Ambedkar in his reply said political reform must precede social reform and without political power to the depressed classes their status would not improve though his striving for the good of depressed classes alone might be considered selfish, it would be justified in view of the great injustice done to them by the nations.
CONCLUSION:

India has taken several steps to prohibit these steps constitutional provisions, guarantee, legislative enactments, and policy measures. A numbers specific provisions have been incorporated in the constitution, safeguarding specifically the social, economic educational and political rights of the Scheduled Castes and Scheduled Tribes, including the protection of Civil Rights Act, 1955 and prevention of Atrocities Act 1989 and the employment of manual scavenger and construction of dry Latune (Prohibition) Act, 1993 etc., and its national commission.

That the constitution has abolished communal representation or reservation of seats in the legislative. Article 46 g Directive Principles and special call in education and economic interests and the constitution guaranteeing fundamental rights such provisions protecting minority and Article 14 guarantees to equality before law, or equal protection of laws, and Article 15 prohibits discussion on grounds of religion, race and caste etc., and further that Articles 330 to 342 makes provisions for safeguarding interests of Scheduled Castes and Scheduled Tribes there are major constitutional safeguards for the Scheduled Castes and Scheduled Tribes.

**Article 15** – Prohibition of discrimination on grounds of religion, race, caste, sex, place of birth.
**Article 15 (4)** – Empowers the state to make special provision for the advancement of any socially and educationally backward classes of citizens or for Scheduled Castes and Scheduled Tribes.

**Article 16** – Equality of opportunity in matter public employment but special provision for Scheduled Castes and Scheduled Tribes.

**Article 16 (4)** – Empowers the state to make any provisions for reservation in appointment of post in favour of any backward class of citizens which in the opinion of the state is not adequately represented in the services under the state.

**Article 17** – “Untouchability” is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of “untouchability” shall be an offence punishable in accordance with law.

**Article 19** – Protection of traffic in human beings and forced labour relevant to distances of bounded labour among Scheduled Castes and Scheduled Tribes.

**Article 25** – Freedom of conscience and profession, practice and propagation of religion – entry into temples of Hindu religious institutions of a public character.

**Article 29** – Protection of interests of minorities religion, race, caste, language, no bar to admission in educational institutions.

**Article 35** – Legislation to give effect to the provisions relating to fundamental rights.
**Article 38** – State to secure a social order for the promotion of welfare of people.

**Article 243** – D – Reservation of seats for Scheduled Castes and Scheduled Tribes in panchayats.

**Article 244 and 399** – Administration Scheduled Caste areas and tribal area and control of the union over the administration of Scheduled Castes areas and the welfare of the Scheduled Tribes.

**Article 330** – Provides for reservation of seats for Scheduled Castes and Scheduled Tribes in the Lok Sabha.

**Article 332** – Provides for reservation of seats for Scheduled Castes and Scheduled Tribes in the state Vidhan Sabhas (Legislative Assemblies).

**Article 335** – Claims of Scheduled Castes and Scheduled Tribes to services posts.

**Article 338** – National Commission for Scheduled Castes and Scheduled Tribes.

**Article 341 and 342** – List of Scheduled Castes and Scheduled Tribes.

Each of these sections begins with an introduction so as to highlight some of the issues related to the matter presented there in we have given presented the major constitutional safeguards for the Scheduled Castes and Scheduled Tribes. This is given her to reiterate the fact that the demand of the Scheduled Castes for special provisions is in line with the directive of the constitution of India.
SPECIFIC SUGGESTIONS:

1) There are various provisions for the Dalits in the Indian constitution, but they fail to implement them and for free and compulsory education for their children.

2) Legal provisions to uphold the constitution mandate, the states have enacted various legislative measures intended to ensure equal rights, social discrimination and various form of violence and atrocities, and provide support services, especially working women.

3) Judicial punitive must be conditioned by the philosophy of reform into remedial sentencing submitted.

4) There is an important area of criminal justice, where medico-legal coalition is must related to abnormal offenders.

5) Judges must have sentencing options, if they are to be functionally successfully, court must have the power to order compensation and damages in appropriate cases.
QUESTIONNAIRE

1) Whether adequate welfare programme are being launched by the government.

2) Do you think that PCR Act and SC/ST Prevention of Atrocities Act are strictly being implemented?

3) Could you, as a witness narrate the incident and eth case held field later under the POA Act?

4) Do you thin you need the POA Act?

5) Some say, this law is misused what is your opinion?

6) How was the case conducted in the court? Why the witnesses allowed to give evidence in the court?

7) Was there any such case in your village, prior to the case of panchavarnam?

8) Do you think the PCR Act and POA Act are needed for the SCs?

9) It is said that some times the police do not even respect the court judgement and they do not do what the court has directed than to do. Do you know any such case?