CHAPTER V

PREVENTIVE MEASURES
CHAPTER 5
PREVENTIVE MEASURES

The oft-quoted adage “prevention is better than cure” applies to the cases of atrocities, as much as it applies to health and health-related problems. In the previous chapter we dealt with the measures taken up to provide relief and rehabilitation to the victims of atrocity. Even the best of relief and rehabilitation provided to the victims of atrocity will not heal the wounds in the hearts of the victims and will not obliterate the memory of those agonizing experiences from their minds. Further, the frequent recurrence of atrocities make the people belonging to the vulnerable sections to live in perpetual uncertainty, awe and anguish. The best remedy for this malaise is prevention. Unfortunately, very little has been done in the direction of taking preventive steps to avert the occurrence of atrocities and promote peaceful, harmonious co-existence of people belonging to different castes, creed, communities and religions. Only when there is an atrocity or a communal clash, people talk of humanity, human rights, human values etc. Once the rage of fire and fury calms down, people take it for granted that everything is fine, only to be caught unawares by another incident.

Stephen R. Covey in his famous best seller "The Seven Habits of Highly Effective People", talks of crisis management, with which most of the people and organizations are mainly concerned. Dealing with atrocity is a crisis management. It is fire fighting. It is an emergency which has to be handled immediately.

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People and organizations (including Governments) prioritise their activities on the basis of URGENCY and IMPORTANCE. Urgency takes priority over importance. Urgency means it requires immediate attention. It is 'NOW'. Urgent things act on us. They press on us; they insist on action.

Importance, on the contrary, deals with activities that are not urgent, but if neglected or ignored would lead to not only urgency, but even to devastating results. Importance has to do with results that produce lasting benefits. It requires more initiative, and consistent, conscious efforts to set goals and objectives and to achieve them. Covey draws the TIME MANAGEMENT MATRIX in which he categorises the activities under "Urgent", "Not Urgent", "Important" and "Not Important". On the basis of this categorization, the activities are diagrammed into four quadrants as follows:

<table>
<thead>
<tr>
<th>URGENT</th>
<th>NOT URGENT</th>
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</thead>
<tbody>
<tr>
<td><strong>I. ACTIVITIES:</strong></td>
<td><strong>II. ACTIVITIES:</strong></td>
</tr>
<tr>
<td>Crises</td>
<td>Prevention, P.C. Activities</td>
</tr>
<tr>
<td>Pressing problems</td>
<td>Relationship building</td>
</tr>
<tr>
<td>Deadline -driven projects</td>
<td>Recognizing new opportunities</td>
</tr>
<tr>
<td><strong>III. ACTIVITIES</strong></td>
<td><strong>IV. ACTIVITIES</strong></td>
</tr>
<tr>
<td>Interruption, some calls</td>
<td>Trivia, busy work</td>
</tr>
<tr>
<td>Some mail, Some reports, some meetings, Proximate, pressing matters, Popular activities</td>
<td>Some mail, Some phone calls</td>
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<tr>
<td></td>
<td>Time wasters</td>
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<tr>
<td></td>
<td>Pleasant activities</td>
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TIME MANAGEMENT is not just managing the time. It is MANAGEMENT OF LIFE, for TIME IS LIFE. For the States and Governments it is MANAGEMENT OF LIVES.
<table>
<thead>
<tr>
<th>I. RESULTS</th>
<th>II. RESULTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>• STRESS</td>
<td>• VISION; PERSPECTIVE</td>
</tr>
<tr>
<td>• BURN OUT</td>
<td>• BALANCE</td>
</tr>
<tr>
<td>• CRISIS MANAGEMENT</td>
<td>• DISCIPLINE</td>
</tr>
<tr>
<td>• ALWAYS PUTTING OUT FIRES</td>
<td>• CONTROL</td>
</tr>
<tr>
<td>• FEW CRISSES</td>
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</table>

<table>
<thead>
<tr>
<th>III. RESULTS</th>
<th>IV. RESULTS</th>
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</thead>
<tbody>
<tr>
<td>• SHORT TERM FOCUS</td>
<td>• TOTAL IRRESPONSIBILITY</td>
</tr>
<tr>
<td>• CRISIS MANAGEMENT</td>
<td>• FIRED FROM JOBS</td>
</tr>
<tr>
<td>• SEE GOALS &amp; PLANS AS WORTHLESS</td>
<td>• DEPENDENT ON OTHERS</td>
</tr>
<tr>
<td>• FEEL VICTIMIZED, OUT OF CONTROL</td>
<td></td>
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<tr>
<td>• SHALLOW &amp; BROKEN RELATIONSHIP</td>
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</table>

Though Covey has drawn the Time Management Matrix and The Results of Operating in Different Quadrants, mostly in respect of the activities of individuals and organizations, they apply to the activities of government and public bodies and more aptly to atrocities as well. The activities of government with regard to atrocities are all in the I Quadrant where it is both urgent and important. Therefore, it become management of crisis, pressing problems and deadline-driven projects. Immediate relief and rehabilitation of victims, emergent visits to the place of atrocity by the minister, officers, NGOs, media persons, DSS, leaders of various political parties, write ups in newspapers and magazines etc., are taking place in this quadrant.

Preventive actions, building relationship and other activities which are "important but not urgent" which are the activities in the II Quadrant are not taken care of. Covey says it is this quadrant the focus is on preserving and
enhancing relationships and on accomplishing results - in short on maintaining
P/PC balance. P stands for production and PC for production capacity. Covey
uses this metaphor to emphasise the importance of production - the result we
want to achieve and the production capacity i.e., the capacity that produces the
result and the balance between the two. The famous Aesop's fable of "The Goose
and the Golden Egg", will enable us to understand the principle of P/PC balance
clearly. The golden egg is the production and the goose is production capacity.
The greedy farmer became impatient and wanted to get all the golden eggs at
once. Instead of nurturing the goose (the production capacity) in order to get all
the golden eggs (production) regularly, the farmer killed the goose only to find it
empty. This story shows, true effectiveness is a function of two things: what is
produced (the golden egg) and the producing asset or capacity to produce (the
goose).

"If you adopt a pattern of life that focuses on golden eggs and neglect the
goose, you will soon be without the asset that produce the golden eggs. On the
other hand, if you only take care of the goose with no aim toward the golden
eggs, you soon won't have the wherewithal to feed yourself or the goose".3

The principle of P/PC balance, therefore, applies aptly to matters
concerning discrimination, atrocities and crimes against humanity. Production
here is PEACE, HARMONY, UNITY, PROGRESS AND PROSPERITY of the
country. Production capacity is the people, but people with different paradigm
and different mind set. The current paradigm of caste and communal
discrimination, practice of untouchability, religious intolerance and hatred, and

3 Covey, Stephen R. The Seven Habits of Highly Effective People: Restoring the Character
placing creed above the country does not work. As a matter of fact, this old
paradigm which is, unfortunately, continuing even today, is the bane of the Indian
society, is the root cause for several problems and social evils and untold misery
of certain categories of people. Therefore, when production capacity is weak,
naturally production is drastically effected. In order to build the production
capacity, people have to be goaded, inspired, motivated and empowered to have a
paradigm shift by subordinating and sublimating the baser, parochial interests to
the principles of LOVE, COMPASSION, FAIRNESS, JUSTICE, INTEGRITY,
HONESTY, HUMAN DIGNITY, SERVICE, CONTRIBUTION, EXCELLENCE, PATIENCE, NURTURANCE AND ENCOURAGEMENT, and
the principles of POTENTIAL, GROWTH AND CHANGE.

These activities are in the realm of the II quadrant – IMPORTANT AND
NOT URGENT – in the Time Management Matrix. Instead of operating most of
the time in the I quadrant – URGENT AND IMPORTANT – or in the III
quadrant – URGENT AND NOT IMPORTANT, - in the fire fighting, managing
crisis etc., people, organizations, governments, NGOs, social workers, SC/ST
organizations and all those noble-minded people who ardently wish to have a
casteless society in India should concentrate on the activities in the II quadrant
and work on PREVENTION by promoting PRODUCTION CAPACITY
ACTIVITIES, RELATIONSHIP BUILDING, RECOGNISING NEW
OPPORTUNITIES and PLANNING, which will result in creating VISION,
PERSPECTIVE, BALANCE, DISCIPLINE, CONTROL and FEW CRISES
(FEW CASES OF ATROCITIES).

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4 The meaning and importance of PRODUCTION CAPACITY ACTIVITIES (PC ACTIVITIES)
will be discussed in detail, subsequently.

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How the occurrence of atrocities could be prevented, is a very big question before us. People are sceptical, whether there is any solution to this problem! People, particularly the victimized sections, with their experience over the years, feel that the laws and legislation meant for preventing atrocities and protecting their civil rights are not implemented effectively. Therefore, they are of no avail. There is no political will to mitigate their sufferings. Even if there are some well-intentioned politicians who want to eradicate the evil practice of untouchability and to put an end to atrocities and discrimination, as caste and politics have been so inextricably interwoven, it becomes difficult to take stringent steps in the matter. On the contrary, there are pressures to hush up the matter at any cost. Even the governmental machineries and the law-enforcing machineries are forced to be inactive, silent spectators. At times they are forced to take action against the victims of atrocities themselves, instead of against the perpetrators of atrocities. The general public, with all their genuine intentions and sympathy for the victims, become helpless, passive spectators, as none of them would like to incur the wrath of the dominant castes and communities and undergo troubles for helping the victims. The press also plays a partisan role, either due to apathy or due to pressure of all sorts.

What is the way out? Should the victims helplessly continue to undergo inexplicable humiliations, tortures and torments? Should they continue to lead the life of cynicism, fatalism and resignation and endlessly suffer the inhuman treatment which are repugnant to human dignity?

Though the prospects seem to be bleak and dismal, there is still a ray of hope. There are several possibilities of improving the situation and preventing
the occurrence of atrocities. Now, we will explore those possibilities - both traditional and non-traditional ones.

(1) SOCIAL PARADIGM AND THE PARADIGM SHIFT

Albert Einstein observed "the significant problem we face cannot be solved at the same level of thinking we were at when we created them". The problems relating to atrocities are so deep and fundamental, they cannot be solved at the same level at which they were created. It is said that there are thousands of hackings on the leaves of the tree of evil, while there is one on its root. There are several attempts to change the attitudes and behaviour of people regarding caste, untouchability, discrimination, atrocity, etc. Since the problem is so deep and significant and since we want to have a lasting solution, we have to go to the roots of the problem and work on the aspects which have created those attitudes and behaviour.

Basically, there is nothing wrong with people. Everything has to do with how they perceive themselves, others, caste system and caste-related matters. Due to years and ages of conditions and conditioning, their belief system, their experience and exposure, they have different notions and see things through social filter. Their own perceptions of things shape their attitudes and behaviour. This aspect applies to all the people at different levels of the social strata. The oppressors who are mostly from the upper strata, perceive themselves to be superior and that they could dominate and ill-treat others in the lower strata, even today, as they and their ancestors were doing for several centuries. Most of the

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people in the lower strata see themselves inferior, subservient and that they cannot come up in life due to perpetual oppression by the dominant sector. The perceptions of people are called PARADIGM.

The word PARADIGM comes from the Greek. It was originally, a scientific term and is more commonly used today to mean a model, theory, perception, assumption or frame of reference. In the more general sense, it is the way we "see" the world – not in terms of our sense of sight, but in terms of perceiving, understanding and interpreting.

A simple way to understand paradigms is to see them as maps. We all know that "the map is not the territory. A map is simply an explanation of certain aspects of the territory. That is exactly what a paradigm is. It is a theory, an explanation or a model of something else."

"Map is not the territory.
Menu is not the meal.
A photograph never was the person.
A stepping stone is not the journey.
A musical score is not the sound.
There is no magic, only magicians and perceptions.
Perceptions are not the reality."

"A paradigm is a scheme for understanding and explaining certain aspects of reality."
The perceptions—paradigms—people have about matters concerning society, including caste system, practice of untouchability, atrocity are SOCIAL PARADIGMS.

Though social paradigms, like other types are only the mindset or assumption, people misconstrue them as reality and ultimate truth. Stephen Covey gives a graphic explanation comparing paradigms to maps and reality to territory.

If a person wants to arrive at a specific location in a certain city, a street map of that city would be of great help to reach his destination. But suppose he is given a wrong map—a map of another city—however hard he works on his attitude (of being positive etc.) and his behaviour (working diligently with speed etc) still he would be lost. The fundamental problem has nothing to do with his attitude or behaviour. It has everything to do with the wrong map. The most important and fundamental requirement is the accuracy of the map.

People have many, many maps in their head and they interpret everything they experience through those mental maps, without questioning the accuracy or otherwise. Their attitudes, behaviour, the way they think and act, everything emanate from those maps, which they think to be real, the ultimate truth. So far nothing substantial has been done to change the social paradigms of people. In fact, most people do not know that they have them. So what is the next step?

PARADIGM SHIFT

At the outset, people should become aware of their social paradigms, their perception which are the result of their subjective experience based on the social
conditions and conditioning through the ages. Once they become aware of this, they also get the realization that they are only "their maps and not the territory". Plato, the great Greek Philosopher once said, "An unquestioned life is not worth living". If people do not question their life, they would continue to live under the grand illusions that whatever they think, whatever they perceive and whatever they do are right, true and ultimate reality. To quote Stephen Covey again, "the more aware we are of our paradigms, maps, or assumptions, and the extent to which we have been influenced by our experience, the more we can take responsibility for those paradigms, examine them, test them against reality, listen to others and be open to their perceptions, thereby getting a larger picture and a far more objective view".

The next step, therefore, is the PARADIGM SHIFT.

"A paradigm shift is a distinctively new way of thinking about old problems".  

The term paradigm shift was introduced by Thomas Kuhn in his highly influenced landmark book, The Structure of Scientific Resolutions. Kuhn shows how almost every significant breakthrough in the field of scientific endeavour is first a break with tradition, with old ways of thinking, with old paradigms.  

"For Ptolemy, the great Egyptian astronomer, the earth was the centre of the universe. But Copernicus created paradigm shift and a great deal of resistance and persecution as well, by placing sun at the centre. Suddenly, everything took on a different interpretation".

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"The Newtonian model of physics was a clockwork paradigm and is still the basis of modern engineering. But it was partial, incomplete. The scientific world was revolutionized by the Einseinian paradigm, the relativity paradigm, which has such higher predictive and explanatory value."10

Democratic form of government is a paradigm shift from monarchy. Apart from paradigm shift in science and politics, we see paradigm shifts in individual’s lives also. Ratnakara was a hunter and he was a notorious dacoit, who mercilessly murdered travellers and grabbed all that they had. He had a paradigm shift and became Brahmarishi Valmiki, who wrote the famous Indian epic Ramayana.

About eighty years ago, a man picked up the morning paper and, to his horror, read his own obituary. The newspaper had reported the death of the wrong man. Like most of us, he relished the idea of finding out what people would say about him after he died. He read past the bold caption which read "Dynamite King Dies", to the text itself. He read along until he was taken aback by the description of him as a "merchant of death".

He was the inventor of dynamite and had amassed great fortune from the manufacture of weapons of destruction. But he was moved by this description. Did he really want to be known as a "merchant of death"?

It was at that movement that a healing power greater than the destructive force of dynamite came over him. It was his hour of conversion. From that point

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on, he devoted his energy and money to work for peace and human betterment. Today, of course, he is best remembered, not as a "merchant of death", but as the founder of the Nobel Peace Prize – Alfred Nobel.\textsuperscript{11}

A powerful, empowering paradigm shift, indeed.

We could cite several examples of paradigm shifts. The life and mission of Dr. Ambedkar are striking, classical example. With his aggressive urge and magnificent obsession for knowledge and self-emancipation and with his commitment, determination, vision and mission to elevate and transform his people, Dr. Ambedkar had created several paradigm shifts in his life. This did not happen overnight or like a bolt from the blue. The shifts were the result of his relentless industry, perseverance, tenacity, patience and sacrifice.

The paradigm shifts he made are:

- From dust to doyen,
- From a despicable Mohar to an outstanding scholar and statesman of the world class quality,
- From a social leper to the chief architect of the Constitution of India
- From a victim of suppression and discrimination to the emancipator and saviour of the depressed classes, backward classes, women and labour class.
- From an untouchable Hindu to a Protestant Hindu
- From a rebellious, revolutionary Hindu to the status of one of the greatest disciples of Buddha, who light back Buddhism to its motherland – India, after one thousand two hundred years of exile, and many more.

Methods of Creating Paradigm Shifts:

The shift in perception, which transforms the personality and the whole life of an individual, happens to some people who are receptive and open-minded. Sometimes it happens accidentally and instantaneously and sometimes it is

developmental. For some the shift takes place within themselves due to self-realization and introspection, also by creating a mission and meaning for life. Since most of the people are oblivious of the current social maps which are the root cause for many of the social ills and evils in our Indian society and that there is urgent need to have a paradigm shift, the idea has to be impregnated in the minds of the people from outside. Stephen Covey has quoted Marilyn Ferguson who has observed, "no one can persuade another to change. Each of us guards a gate of change that can be opened from the inside. We cannot open the gate of another, either by argument or by emotional appeal".\(^\text{12}\)

If we expect the change to take place on its own, our experience for the last fifty five years of independence shows that significant progress has not taken place, despite the constitutional provisions, functioning of the democratic institutions at various levels, the laws and legislations, expressly prohibiting the practice of untouchability, discrimination, atrocity etc., and despite some efforts made by a few well-intentioned people. The rigours of caste system and its practice in different farms are still continuing. In some cases, it is becoming even more intense. Therefore, it becomes absolutely necessary to take positive steps in the matter. Instead of arguing, making emotional appeals, protests, resistance, retaliation, etc., we need to make them work on their paradigms.

Creating Awareness:

The first step in this direction would be creating awareness in the minds of the people that there is nothing wrong in the behaviour and attitude of the

people – either in the upper strata or in the lower rung of the society. It has everything to do with their social paradigms, the social maps, their perceptions, beliefs, assumptions, frames of reference about themselves, about others, about their caste, religion, religious practices, society etc., which are the results of their conditions and conditioning, which are not the reality. Becoming aware of the 'maps' – the paradigms - is the first step in bringing about social transformation, as the words of wisdom goes, "journey of a thousand miles, begins with a single step". But we cannot step at that. As we have already seen, "a stepping stone is not a journey".

Shawn Phillips makes a very pertinent and powerful observation. A successful journey starts not with a step but with a step in the right direction, followed by another and another. He had a paradigm shift from the words of ancient wisdom when he observed that people do not want to see the pursuit of their objective just a 'journey'. What they want to make is a successful journey. They want to get where they want to go as fast as possible. Hence his powerful, modified, practical statement.

**Question the Paradigm:**

The next step in the right direction is to question our social perception, beliefs, maps, filters etc., paying heed to the warning of Plato, to make our life worth living. Most of us have not so far questioned our life, or questioned our perceptions. The questions to be asked are not whether our perception are good or bad, right or wrong. But whether they are accurate, whether they work for

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enduring personal joy, happiness and accomplishment and for the joy and happiness of others? Whether they work for the peace, harmony, unity, progress and prosperity of the country? An objective, impartial answer to this question is an emphatic "NO". The current social paradigms of the superior strata and the consequential acts of quarrels, disputes, discriminations, atrocities etc., do not bring them or others any happiness. On the contrary, those paradigms cause untold miseries to the vulnerable sections, affect the peace and harmony and unity of the country. Even the perpetrators would feel guilty and lose their peace of mind, besides facing legal problems. Even if they ultimately come out scot-free, it all entails a lot of efforts and trouble which are not worth it. Besides, they cannot get that happiness and joy which they get while helping a fellow human being, when they do a philanthropic act or when they show love, compassion and concern for others.

Similarly, the social paradigm of the oppressed sections that they are weak, inferior, helpless victims of the social evils and circumstances, that they cannot do anything in the matter, they are destined to suffer, etc., are not real, and they do not work for their life in any way.

When they question their paradigms, test them, examine them, both the sectors are sure to realise that their current paradigms which are the result of their conditions and conditioning, are not real and that they do not bring them any happiness for themselves or for others. This understanding alone is enough to bring about shift in their perception and to create a new life.
Test the Paradigms against Principles of Life:

Another powerful way to question the accuracy of the paradigms is to test them against the principles of life. There are certain principles which are universally applicable to all countries, all cultures, all civilizations, all religions, social philosophies, and ethical systems. They are part of human consciousness, part of the human conscience. They seem to exist in all human beings regardless of social conditioning and loyalty to them. Principles are not values, as values differ from place to place, country to country, and from time to time and even from individual to individual. Some of the social values like the practice of the systems called "sati", monogamy, polygamy, polyandry, divorce, even the practice of caste system, untouchability are some examples and they are not universal. Terrorists have their own values for destroying human lives and property. Principles are guidelines for human conduct that are proven to have enduring, permanent value. They are essentially incontrovertible and unarguable, because they are self-evident. Principles are the territory – the reality, whereas, values are maps, the perceptions of people.

Some of the principles which are universally accepted and universally applicable are:

- Principle of love and compassion
- Principle of fairness, justice and equity
- Principle of integrity and honesty
- Principle of human dignity
- Principle of service and contribution
- Principle of self-esteem and self-help
- Principle of human potential
- Principle of industry and perseverance
- Principle of tolerance
- Principle of nurturance
- Principle of encouragement and empowerment
- Principle of growth and change
- Principle of interdependence, cooperation and synergy

These principles of life which are like laws of nature are not only applicable to all the individuals but in their interaction with others in the society, for their enduring happiness, joy and progress.

The accuracy of the paradigms of people could be tested against these principles. If the paradigms conform to the principles, then it would mean that they are accurate. If they do not conform to, but contravene the principles, it is quite evident that the paradigms are not accurate and that they need to be shifted. For example, the social paradigms of caste system, communal or religious supremacy, religious intolerance, practice of untouchability, atrocity on fellow human beings, etc., contravene many of the principles like principles of love and compassion, fairness and justice, human dignity, tolerance, etc. Similarly the paradigms of the lower strata that they are inferior, weak, suppressed, oppressed, victims, helpless, obviously do contravene the principles of self-help, human dignity, human potential, industry and perseverance and so on. The current social paradigm does not work either for the dominant sectors or for the people who are in the lower rung of the society, or for the peace, harmony, unity and progress of the country. Therefore, a paradigm shift is absolutely necessary. Justice V.R. Krishna Iyer categorically says, "A paradigm shift is must if the Indian village is to be rid of the pollution factor, apart from poverty factor".14 By "pollution factor" he means the caste system and the practice of untouchability.

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Talking of pollution, there is more pollution in the minds of people which is detrimental to society than any physical pollution. All kinds of atrocities on fellow human beings, including making them drink and eat obnoxious substances, are nothing but the manifestations of the mental pollution and contamination. There are more dirt, filth and squalor in the minds of the people than in the slums, 'keris' and 'colonies'. So, instead of striving to clear the slums, efforts should be made to get rid of the slums from the minds of the people. Even those who are for economic and social reasons condemned to live in slums would extricate themselves from out of the slums.

Have a Break with the Past:

Another powerful method to have a paradigm shift, is to have a break with the past. As pointed out by Thomas Kuhn, every significant breakthrough in the field of scientific endeavour is first a break with tradition, with old way of thinking, with old paradigms. This principle applies more appropriately to the old social paradigms of caste and its diabolic corollaries. Unless there is a break with the old tradition of caste, the old ways of thinking about caste and with the old inhuman practices of caste, untouchability etc. there cannot be a breakthrough in social change and social transformation. Clinging on to the tradition, the old ways of thinking and practicing caste system and at the same time wishing and wanting and even working to have social change is an exercise in futility. It is as absurd as trying to drive a vehicle with break on.

There have been attempts, though sporadic, made by social reformers and religious leaders, to mitigate the sufferings of the victims of caste system and

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15 As already quoted at page no.3/4 while dealing with paradigm shift.
untouchability and to uplift their lot. But their efforts, however, ardent and earnest they were, did not yield any significant result, for the simple reason that they all wanted to work within the system and did not want to break with the system. There were some reformers "with progressive aims, justifying the existence of downgraded castes on the theory of Karma". Though Gandhiji was against untouchability and the sub-human status of the 'Harijans', still he was not condemnatory enough against the root cause of Varna Theology. Ambedkar was a rebel who brought in a new paradigm of social democracy annihilating caste, the root evil.16

Justice Krishna Iyer quotes John Morley (on compromise) as follows:

"The fatal French saying about small reforms being the worst enemy of great reforms, is in the sense in which it is commonly used, a formula of social ruin. On the other hand, let us not forget that there is a sense in which the very saying is profoundly true. A small and temporary improvement may really be the worst enemy of a great and permanent improvement, unless the first is made on the lines and in the direction of the second... The small reform may become the enemy of the great one".17

What is happening in India is exactly this. People at all levels are happy and complacent with the peripheral, small reforms18 in improving the conditions of the oppressed sections and never bother about any great and permanent improvement.19 Thus the small reforms have become enemy of the great one. To

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16 Iyer V.R., Krishna, Dr. Ambedkar and the Dalit Future, BR Publishing Corporation, Delhi 1990, p.22 (The sequence of the sentences have been changed by the research scholar).
17 Ibid p.40.
18 like reservations in elections, and professional/technical courses, educational facilities, special component plans etc.
19 The small reforms have not been made on the lines of and in the direction towards achieving great, permanent improvements.
have a great reform, a breakthrough and a quantum leap, people should break with the past and create a new paradigm of humanity, human dignity, social and economic equality and fraternity. This has to be done as a mission by both the dominant sector and the deprived sections and also by the governments, NGOs, social workers, social reformers and religious leaders, to put an end to the social evils which are eating away the very vitals of the society.

(2) SELF-IMPROVEMENT MOVEMENT

Starting with the paradigm shift which is basic, fundamental and foundational and which is again psychological, in sense, it is concerned with the change of the 'mind-set', change of the perception, change the way we think, see and feel, we create new social paradigms, in concrete terms. One of the most powerful paradigms, which is a break with the past is self-improvement.

Instead of blaming circumstances, caste system, the caste-ridden society, their own fate or karma or the leaders and politicians, people can take a stand to shape their life the way they want it. Instead of endlessly waiting for the society to change, the circumstance to change, the social and political conditions to improve favorably, people can create their own circumstances, their own weather. Instead of waiting for a messiah or saviour like Krishna, or Jesus Christ, or Buddha or Basavanna or Ambedkar, to be reborn and save their life, they could become their own saviours, by taking charge of their life and save themselves. Instead of trying to change the world and give up in despair that they cannot, each one can change one's own life, over which one has absolute control. Instead of blaming darkness, one can light a candle.
There are very well-known and well-tried maxims like 'SELF-HELP IS THE BEST HELP', 'GOD HELPS THOSE WHO HELP THEMSELVES'. They embody in a small compass the result of vast human experience. In the words of Samuel Smiles, "The spirit of self-help is the root of all genuine growth in the individual. It is exhibited in the lives of many, and constitutes the true source of national vigour and strength. Help from without is often enfeebling in its efforts. But help from within invariably invigorates. Whatever is done for men, to a certain extent, takes away the stimulus and necessity of doing themselves. Where men are subjected to over-guidance and over-government, the inevitable tendency is to render them comparatively helpless."\(^2^0\)

Instead of helping the people to help themselves, the policies and programmes, plans and schemes of governments in India, meant for rural people in general and the Scheduled Castes and Scheduled Tribes in particular, make them more and more dependent on governments and others, kill their initiative and sense of self-help and self-reliance, make them live the life of parasites, eternally look to the governments, for help, for mercy, for doles, for financial help and for their very survival. There is a powerful ancient, oriental maxim: "GIVE A MAN A FISH, YOU HELP HIM FOR A DAY. TEACH HIM HOW TO FISH, YOU HELP HIM FOR HIS LIFE TIME". This is the type of help people need, particularly the oppressed and suppressed people, to HELP THEMSELVES. This help will be enduring, long lasting and almost permanent, which will percolate to posterity.

Henry David Thoreau has said, "I know of no more encouraging fact than the unquestionable ability of man to elevate his life by conscious endeavour." 21

Dr. Ambedkar has given a powerful prescription, a panacea, a universal remedy, through his three tenets: SELF-HELP, SELF-ESTEEM and SELF-ELEVATION, in addition to his oft-quoted three principles: "EDUCATE. AGITATE and ORGANIZE".

Seeing the plight and helpless deplorable condition of the Scheduled Castes, Dr. Ambedkar, with a heavy heart expressed his anguish in the following words:

"My heart breaks to see the pitiable sight of your faces and to hear your sad voices. You have been groaning from time immemorial and yet you are not ashamed to hug your helplessness as an inevitability. Why did you not perish in the prenatal stage instead? Why do you worsen and sadden the picture of the sorrows, poverty, slavery and burdens of the world with your deplorable, despicable, detestable and miserable life? You had better died and relieved this world if you could not rise to a new life and if you could not rejuvenate yourself. As a matter of fact, it is your birth right to get food, shelter and clothing in equal proportion with every individual, high or low. If you believe in living respectable life, you SHOULD BELIEVE IN SELF-HELP WHICH IS THE BEST HELP." 22

There are two choices before the exploited people. One: to continue to groan, moan and complain about their helpless condition and continue to lead a miserable life and die. And two: to break the shackles, fettered by self, or by others or by society, and to become the architects of their life and masters of their destiny, by self-help, by dint of hard work, industry, perseverance and tenacity.

Dr. Ambedkar is really very harsh when he uses the words "Why did you not perish in the prenatal stage itself?" and "You had better died and relieved this

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world if you could not rise to a new life and if you could not rejuvenate yourself. These are the words of anger, at the same time, words of concern for the exploited people. It was his ardent desire that these people should rejuvenate themselves and create a new life, through SELF-HELP, SELF-ESTEEM and SELF-ELEVATION.

Now the crux of the problem is "How could this be achieved?".

Before we examine the methods of creating a new life, we have to examine a few other aspects of life. Due to the generations of and centuries-old conditions and conditioning, the oppressed and suppressed people have the one and the only vision of themselves which comes from the opinion, perception and paradigm of the people around them and from their own view of themselves. With all these influences their view of themselves is like the reflection in the crazy mirror room in an exhibition.

Some of the perceptions of others about the SCs/STs are:

"You belong to the lowest strata of the society"
"You can't do that"
"It must come in the blood"
"One should have good background and upbringing"
"Poor people should not have high ambitions"
"I can't believe you did it!"
"It (business, education, etc.) is not for you"
"You don't have merit"
"You are a Dalit".

When such statements are made overtly, or shown in their behaviour, repeatedly, they go deeper into the minds of the SCs/STs and make them believe that the perception of others about themselves to be real.

Besides this, most of the people from these vulnerable sections form perceptions and beliefs about themselves such as:
"I cannot"
"I am inferior to others"
"Nobody encourages me"
"Everyone looks down upon me"
"I am not adequate"
"I am not capable"
"It's not possible for me"
"It's my fate"
"If I aim for that people will laugh at me"
"I am not looking good"
"I am black"
"I am an untouchable"
"I am a Harijan"
"I am a Dalit".

These visions are disjointed and out of proportion. They are often more projections than reflections. They are the reflections of the current social paradigms which tell us that people's lives are largely determined by conditions and conditioning. Majority of the people are convinced or they convince themselves that their lives are determined by the social conditions and conditioning and that they have no control whatsoever over that influence. Ultimately, though these perceptions are only their 'maps', their opinion, their viewpoint, their belief about themselves and the world, they make it a reality, and these paradigms rule their life till the end, as we have already seen.

There are actually three social maps, three theories of DETERMINISM, widely accepted, independently or in combination, to explain the nature of man:

1. Genetic Determinism,
2. Psychic Determinism, and
3. Environmental Determinism.

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1. Genetic Determinism

According to Covey "Genetic Determinism basically says your grandparents did it to you. That's why you have such a temper. Your grandparents had short temper and it's in your DNA. It just goes through generations and you inherited it. In addition, you are Irish and that's the nature of Irish people".

Though Covey cites how the genetic factor is a determinant which shapes the lives of the people all over the world, this very aptly applies to the Indian context, where people strongly believe that quality, calibre, condition, efficiency, temper, temperament, attitudes and behaviour, etc., go through generations and people have inherited them because they are in their genes, in their DNA. Covey's example "you are Irish and that's the nature of Irish people", very much illustrates accurately the social paradigm people have in India. If people belong to the higher strata of the society, they must be good in everything and contrary is believed to be true in respect of people in the lower rung. This paradigm has been strongly believed and practised for generations together, no one has questioned its validity or veracity and it has become unchangeable and immutable. The most unfortunate thing in this is, even those who have the urge and burning desire to come up in life are conditioned by this paradigm.

2. Psychic Determinism

In the words of Stephen Covey, "Psychic determinism basically says your parents did it to you. Your upbringing, your childhood experience essentially laid out your personal tendencies and your character structure. That's why you
are afraid to be in front of a group. It's the way your parents brought you up. You feel terribly guilty if you make a mistake because you 'remember' deep inside the emotional scripting when you were very vulnerable and tender and dependent. You remember the emotional punishment, the rejection, the comparison with somebody else when you didn't perform as well as expected."

The marginalized people who have been exploited and ill-treated for generations feel that they are the victims of this determinism. Their upbringing, their childhood experiences (which impact their 'personal tendencies and character') were not congenial for the growth and development of their personality. That is why they have developed inferiority complex, diffidence, fear, dependency, etc. That is why most of them are afraid to face any one, anything and any situation in life. They could not only remember deep inside the emotional scripting given to them when they were vulnerable, tender and dependent. They also remember the emotional physical, social, psychological punishments, the economic loss, the rejection, ostracism, etc., wrecked on them, even when they had not done a mistake, for no fault of theirs. These memories of personal experience and of what they have seen and known and heard of, haunt them like a ghost, all through their life and have crippled their personality, maimed their individuality, killed their initiative, dampened their enthusiasm, and shattered their hopes and dreams for a better future.

3. **Environmental Determinism**

Covey gives only a brief meaning of environment determinism, that it "basically says your boss is doing it to you - or your spouse, or that bratty teenager, or your economic situation or national policies. Someone or something
in your environment is responsible for your situation". As the meaning itself conveys, the environment determines the personality. In the Indian context, environment would mean the social environment like the social order, the caste system, the social stratification, the practice of untouchability, the social custom, etc. The economic environment which is based on economic policies of the Government and the political environment which is again greatly influenced by caste factor and money power. The exploited people feel victimized by the environmental circumstances. In addition to discrimination, ill-treatment, atrocities, etc., there are several bombardments which are negative and damaging, fired at them day in and day out, by means of criticism, calling them by all sorts of names, like Harijans, untouchables, Dalits, privileged class', 'Government children' meaning thereby derogatively that they are getting special concessions, reservations, etc., and even by developing certain proverbs like "Ooru-idda kade, Holegeri" meaning that "where there is a village, there is a Holeyara Keri, there is an SC colony" indirectly imputing that "where there is good, there is bad" and/or "where there is cleanliness, there is filth". The suppressed people feel that the environmental factors impact their life to a great extent and never allow them to lead a free, peaceful, happy and honourable life.

Belief in one or two of these determinants is enough to make any one feel a victim, feel helpless. When all the three determinants are believed to be impacting the lives of people, greater harm and permanent damage is done to the personality, closing all possibilities of retrieval and rejuvenation. This is mostly the condition of SCs/STs in India and in Karnataka, too.
Though these deterministic factors appear to be true and real, they are just maps or models. As explained by Covey "the deterministic paradigm comes primarily from the study of animals - rats, monkeys, pigeons, dogs - and neurotic and psychotic people. While this may meet certain criteria of some researchers because it seems measurable and predictable, the history of mankind and our own self-awareness tell us this map doesn't describe the territory at all".

The lives of several great personalities in the world are ample evidence to show that these deterministic factors are not insurmountable barriers for achieving great success in life. Several people all over the world, despite their lowly origin have become great personalities who created history. Samuel Smiles\textsuperscript{24} cites plethora of examples of great people who have risen from the ranks. To quote Smiles:

"Jeremy Taylor, the most poetical of divines came from a barber's shop. So also did Sir Richard Arkwright, the inventor of the spinning jenny, and the founder of cotton manufacture. As well, did Turner the great among landscape printers".

"No one knows for certain what Shakespeare was. But it is unquestionable that he sprang from a humble rank. His father was a butcher and a grazier. Shakespeare himself, some say, amongst other things, was once an usher in a school and later a copyist clerk".

\textsuperscript{24} Samuel Smiles is the English author of famous books - Self Help, Character and Thrift. Self Help is the most popular and most inspiring book. The quotes given here are from this book.
"On the English scene again, the common class of day labourers has given Brindley the engineer; Thomas Cook, the navigator; and Burns, the poet. Masons and brick-layers can boast of Ben Johnson who worked at the building of the Lincoln's Inn with a trowel in his hand and a book in his pocket. Among distinguished carpenters, we find the names of Inigo Jones, the architect; Harrison, the chrono meter-maker; John Hunter, the physiologist; Romney and Opie, the painters; and John Gibson, the sculptor.

"From the weaver class have sprung Simson the mathematician; Bacon, the sculptor; Dr. Livingstone, the missionary traveller. Shoemakers have given Sir Cloudeley Shovel, the great admiral; Sturgeon, the electrician; Samuel Drew, the essayist; Bloomfield, the poet and William Carery, the missionery".

"Nor have tailors been undistinguished. John Stow, the historian worked at the trade during some part of his life. Jackson, the painter, made clothes until he reached manhood. But the greatest tailor of all was unquestionably Andrew Johnson, the President of the United States. He was a man of extraordinary force of character and vigor of intellect.

"Cardinal Wolsey and Defoe were the sons of butchers. Bunyan was a tinker and Joseph Lancaster was a basket-maker. Among the great names, identified with invention of the steam-engine, are those of Newcomen, Watt and Stephenson. The first was a blacksmith. The second was a maker of mathematical instruments and the third was an engine fireman. Michael Faraday, the son of a blacksmith, was in early life apprenticed to be a bookbinder and worked at that trade till he was twenty two. He now occupies the very first rank as a
philosopher, excelling even his master, Sir Humphry Davy, in the art of lucidly expounding the most difficult and obscure points in natural science.

Samuel Smiles goes on and on listing out the names of outstanding personalities who had ordinary family background (like sons of clergymen, carpenters, shepherds, merchands, pastry cooks, shoemakers, butchers, etc.) and/or who started in ordinary avocations. He also relates the life of personalities from the wealthier classes who have distinguished themselves in philosophy, science, politics and literature, through industry, practice and study. Samuel Smiles narration of the life of Disraeli is inspiring and worth mentioning here.

"Disraeli affords a similar instance of powers of industry and application in working out an eminent public career. His first achievements ... were in literature. And he reached success only through succession of failures". His "Wonderous Tale of Alroy" and "Revolutionary Epic" were laughed at and regarded as indications of literary lunacy. But he worked on in other directions and his "Coningsby", "Sybil" and "Tancred" proved the sterling stuff of which he was made. As an orator, too, his first appearance in the House of Commons was a failure. It was spoken of as more screaming ... Though composed in a grand ambitious strain, every sentence he spoke was hailed with "loud laughter". Even if Hamlet would have been enacted as a comedy, it would not have elicited that much of mockery and laughter. But he concluded with a sentence which embodied a prophesy. Writhing under the laughter, with which his studied eloquence had been received, he exclaimed "I have begun several times many things, and I have succeeded in them at last. I shall sit down now, but the time will come when you will hear me". Then he assiduously practised the art of
public speaking, spending hours. The time did come. Disraeli did succeed in at
length, commanding the attention of the first assembly of gentlemen in the world.
It affords a striking illustration of what energy and determination can do. Disraeli
earned his position by dint of patient industry. In the end, the House of
Commons laughed with him, instead of at him.

Apart from the numerous examples Samuel Smiles has cited, there are
many many individuals who have risen from dust to doyen, from a condition of
adversity to fame, name and prosperity.

The life of Helen Keller is another inspiring example. Helen Keller was a
happy and healthy baby until at the age of nineteen months, she was suddenly
stuck down by a terrifying illness. When she recovered she could neither hear
nor see - her world was one of total silence and darkness. Gradually she forgot all
the words she had known and stopped speaking. She was locked in an
impenetrable world where she couldn't communicate with anyone.

After weeks of fighting and struggling to reach Helen by shaping letters
onto her hands, a young teacher, named Anne Sullivan, broke through and made
contact with the frustrated child. After that breakthrough into the everyday world
Helen and Anne became inseparable.

Once Helen Keller could communicate - feeling people's lips and throats
as they spoke and spelling onto their hands - she was totally committed to helping
others with problems similar to her own. She devoted her life to touring all over
the world in the name of the American Foundation for the Blind. She fought for
the rights of people with special needs and campaigned for many humanitarian
causes. Inspite of her own situation, Helen Keller devoted her life to giving hope and love to others. She had triumphed over cruel physical disability to achieve a brilliant career as a writer, feminist, social activist and campaigner on behalf of people with special needs all over the world.\(^25\)

There is no such thing as failure. There are only results and feedback. Many in our culture are programmed to fear failure. The successful people are people who know that if they try something and it does not give them what they want, they have had a learning experience. They use what they have learned and simply try something else. We can learn from every human experience and can thereby succeed in anything we do. Here is the life history of a man who:

Failed in business at age 31.
Was defeated in a legislature race at age 32
Failed again in business at age 34.
Overcame the death of his sweetheart at age 35.
Had a nervous breakdown at age 36.
Lost an election at age 38.
Lost a congressional race at age 43.
Lost a congressional race at age 46.
Lost a congressional race at age 48.
Lost a senatorial race at age 55.
Failed in an effort to become Vice-President at age 56.
Lost a senatorial race at age 58.
Was elected President of United States at age 60.

The man's name was Abraham Lincoln. If he saw his losses as failures, he probably would not have gone on and on.\(^26\)

Thomas Edison was a school drop out. With perseverance and hard work he became a great genius who invented many things which are of immense value for people. Someone asked Edison after his 9999 trials to perfect the

\(^26\) Dick McHugh S.J., Mind with a Heart (NLP Course Material), St. Francis Technical Institute Press, Bombay, 1992, p.211.
electric bulb and had not succeeded, "Are you going to have ten thousand failures?" Edison answered, "I didn't fail, I just discovered another way not to invent the electric light bulb". To sum up his great contribution to humanity, it is said that when he died, the whole country was in pitch dark for one minute as the lights were switched off to pay homage to this noble soul, who started his life from scratch.

In India, we have innumerable cases in which people from poor and ordinary families, people from ordinary callings, people from the lower strata, have reached the zenith of fame and popularity in different fields, by dint of their hard work, perseverance, determination, commitment, service and sacrifice.

**Srinivasa Ramanujam**, the world famous genius in Mathematics, was from an ordinary family. The centenarian and architect of modern Mysore (Karnataka) **Sir M. Vishweshwaraiah** was from a poor family. Every day he walked ten miles from his village to the school. He studied his lessons under the street lamp. **Oberoi**, an outstanding personality in hotel industry, started his career as a waiter in a hotel. Now he is a pride owner of the Oberoi chain of 5-star hotels.

**Gangarams** is one of the biggest book stalls not only in Karnataka, but in India also. The owner of this establishment, Gangaram and his brother were running a small book shop in Mysore. Later Gangaram came to Bangalore and started a small book shop. Step by step, with his stenuous efforts and tenacity, he built two big book bureaus: Gangarams on the famous Mahatma Gandhi Road and Bangalore Book Bureau on Subhedar Chatram Road in Majestic Area, adjacent to Kapali Theatre.
Both the establishments were flourishing well. To expand his business, Gangaram started constructing a storeyed building, where the Bangalore Book Bureau was being run on the first floor. A big catastrophe befell Gangaram when, due to some fault in structural designing, the whole construction crumbled on a fateful day in 1977. The first floor of the Bangalore Book Bureau and the ground floor where some other business establishments were being run also were razed to the ground. Many construction workers, customers and sales persons including one of the sons of Gangaram were killed in the accident. Despite great financial loss and near-bankrupt condition and inexplicable mental shock and agony, Gangaram picked up himself, mustered courage and started working strenuously with dogged determination to come up again and gradually rebuilt his book empire. Now Gangaram on M.G. Road has roaring business catering to the needs of students, book-lovers and the general public. He has a branch in Hyderabad. Even though he is in his seventies, he is youthful, cheerful, full of energy and enthusiasm, actively taking care of his business even today. A powerful example to show how a person could elevate himself, overcoming any adverse condition.

Sapna Book House, another very big establishment in Bangalore, has another inspiring story to share with the people regarding self-help and self-elevation. It would be incredible that the pride owner of Sapna Book House, Suresh Bhai started his life as a sweeper in Bandra Railway Station, Bombay. He does not feel shy or hesitant to share this information with others. During the interview, he had informed the researcher that he even spoke to the press and that there was a write up about his life history in the English daily Indian Express. As
narrated by him, though his father-in-law was hesitant to give his daughter in marriage to Suresh Bhai, he saw the young man with dreams (Sapna) for his future. True to the expectations of his father-in-law, Suresh Bhai gave up his job in Bombay, came to Bangalore and started a small book stall called Sapna Book Stall. With strenuous efforts, he has gradually built up a very big show room in the same Majestic Area, catering to the needs of the public. He has also diversified his activities to publishing of useful book, particularly in Kannada.

Generally, a bonded labourer's children would become bonded labourers or at best agricultural labourers. But in Belgaum District, two sons of a bonded labourer achieved something unimaginable. Dr. Shivarudra Kallolikar has become a Reader in History in Karnataka University and his younger brother Shankar Kallolikar became an I.A.S. officer in Tamil Nadu Cadre. In this case, to accomplish their goals, these two youths had to struggle against poverty and the social stigma of untouchability which psychologically hinders the growth of a personality.

Dr. A.E. Punith\(^\text{27}\) in his interaction with the researcher, during the interview shared the achievement of his classmate, A. Ramudu, a Scheduled Caste student from a village in Andhra Pradesh. As a student of M.A. in Anthropology during 1960-62, Ramudu was very hard working and was having only two sets of dress which he used to wash, neatly iron and wear to the classes. Though he used to dress well and look smart, he was in the habit of not tucking in his shirt. When asked about his habit of not inserting his shirt, he used to tell his classmates that he would do it only when he gets into IAS. After two years of

\([^\text{27}]\text{Dr. A.E. Punith, worked as Professor of Sociology, Karnataka University, for a long time and retired during 2000. At the time of interview by the research scholar on 19th June 2002, he was working on a project in Karnataka University.}\)
completing their M.A., Dr. Punith received a telegram from Ramudu that he "started inserting his shirt", followed by a detailed letter that he became an I.P.S. officer of Orissa Cadre. Another moving example to show that with a definite goal, will power, determination and consistent efforts anyone can accomplish his goal, however high it might be.

K. Ramanna, an SC youth from Koralgundi village in Bellary District joined the court as a clerk, after his 1st year B.Com due to penurious condition. However, his urge to continue his education and the burning desire to further come up in life moved him to attend morning classes and complete his B.Com and LL.B. After sometime, he ventured to resign his government job and started practising as an advocate in Bellary. It was his dream to become a Legal Adviser of SC/ST Cell. He used to read an imaginary news item daily, in the newspaper: "K. Ramanna appointed as Legal Adviser to SC/ST Cell". His family members used to ask him whether it was a real news item. The standard reply of Ramanna was "it will appear one day". His fantasy became a reality and the news item did appear. He had many opportunities to become a Munsiff Magistrate or an Assistant Public Prosecutor. But his dream was to become a District Judge only, straight away. When there was a notification for the appointment of District Judges, he did apply and got selected as a District Judge. Now he is a sitting judge of the High Court of Karnataka. His accomplishment proves "Whatever the mind of a man could conceive and believe, it will achieve"28. His faith, sincerity, conscientious efforts and positive mental attitude helped to realise his dreams and have brought him to his present position.


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As a matter of fact, the life of every one, who belongs to the oppressed sections of society, backward classes or poor family and has come up in life in any field, is an evidence of self-help and self-elevation. But for their setting up a goal and working towards it assiduously, with determination and commitment, they would not have accomplished their goals.

The crown of all these success stories and the fore-runner of this self-help, self-improvement movement is the life and mission of Dr. Ambedkar. His entire life is a document on the message and mission of self-help and self-esteem. This is the reason, his biographer Dhananjay Kheer has devoted one full chapter entitled SELF-DEVELOPMENT. The paradigm shifts created by Dr. Ambedkar and many more success, accomplishments, qualities, capabilities, talents, etc., he had acquired were all the result of his indefatigable, strenuous work for eighteen hours a day, whether it was studying for his numerous degrees or writing the Constitution of India and other monumental works. His entire life is a description of and a prescription for self-help, self-development, self-elevation, great service and contribution to humanity, regardless of adversities and handicaps - social, physical, financial - and so on. Even as a young man, he had the will and mission of Abraham Lincoln and the labour of Booker T. Washington.

Achievement and success are not the monopoly of any particular caste, creed, sect, religion or race. One of the most empowering messages of Dr. Ambedkar to his people in particular, which applies to the whole humanity is "It

29 Kheer, Dhananjay, Dr. Ambedkar: Life and Mission, Popular Prakashan, Bombay, Chapter III, p.26 to 50.
30 Ibid.
31 Ibid, p.29.
is not a sin to crave for honour. But, if honour does not come your way, you should not give up your struggle in despair. Your resilience should not desert you, if you are ungratefully ignored or denied credit you deserve. What Dr. Ambedkar said before many decades, holds good even today and it is more relevant and important in the present day competitive world. Therefore, his statement "It is not a sin" has to be restated in positive terms as "It is a sin." It is a sin not to crave for honour, dignity, liberty, equality and prosperity and all the good things in life.

Dr. Ambedkar was very proud of himself and his achievements and rightly so. M.O. Mathai, an I.C.S. officer who was the Private Secretary to the first Prime Minister of India - Pandit Jawaharlal Nehru, reminisced what Dr. Ambedkar told him as follows:

Then Dr. Ambedkar said with pride, "The Hindus wanted the Vedas, they sent for Vyasa who was not a caste Hindu. The Hindus wanted an epic, and they sent for Valmiki who was an untouchable. The Hindus wanted a Constitution, and they sent for me."

Besides the sense of pride, in this statement we could see his zeal and commitment in taking up the task of framing the Constitution of India and to come up to the expectations and confidence people had in him, when they made him the Member of the Constituent Assembly of India and the Chairman of the Drafting Committee.

32 Ibid, p.47.
The life of Dr. Ambedkar is a great inspiration for and a great example in self-help, self-development, industry and self-emancipation, for people, particularly the oppressed and oppressed people to emulate and to scale new heights of success and fame.

(3) DEVELOPING SELF-ESTEEM

Building up of the sense of self-esteem among the oppressed sections is most basic and fundamental for development of their personality, as most of them suffer from low self-esteem due to social and economic conditions and conditioning for generations together. Due to incessant sufferings and humiliation they tend to develop anger, bitterness and hatred towards society which usually get directed towards them only. They become angry with themselves; they curse themselves and their fate; they hate themselves. They bemoan, "why I am born in this caste?", "why should I suffer all these indignities, while others are enjoying their life" and many more. This anger and bitterness and other negative emotions are present among highly educated and highly accomplished people also, but for which they would have been still more successful and would have been glorified to the heights.

Talking about Dr. Ambedkar, M.O. Mathai has expressed to a common friend of both of them, P.K. Panikkar, who was a Sanskrit Scholar and deeply religious, as follows:

"I had told Panikkar about my admiration for Ambedkar, but added that he fell short of being a great man by inches because he could not wholly rise
above bitterness. However, I said that no one had any right to blame him, having regard to the humiliations and indignities he had to suffer throughout his life.\textsuperscript{34}

Though Dr. Ambedkar had that bitterness, he was not bogged down by the humiliations and indignities. On the contrary, he acted proactively, diligently and persistently, built up his self-esteem and his personality by acquiring knowledge in different fields and fought for the cause of his people acrimoniously and aggressively with the British and also with his adversaries.

Emulating the example of Dr. Ambedkar's life, a few people have built up their self-esteem and their personality and come up in life. But majority of the people subjected to never-ending humiliations and indignities for ages, disown themselves, alienate and estrange themselves. This self-alienation is most detrimental to the growth and development of a personality, as it results in low self-esteem.

The first step to counteract self-alienation and build self-esteem is to own oneself, accept oneself, whatever way they are and in whatever condition they are. Psychologists have universally acknowledged a principle which always operates: "RESIST, IT PERSISTS; EXPERIENCE, THE EXPERIENCE DISAPPEARS". So, instead of resisting, complaining, cursing, blaming, disowning and alienating oneself and one's condition, if one accepts, experiences, and allows it to be, it opens new possibilities for further growth, development and transformation. It is not resignation, cynicism but questioning 'SO WHAT'? and saying "LET IT BE". Then, not stopping at that, question "WHAT NEXT".

"WHAT ARE THE CHOICES I HAVE?" and then work on them for personal transformation.

NATHANIAL BRANDEN\textsuperscript{35} has demonstrated clearly how self-acceptance is essential to build up healthy self-esteem\textsuperscript{36}.

There is a prayer written by the Protestant Theologian Reinhold Niebuhr, called:

THE SERENITY PRAYER

God give us the grace to accept with serenity the things that cannot be changed; courage to change the things that should be changed; and the wisdom to distinguish the one from the other\textsuperscript{37}.

This is a very empowering prayer, specially for the suffering masses and the deprived sections who struggle throughout their life trying to change the things that cannot be changed, never have the courage and never work on the things they could and should change and totally confuse themselves about the difference and waste their time and life.

There are two pillars for self-esteem. One is \textit{SELF-LOVE} and the other one is \textit{SELF-WORTH}. Self-love is not selfishness. It is basically accepting, approving, acknowledging, owning oneself unconditionally and it is self-caring and self-nurturing and creating a positive self-image and self-concept. Self-worth is building one's own self-value by accentuating on their unique qualities and

\textsuperscript{35} Nathanial Braden is a practising psychologist at the Branden Insatiate for Self-Esteem in Los Angeles, California, a pioneer in the fields of self-esteem and personal transformation. His books are of great value to humanity.

\textsuperscript{36} Branden Nathanial, \textit{The Disowned Self} - An Illuminating Analysis of one of the most important problems of our time: Self-Alienation, Bantam Books, New York, 1973, p.243.

capabilities and by building up their competence, character and trustworthiness. This is the way to rise from dust to doyen.

**Self-Esteem through Health and Strength**

Self-esteem, self-confidence and courage are also built by promoting one’s own mental and physical health. Raven Simpson, aged 20, a student: Lubock, Texas, shares her life experience, how she transformed her life by taking up the 12-week challenge of body workouts and nutrition as prescribed in the book "Body-for-Life", inspite of the stigma of society towards a young lady confined to a wheelchair. She says "courage is like muscle, it too takes time to grow … I will show others how to get beyond the first step in developing the most important "muscle" courage[^38].

Lynn Lingerfelten's revealing 'breakthrough' in his life is given in the same book under the title "He transformed Tragedy into Triumph". Lynn, when he was 16 years of age, on November 11, 1983, he had sustained an accidental bullet injury from the gun of his friend, who had lost his footing while climbing a steep mountain slope and triggered off the rifle which had no safety lock. To save his life, Lynn was given 38 pints of blood to replace what his body had lost, along with other medical treatment. He recovered from the bullet injury and started leading a normal, active life again. In 1987, it was notified that those who received blood in recent years should be tested to see if they had the disease which was caused by a newly discovered virus. After the test, Lynn was told "you have the HIV virus". This was like the death sentence for him. For ten

years he suffered the mental agony due to uncertainty of his life, also due to the stigma attached to the infection. His fiancée left him. He became defeated and depressed. He started eating junk food, drinking beer and watching a lot of T.V. 'Lynn ballooned to 230 pounds'.

In 1997, Lynn told himself that he should change and that 'it was time to take the bull by the horns'. He joined a local gym, looking for information on how to get in shape. Some one gave him a copy of a magazine published by the authors of Body-for-Life. Beyond information, the magazine taught him "a frame of mind which inspired more than all the preachers, teachers, doctors and counsellors who had tried to get through me before".

With regular workouts with weights and right kind of nutrition recommended in the books, he improved his health, both physically and mentally. Though he was HIV positive and still is, he has transformed his life which is evidenced in his narration:

"When you get in great shape, you have so much more self-esteem. It enables you to handle things better. I am positive that working out and rebuilding my body helped fight my depression".

"Each day is a gift to me, and I do my best to enjoy it. I smile a lot, which is something I did very little of for nine years. I stay busy. I think I watched enough T.V. for the rest of my life, so I try not to do that now. I like to be active. I like to be moving".

Lynn sets goals and achieves them. He dreams of himself being an old man, healthy and wise, playing, fishing ... with his grand children. He concludes
his sharing saying, "I take the opportunity to tell my grand kids a very valuable lesson their grand dad learned the hard way:

"I tell them that sometime during their voyage through life, they are gonna hit a storm. And even though things might get very rough, they should never stop going forward. They must never give up, not even for a movement. If you drop anchor, I tell them, the storm will tear you apart. Look forward and you will see the beautiful rainbow on the other side. Keep looking forward and move in that direction and you will make it through."\(^9\)

This is a great message to the weaker sections and to all those who want to come up in life despite problems and adversities.

Vyayamashalas, Gymnasiums, Yogasana and Meditation centres could be started in the villages and colonies, to enable the so-called 'weaker sections' to become strong physically, mentally, spiritually and emotionally, which will definitely help mitigating the incidence of atrocities.

(4) CREATING A MEANING AND MISSION FOR LIFE

Another powerful way the people from the vulnerable sections of society could prevent atrocities against them, besides building up their personality with self-help and self-esteem, is creating a meaning and a purpose for life. In the existing social order, these people are trained and conditioned to live the life of eternal parasites, always dependant on others' mercy and help and governments' charities and welfare measures. They are not encouraged and empowered to think for themselves, act for themselves and live for themselves. Their lives are mostly managed and manipulated by others. They are not in the driver's seat of

their own vehicles. ‘Others take them for a ride’, literally, others make them
dance to their (others’) tune. Consequently, these people play their role
according to the script given by others; they play the role of victims – poor, weak,
meek, helpless victims, making their life miserable, meaningless and empty.

Wayne W. Dyer enjoins the people “to live your life the way you choose.
you have to be a bit rebellious. You have to be willing to stand for yourself. You
might have to be a bit disturbing to those who have strong interests in controlling
your behaviour – but if you are willing, you will find that being your own person,
not letting others do your thinking for you, is a joyful, worthy, and absolutely
fulfilling way to live”.

Dyer further quotes a well-known popular song which is as follows:

“Life is a beautiful thing....
As long as I hold the string,
I’d be a silly so and so...
If I should ever let it go....”40

If a person does not hold the string of his life and pull his own string the
way he chooses, others will pull his string and make him dance like a puppet
according to their wishes. When he takes complete charge of his life, he
becomes his own master; when he allows himself to be directed, managed and
manipulated by others he becomes a victim.

The guidance for freedom given by Wayne Dyer is “perhaps the best way
to achieve freedom in your life is to remember this guideline: Never place
TOTAL reliance in anyone other than yourself when it comes to guiding your

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40 Dyer, Wayne W, Dr. Pulling Your Own Strings, Avon Publishers of Bard, Camelot and
own life. Or, as Emerson said in *Self-Reliance* “nothing can bring you peace but yourself”.41

Taking charge of one’s own life and guiding and being the master of one’s own life, regardless of circumstances and conditions are PROACTIVE response; Reactive response is playing the role of the helpless victim of circumstances, social conditions and conditioning etc., which are the stimulus. Proactive response is creating a space between the same stimulus and response in which there is freedom to choose, freedom to make choices to be responsible for one’s own life. Responsibility (Response-ability) in the true sense is the ability to choose the response. Proactive people take the initiative and the responsibility to make things happen, the way they want, whether the circumstances are favourable or otherwise. Reactive people are affected by their social environment, by the ‘social weather’.

Stephen Covey, in this context, quotes two great people. As Eleanor Roosevelt observed, “No one can hurt you without your consent”. In the words of Gandhi, “They cannot take away our self-respect if we do not give it to them”.42

Victor Frankl, a psychiatrist and a Jew was imprisoned in the death camps of Nazi Germany where he experienced things that were repugnant to our sense of decency that we shudder to even repeat them. He suffered torture and innumerable indignities. He was uncertain as to what will happen to his fate at the hands of the cruel Nazi captors.

41 Ibid.
One day, naked and alone in a small room, he began to become aware of what he called "the last of the human freedoms" – the freedom his Nazi captors could not take away. They could control his entire environment, they could do what they wanted to his body, but Victor Frankl was a self-aware being who could look as an observer at his very involvement. His basic identity was intact. By using the human endowments of self-awareness conscience, creative imagination and independent will he exercised his small, embryonic freedom until it grew larger and larger, until he had more freedom than the Nazi captors. He became an inspiration to those around him, even to some of the guards. He helped others find meaning in their suffering and dignity in their prison existence.

In the Nazi death camps where Victor Frankl learned the principle of proactivity, he also learned the IMPORTANCE OF PURPOSE, OF MEANING IN LIFE. After he came out of the Nazi Concentration Camps, he developed a philosophy and a discipline called LOGOTHERAPY and taught this subject to people. The essence of Logotherapy is that many so-called mental and emotional illnesses are really symptoms of an underlying sense of meaningfulness and emptiness in life. ‘Logo’ means word, symbol or meaning. Logotherapy eliminates the emptiness and meaninglessness by helping the individual to detect his unique meaning, his mission in life.

Dr. Ambedkar said, "Every man should have a philosophy of life, for everyone must have a standard by which to measure his conduct".  

43 Keer, Dhananjay: Dr. Ambedkar – Life and Mission, Popular Prakashan, New Delhi, 1971, p. 158.
Once a person creates a philosophy, a purpose and a meaning in his life and dignity in his existence, he relinquishes his position as a victim and becomes the master of his life by taking full charge and responsibility for his life and by living for a purpose in life. Meaning and purpose in life becomes a MISSION, which could be created by a Personal Mission Statement. When a person creates a meaning in life with his mission statement, he rescripts his role in life instead of playing his role according to several scripts given by others.

By rescripting, redesigning and recreating their own life, based on principles, the people from the vulnerable sections of society start leading their life powerfully and meaningfully, averting discrimination and atrocities against them. Even when such atrocities are committed against them, their mission and meaning in life would make them pick up themselves and move further towards their goal. The process of rescripting and creating a mission in life is the most important transformational step for the people who have been subjected to discrimination and ill-treatment. At the same time, it is not an easy job. Therefore, the initiative has to be taken by the educated lot among them. Firstly, the educated people, by self-motivation and empowering each other, should create the mission in life and persevere diligently to live up to their mission in life, without compromising for any thing but the best in life. Once they start the process and start leading a meaningful life, they should inspire, encourage and empower the illiterate, ignorant, poor people to follow suit. This could be achieved by one-to-one interaction and by organizing motivational camps.
To emphasize the fact that life gives us what we ask for, Napolean Hill gives an inspiring poem in his book “Think and Grow Rich” which is also quoted by N.A. Palkhivala. The poem reads:

“I bargained with life for a penny,
And life would pay no more,
However, I begged at evening
When I counted my scanty store;

For life is a just employer,
He gives you what you ask,
But once you have set the wages
Why, you must bear the task.

I worked for a menial’s hire
Only to learn dismayed,
That any wage I had asked of life,
Life would have paid”.

- Jessie B. Rittenhouse

As observed by Somerset Maugham, “It is a funny thing about life; if you refuse to accept anything but the best, you often get it”.

The researcher adds a stanza to Jessie Rittenhouse’s poem, from his own experience and from what he has seen and known in the lives of powerful personalities:

“Now I bargain with life for the BEST,
I set my goals high.
Life gives me nothing but the best,
As my labour brings the fruits nigh”.

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Another important preventive measure, which is also psychological, is changing the names by which the Scheduled Caste and Scheduled Tribes are called.

As we have already seen in the introductory chapter (Chapter 1) of this work, Scheduled Castes and Scheduled Tribes are the Constitutional names. Before the Constitution had come into force and even after that, these people have been called by different names, such as:

Mlechhas, Chandalas, Avarnas, Antyajas, Asprushyas, Atisdras, Nishadas, Paulkasa, Pariahs, Exterior Castes, Depressed Classes, Harijans and Dalits.45

Apart from these names which are general in nature, applicable to the so-called untouchables, there are hundreds of names given to these category of people in different States, regions and languages referring to their castes and sub-casts.

Apart from these names, several terms are used to refer to these people: Untouchables, Suppressed People, Marginalized Sections, Deprived Sections, Oppressed People, Lower Strata, Subalterns or Subaltern Caste, Exploited People, Victimized People etc. (The researcher has also used some of these terms, inevitably to refer to the SCs and STs to make the points intelligible. However, the names ‘Harijans’ and ‘Dalits’ have been avoided deliberately.

45 Dr. Ambedkar who had innate aversion to the name ‘Harijan’, wanted them to be called “Protestant Hindus”, non-Caste Hindus or Non-conformist Hindus and Buddhajan. However, these names did not gain currency.
Now the question is, what impact these names and terms create in the life of these people? These names and terms definitely have not done any good to them. But, on the contrary, these usages have caused and still are causing greater damage and harm to their personality and life. All these terms are being used in a belittling and disparaging manner. They are disempowering, demoralizing, enfeebling, enervating, incapacitating, invalidating, emasculating and what not.

Shakespeare has said “a rose is a rose in whatever name it is called”. Osho has said “A rose is a rose, is a rose...” This may apply to rose as rose does not react or respond to whatever name it is called. It will not apply to human beings who are a combination of feelings and emotions, who are mainly influenced by the words they use and by the words and language others use.

The good old names like Antyajas, Ashprushyas etc., are not in vogue now. Even the name “Harijan” which Gandhiji and the Congress people were freely using, has also become obsolete, as nobody likes to be called by that name. Now the word ‘Dalits’ has gained significance and very widely used in speeches, writings, news reports and so on. But this name does not differ in any sense from the rest including “Harijans”. The only justification offered by those who are fond of using the name ‘Dalits’ is that “Dr. Ambedkar used the term “broken men” an English translation of ‘Dalits’ to refer to the original ancestors of untouchables, in his book THE UNTOUCHABLES published in 1948”.46 In the same article, it is stated that Dr. Ambedkar was using the word ‘Dalits’ in his

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46 S.M. Michael (Editor), Dalits in Modern India, Vistaar Publications, New Delhi, 1999. (John C.B. Webster’s article, “Who is a Dalit?”)
Marathi speeches. If this was really so, Dr. Ambedkar would have used this name in his writings also, at least in Marathi writings. As a matter of fact, nowhere Dr. Ambedkar had used the term ‘Dalit’ either in his speeches or in his writings. He was contended with calling them as SCs & STs.

Coming to the meaning of this word ‘Dalits’ means ‘broken people’ or ‘depressed people’. In Kannada language it is used as “Deenaaru, Dalitharu” (Deena-Dalitharu). Deenaru means week and meek people. Dalitharu means the depressed people. The term ‘Dalits’ includes the converted Christians, most backward people, labourers and women, besides the SCs and STs. Except this difference the term ‘Dalits’ is as damaging and as devastating as the other names, to the personality and life of the SCs and STs. Once upon a time they were broken men. That does not mean they should be ‘broken men’ for ever and for generations together. Once they were ‘depressed class’ people, there is no rule that they should continue to be depressed class people, eternally. But their life continues to be exactly the same as they are called – broken men, depressed classes, oppressed and suppressed people, weaker sections, subalterns etc.

To have transformation in their lives, to make them strong, independent, self-reliant and to prevent atrocities against them, names by which they are called should be changed. It is incredible, how we can change the life of people, by changing the words by which they are called! Anthony Robbins says,
"If we want to change our lives and shape our destiny, we need to consciously select the words we are going to use, and we need to constantly strive to expand our level of choice".47

"If an assemblage of words you are using is creating states that disempower you, get rid of those words and replace them with those that empower you".48

"By changing your habitual vocabulary – the words you constantly use to describe the emotions of your life – you can instantaneously change how you think, how you feel, and how you live".49

It is not talking of theory or philosophy. The following account explains how Antony Robbins helped his friend to transform his life by not using the word ‘depressed’:

Jin, a very successful businessman was going through some tough times. He was ‘so down’ and ‘depressed’. Antony Robbins asked him “for the next ten days, promise me you won’t use the word ‘depressed’ even once. If you begin to use it, immediately replace it with a more empowering word. Instead of ‘depressed’, say, “I am feeling a little bit down’. Say ‘I am getting better’, or ‘I am turning things around’.

48 Ibid, p.221.
49 Ibid, p.211.
Two years later his friend Jim shared that he had not felt depressed one
day since that time because he never uses that word to describe his experience.50

'A great example of the transformation that is possible when you change
just one word' is cited by Antony Robbins. A nationwide trucking service called
PIE in U.S. was undergoing a loss of quarter million dollars each year. On the
recommendation of Dr. W. Edwards Deming, they changed how the workers
viewed themselves. Instead of 'workers' and 'truckers', they started referring
themselves as 'craftsmen'. The workers began to see themselves as 'craftsmen'.
Just by changing the job title, the company started saving close to a quarter
million dollar a year.51

A beggar was sitting at the train station with a bowl full of pencils. A
young executive passed by and dropped a dollar in the bowl. He then boarded
the train. Before the doors closed, something came to his mind and he went back
to the beggar, grabbed a bunch of pencils and said "They are priced right. After
all you are a business person and so am I," and he left.

Six months later, the executive attended a party. The beggar was also
there in suit and tie. The beggar recognised the executive, went up to him and
said "You probably don't recognise me but I remember you." He then narrated
the incident that happened six months before. The executive said "Now that you
have reminded me, I do recall that you were begging. What are you doing in
your suit and tie?" The man replied, "you probably don't know, what you did for
me that day. You were the first person in my life who gave me back my dignity.

50 Ibid, p.222.
51 Ibid, p.223.
You grabbed the bunch of pencils and said “They are priced, right. After all, you are a business person and so am I.” After you left, I thought to myself what I am doing here? Why am I begging? I decided to do something constructive in my life. I packed my bag and started working and here I am. I just want to thank you for giving back my dignity. That incident changed my life.¹²

Just calling the man ‘a business person’ worked the magic and transformed a life. Words – the names we give to people – make a big difference in their lives, either positively or negatively. This incident also illustrated the rule of life: “Treat a man as he is, he continues to be what he is. Treat him the way you want him to be, he becomes that”. This also very clearly illustrates the power of TRANSFORMATIONAL VOCABULARY, in virtually changing the lives of the individuals.

Countries of the world used to be categorized as ‘undeveloped countries’, ‘under-developed countries’ and ‘developed countries’. Now there are two types only – the ‘developed countries’ and ‘developing countries’. The terms ‘undeveloped’ and ‘underdeveloped’ made the countries undeveloped and underdeveloped; whereas the term ‘developing’ makes the countries start developing.

The lives of the SCs and STs are also greatly influenced and impacted negatively by the disempowering names, including the latest nomenclature ‘Dalits’. These terms never enable them to look forward and to progress in life. These names pull them back, remind them constantly their past and their social

disposition and create negative emotions like inferiority complex, diffidence, lack of courage and self-confidence. The social conditions and conditioning are such that they are always reminded day in and day out that they are inferior, shattering their belief and faith in themselves, leading to self-suppression and self-destructive behaviour. **Self-suppression is the worst type of suppression which kills a personality psychologically.**

These people are advised not to always think of and not to become too much self-conscious about their caste. If a person is told not to think of blue colour, the only colour he would think of often will be definitely blue. This is the nature of the human mind.

Considering all these aspects, it is high time the names by which these people are called are substituted by some empowering, inspiring, and motivating name. Kanshiram, a staunch Ambedkarite and a prominent leader of the Scheduled Castes and Scheduled Tribes, who has captured political power thrice in Uttar Pradesh, the biggest state in India shuns the usage of the name 'Dalits'. He has used the word “Bahujan Samaj” to refer to SCs and STs and most backward people and also minorities. The political party he has founded is Bahujan Samaj Party (B. S. P.). Since it is a political party, all the SCs and STs do not like to be identified with B. S. P. though they are inwardly happy and appreciate the success of B.S.P. in forming Governments in Uttar Pradesh, and getting elected to State Legislatures and Parliament in some of the Northern States.

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53 Interview with M Gopinath, one of the active leaders of Bahujan Samaj Party of Karnataka and Editor of Times of Bahujan (English) and Bahujan Voice (Kannada) by the researcher.
The best way would be to coin an empowering word or a phrase, such as PROGRESSING PEOPLE, OR PROGRESSIVE PEOPLE in a National Convention of SC/ST representatives of all political parties, non-political organisations; prominent leaders and well-wishers of these people, in a brainstorming session. The nomenclature so chosen as a conscientious in the convention, should be moving, forwarding, inspiring and empowering.

The names “Scheduled castes and Scheduled Tribes” have to continue to be used, but in a very limited way, on specific occasions. When a person applies for a job in Government or for admission to schools and colleges or for availing scholarship and financial assistance from the state, the caste of the person, whether SC or ST has to be mentioned, in the application form, representations etc, enclosing the required caste certificate. Another occasion to mention the name of the caste is when a person contests for election from a reserved constituency. The matter ends there. On other occasions, there is no need absolutely to mention about caste or to think of caste or to call a person SC or ST. Once a candidate joins service, he becomes an official, when a student joins the school or college, he is just a student and when one gets elected to a popular body he becomes a member of that body, NEVER TO BE CALLED AGAIN BY THE NAME OF THE CASTE. The concern people also should forget about their caste background and feel that they are citizens of this country, nothing more and nothing less. They need not, rather should not brandish the name of their caste for any purpose, positive or negative. It is their individual worth, their individual merit they should depend on. Others also should not think of these people as members of this cast or that. Otherwise, they will become prejudicial, as it is happening now. What is suggested here should be applicable to other categories.
of people also. The commitment capabilities, competence, character, trustworthiness and such other qualities of an individual should be considered and encouraged, rather than bothering about other aspects of an individual like caste, sub-caste, religion, language etc. This attitude, when practised regularly by people, would definitely pave way towards establishing a casteless society and also towards unity, integrity, peace and prosperity of the country.

(6) HEALING OF THE MIND

As already discussed, caste system, the practice of untouchability, discrimination etc., were started as a religious and social custom. But in course of time, these customs, though were proved to be social evils, could not be given up by people because they have gone deep into their mind. Though several efforts were made, by religious leaders and well-intentioned people to get rid of caste system and other social evils and to establish a casteless society, their efforts could not fructify. These practices have been embedded unconsciously in the sub-conscious minds of the people. Any perception, attitude and behaviour that have gone into the deeper levels of their minds of the people cannot be so easily obliterated. These appeals are made to the people at the conscious level. Though the conscious mind would like to change the behavioral pattern, it become difficult to change some of the deep-rooted habits. Smoking, consumption of intoxicating drinks and drugs and other habits are examples to these. Though peoples are aware of the inimical effect of these habits they cannot so easily given up their habits. So is the case, perhaps worst is the case, with regard to casteism and communalism.
Dr. B.R. Ambedkar has observed many a time that those who practice caste system, untouchability etc., are “sick people,” sick in their mind.

While discussing this matter with M.O. Mathai,\textsuperscript{54} Personal Secretary to Javaharalal Nehru, who was the Prime Minister of India, Dr. Ambedkar said, “Our Constitution will, no doubt abolish untouchability on paper; but it will remain in India as a virus for at least a hundred years. It is deeply embedded in the minds of people.”

Though what Dr. Ambedkar shared with Mathai is true, and was also endorsed by Mathai citing the story of his mother that “Despite almost 2000 years of Christianity behind her, she practiced untouchability with as much conviction as Pandit Madan Mohan Malaviya”.\textsuperscript{55} In the present situation, as things are changed phenomenally, it is not difficult to change the minds of the people.

John Grinder quotes Gregory Batson who warns of “lethal triangle”:
1. Technology,
2. The propensity of our species to replace natural living physical context (the forest of the Amazon basin with artificial context the streets of New York), and
3. Conscious planning without the balance of unconscious process.\textsuperscript{56}

The unconscious mind or sub-conscious mind or inner mind is the most powerful part of human mind. According to the Psychologists, the unconscious mind never sleeps and whatever seeps into the subconscious mind remains as a


\textsuperscript{55} Ibid.

permanent, indelible impression which cannot change with any amount of efforts made at the conscious level. As the psychologists have experimented, in the human laboratories and in the practice of psycho-analysis, psychotherapy, hypnosis and other mind dynamics, the unconscious mind is awake when a person is totally relaxed, when he is sleepy (just before falling asleep and just before waking up from sleep) and when he is in the state of hypnosis and that any suggestions given at that particular time goes into the sub-conscious mind and will change any behavioural pattern.

Adolf Hitler, it is said, used to address the Germans in meetings after 12 O’clock in the mid-night and therefore, it is said that whatever he spoke to his people at that time were believed and carried out as gospel truth. Same things happen when people attend discourses, pravachanas, harikathas etc., late in the night.

Coming to the changing of the mind of people in India and healing their mind with regard to the social maladies like caste system, communal-mindedness, practice of untouchability etc, we have to work on the sub-conscious minds of the people. The process that could be followed in this direction could be group hypnotherapy, religious disclosures, neuro-linguistic programming processes and other mind dynamics. These processes could also be used to implant the sense of human dignity, universal brotherhood, patriotism, the value of co-operation etc. Besides, when the people are healed from the social illness, mental, physical and emotional, they could focus their energies towards constructive things both for the personal improvement and happiness and also for the nation’s progress and prosperity. Healing of the mind is also required to the people who have been subjected to discrimination and mental harassment.
The experts in the field of human psychology and human behavior would suggest many more possibilities of effective methods and their services could be utilized in healing the minds of the people.

The following poem which summarizes that everything is in The STATE OF MIND, is most empowering for everyone, particularly for the people who have been socially and psychologically subdued for many centuries.

**IT'S ALL IN THE STATE OF MIND**

IF YOU THINK YOU ARE BEATEN, YOU ARE.
   IF YOU THINK YOU DARE NOT, YOU DON'T.
IF YOU LIKE TO WIN AND THINK YOU CAN'T,
   IT'S ALMOST CERTAIN YOU WON'T.

IF YOU THINK YOU WILL LOSE, YOU ARE LOST.
   FOR OUT IN THE WORLD WE FIND,
SUCCESS BEGINS WITH A FELLOW'S WILL,
   IT'S ALL IN THE STATE OF MIND.

IF YOU THINK YOU ARE OUTCLASSED\(^{57}\), YOU ARE.
   YOU HAVE TO THINK HIGH TO RISE.
YOU HAVE TO BE SURE OF YOURSELF BEFORE
   YOU CAN EVER WIN A PRIZE.

LIFE'S BATTLES DON'T ALWAYS GO,
   TO THE STRONGER OR FASTER MAN.
BUT SOON OR LATE THE MAN WHO WINS
   IS THE MAN WHO THINKS HE CAN.

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\(^{57}\) 'Outclassed' in the Indian context would also mean 'outcaste'.

INTER-CASTE MARRIAGE

Endogamy has been the offshoot of the caste system and caste system has become a very strong social institution, which is difficult to change on account of endogamy. Thus endogamy and caste system have become both pros and cons - cause and effect. Therefore, one of the remedies for the evils of caste system and prevention of atrocities is breaking this practice of endogamy and going in for inter-caste marriages. Basavanna, the great social and religious reformer of the 12th Century, realized the importance of inter-caste marriages as a panacea for caste system and other several social evils and got a marriage celebrated between an untouchable lady and a Brahmin youth. This brave step of Basavanna was, of course, met with very stiff opposition from the people. If this process of social interaction and social change which Basavanna had started more than 800 years ago, would have continued to be followed in Karnataka and in the Country, perhaps caste system would have disappeared by now. In some cases those who are going in for inter-caste marriages have to face the wrath of their own relatives and caste people and they have to undergo a lot of problems too.

Realizing the importance of inter-caste marriages, the Government of Karnataka is encouraging such marriages by giving incentives to the couple, when one of the spouse is from the Scheduled Caste/Scheduled Tribes. The incentive given is Rs.25,000/- which is normally paid by means of National Savings Certificate. Many suggestions are being made to increase the incentive amount and also to provide a Government job to one of the spouses, to encourage more and more inter caste marriages to take place. If Government considers this
suggestion, besides encouraging more such cases, the couples who risk their life would be helped to lead a happy life.

It is a common phenomenon that religious and social organizations, mutts etc., performs community marriages (group marriages called 'samahika vivaha'), in which couples who cannot spend towards the expenses of performing the marriages are helped. In addition to this the social and religious organizations could take up this noble cause and encourage inter-caste marriages particularly in the rural areas and this will go a long way in establishing a casteless society and in preventing discrimination and atrocities.

(8) EDUCATION

It is an incontrovertible fact that education is one of the best solutions for putting an end to the social evils and in preventing atrocities. Education brings awareness among the people with regard to their dignity, duties and responsibilities as good citizens of the country, etc.

Education means both formal and non-formal education and education for both the dominant categories and also for the poor, ignorant people. While the forward caste and community realize the importance of education and enable their children to get the best education in renowned educational institutions, the poorer sections of the people find it difficult to send their children to schools. Instead of going to school, if the children go to the fields for works, or go to do some menial jobs, they will earn some money to eke out their living. Therefore, the enrolment of children into school from among the poor families is meager. Even if they are motivated to send the children to schools, the drop-out rates
among these peoples are more. The parents should, therefore, be motivated to
enroll the children and to continue their education and to utilize various
educational facilities that are given to these peoples by Government and other
voluntary organizations.

The famous dictum “Educate, Agitate and Organize” was given by Dr.
Ambedkar to the progressing people. This means, educate oneself and educate
others also and this education should be a practical education for living.

Education for Women:

The percentage of enrolment to the schools is meager and drop out rates are
high among the girls, particularly in rural areas. Education among women from
the poorest sections and socially backward categories is very negligible. Efforts
should be made to enroll more and more girls into schools and colleges and to
pursue their education.

(9) ECONOMIC ADVANCEMENT

The people who are poor from the SC/ST category should be helped to
become economically independent. The SCs/STs constitute major portion of
people who are below the poverty line and they also constitute major portion of
agricultural labourers. Majority of these people are living in villages. Due to the
vagaries of monsoon, even those who possess optimum extent of lands suffer. To
help these people, Government takes up such activities like scarcity relief works,
employment assurance scheme, different rojgar yojanas etc. But all these are
only tentative relief measures.
Firstly these peoples should be helped to come out of the feelings that they are destined to be poor and that to become rich is a sin. This could be the first most powerful step to be taken by Government and other voluntary organizations. Secondly they should be helped financially to take up other avocations in dairy, poultry, piggary, sericulture, cutting up of small industrial units etc.

The Karnataka Scheduled Castes and Scheduled Tribes Development Corporation is established to help these people to become financially independent. Some of the schemes of the Corporation are

- Self-employment Programme
- Land Purchase Scheme
- ISB, Direct Loan
- Individual Irrigation Borewell Scheme
- Gangakalyana Scheme
- Lift Irrigation
- Safai Karmacharies Rehabilitation Programme
- Devadasis Rehabilitation Programme
- Micro Credit Scheme
- Koraga and Jenukuruba Scheme.

The organization chart of the Corporation is given below:
KARNATAKA SCHEDULED CASTES AND SCHEDULED TRIBES DEVELOPMENT CORPORATION

ORGANISATION CHART OF HEAD OFFICE

CHAIRMAN

STENOGRAPHER - 1
PEON - 1
DRIVER - 1

MANAGING DIRECTOR

STENOGRAPHER - 1
PEON - 2
DRIVER - 1

ADMINISTRATION SECTION

GENERAL MANAGER (P&A)

<table>
<thead>
<tr>
<th>EST SECTION</th>
<th>STORE</th>
<th>DRP/JKS</th>
<th>LPS</th>
<th>CO-ORDI RECOVERY</th>
<th>COMPUTER</th>
<th>ACCOUNTS</th>
<th>INTERNAL AUDIT</th>
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<td>SUPT-1</td>
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<td>O.S-1</td>
<td>O.S-1</td>
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<td>FDC-1</td>
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<td>STENO-1</td>
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FINANCE SECTION

GENERAL MANAGER

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<tr>
<td>DRIVER-1</td>
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<td>PEON-1</td>
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### District Office Organisation Chart

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<tr>
<th>Division</th>
<th>Organization</th>
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<tbody>
<tr>
<td></td>
<td>District Manager</td>
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<tr>
<td></td>
<td>RO-1</td>
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</tr>
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<td>DRIVER-1</td>
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</table>

The following tables show the budget allocation, target for the year 2002-03 regarding SCs and STs:
## I. SCHEDULED CASTES:

<table>
<thead>
<tr>
<th>SI No</th>
<th>Scheme</th>
<th>Financial Target (Rs. in lakhs)</th>
<th>Physical Target</th>
</tr>
</thead>
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<tr>
<td></td>
<td></td>
<td>Current</td>
<td>Back log</td>
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<tr>
<td>1</td>
<td>Land Purchase Scheme</td>
<td>548.00</td>
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<td>Self employment Programme:</td>
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<tr>
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<td>a) I.S.B. Scheme</td>
<td>240.00</td>
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<td>b) NSFDC* Direct Loan</td>
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<td></td>
</tr>
<tr>
<td>3</td>
<td>Ganga Kalyana Scheme:</td>
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<tr>
<td></td>
<td>a) Community Irrigation</td>
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<td></td>
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<tr>
<td></td>
<td>a) Current 297 Wells</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>b) Backlog 229 Wells</td>
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<td></td>
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<tr>
<td></td>
<td>b) Individual Irrigation B/W 1612.71</td>
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<td>4</td>
<td>Devadasi Rehabilitation Programme</td>
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<td>5</td>
<td>Safai Karmachari Rehabilitation Programme</td>
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<td>6</td>
<td>Micro Credit Scheme</td>
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<td>7</td>
<td>Share Capital</td>
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<td><strong>Total I</strong></td>
<td><strong>4979.07</strong></td>
<td><strong>17232</strong></td>
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## II. SCHEDULED TRIBES:

<table>
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<tr>
<th>Sl No</th>
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<th>Back log</th>
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<td>Self employment Programme:</td>
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<td>c) I.S.B. Scheme</td>
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<td></td>
<td>d) NSTFDC** Direct Loan</td>
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<td>250</td>
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<td>3</td>
<td>Ganga Kalyana Scheme:</td>
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<tr>
<td></td>
<td>b) Community Irrigation</td>
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<td>225</td>
<td>90</td>
<td>315</td>
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<tr>
<td></td>
<td>a) Current</td>
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<td></td>
<td>b) Backlog</td>
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<td></td>
<td>Total II</td>
<td>1264.33</td>
<td>2417</td>
<td>1196</td>
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<td>NSFDC LOAN</td>
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<td>Total III</td>
<td>2908.73</td>
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<td>Total (I + II + III)</td>
<td>9152.13</td>
<td>19699</td>
<td>7543</td>
<td>27242</td>
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</tr>
</tbody>
</table>

*National Scheduled Castes Finance & Development Corporation, New Delhi.

**National Scheduled Tribes Finance & Development Corporation, New Delhi.

Land Purchase Scheme: Rs.248.00 lakhs & Rs.106.00 lakhs balance

Community Irrigation: Rs.342.70 lakhs & Rs.313.45 lakhs balance

Individual Irrigation

Borewell: Rs.1237.66 lakhs & Rs.48.78 lakhs balance

Devadasi Rehabilitation Programme: Rs.40.36 lakhs balance Backlog funds
As could be seen from the table, the National Scheduled Caste Finance & Development Corporation & National Scheduled Tribe Finance and Development Corporations have also assist the people with direct lending.

Here are some of the suggestions for better implementation of the schemes:
1. Vide publicity should be given particularly in the rural areas about the various schemes and activities of the Corporation, through Newspapers, Radio, T.V etc.
2. People should be motivated to utilize properly the financial assistance given by Karnataka SC/ST Development Corporation, National Scheduled Caste Finance & Development Corporation & National Scheduled Tribe Finance & Development Corporation.
3. Entrepreneurship Development programmes (EDP) should proceed all the financial assistance and lending activities. The people should be made to know the various aspects of the activities that they will be taking up, their pros and cons and various other aspects of the schemes and activities.
4. The Corporation should have continuous contact with the beneficiaries who have availed the loan and other facilities from the Corporation, to enable them to make best use of the asset created. If there is any problem, the Corporation should assist in solving them. This follow up activity will ensure that the beneficiaries never waste or misuse the assistance given.
5. The recovery position has not been very satisfactory. Instead of sanctioning the loan and other financial assistance and allow the beneficiaries to handle
the matter themselves, the Corporation should assist them in drawing out various steps and stages of utilizing the assistance, including their repayment.

6. If the repayments are regular, the Corporation would recycle the funds and help more and more beneficiaries.

7. Apart from these schemes, the Corporation could take up activities like giving training to the people in skills development like carpentry, plumbing, electrical, sewing and repair of tractor and agricultural implements etc. After the candidates complete such training in different skills, they could be assisted to establish their own venture by giving them the implements, sheds and so on.

8. More and more women entrepreneurs should be encouraged.

9. Training in computer education, which is already one of the activities of the Corporation, should be intensified to cover more trainees and also to cover the candidates from the rural areas, as computer knowledge helps the candidates even with minimum educational qualification to secure better jobs.

10. Apprentice training could be given to candidates in collaboration with various major and minor industries both Government and Private.

11. The staff of the Corporation should be given training with regard to the work culture and also in general efficiency and motivation.

12. The Corporation Officials should work in close liaison with the officers and officials of sister-departments like Social Welfare Department, Backward Class Development Corporation, Minorities Development Corporation, particularly at the field level so that the follow up with beneficiaries could be ensured.
13. A team of assistants could be formed at the grass-root level, who will help the beneficaries in all respects and also report the cases of misuse of assets.

14. Those who are prompt in repayment of dues to the Corporation, after proper utilizing the assets given to them should be encouraged more to take up further assistance from the Corporation.

15. The Corporation could work in close liaison with the other state development corporations in drawing out better schemes and also taking of steps for better implementation of the schemes and programmes of the Corporation.

16. Once the economic condition of the people is improved, they get social status automatically, their life style changes and they get inner strength to face any hardships in life. This will also help in mitigating the occurrence of atrocities, as it is usually illiterate, poor people who become the victims of atrocities. The financial upliftment of these people not only helps the beneficaries, it also helps the family members and the future generation.

17. Apart from helping these people to utilize the financial assistance etc., from the Karnataka SC/ST Development Corporation, they should be encouraged to avail such financial assistance from the nationalized banks. If the people are motivated to decide to come out of poverty, to stand on their own and to lead happy, honourable life, nothing on earth would stop them from coming up in life. Financial constrains are no consideration, if they decide to improve their lot; only sky is limit, as we have seen under "self-help movement".
(10) EVILS OF ADDICTION

The poor people in the rural areas, particularly people belonging to SCs/STs are victims of the habits of consuming intoxicating drinks like arrack, illicit drinks which greatly affect their personality, physically, morally, emotionally. These drinks are like slow poison. There are no cases of addicts of these habits living healthy, happy, honourable, long life. It is the cry of the D.S.S., that arrack shops should be removed from the SC/ST colonies and from the villages also.

Since it is the policy of the Government to authorize the sale of arrack in the rural areas, this cannot be done. What could be done under the circumstances is to create awareness among these people not to become victims of these harmful habits and to divert their mind and attention to other creative cultural and literary activities like folk drama, folk music, adult illiteracy and so on.

(11) CAREER GUIDANCE – CIVIL SERVICES

It has been customary that the uneducated among the SCs/STs, particularly from the rural areas, clamour for getting land and the educated among them to dream of getting into Government jobs. Land being the limited commodity, everyone cannot get agricultural land. Even the Land Purchase Scheme taken up by the Karnataka SC/ST Development Corporation cannot cater to the needs of all the people, with their financial and other constrains. Therefore, the other activities which we have mentioned earlier could be taken up to help the uneducated masses.
So far as educated people are concerned, completing just the SSLC and getting into Government job, is absolutely impossible. Even for graduates and diploma graduates, the opportunity to get into Government services have become remote, for the simple reason that all recruitments have been mostly banned, due to financial constrains and also due to reducing excess staff in several departments. However, there are recruitments for a few posts - Gazetted and non-gazetted - for which recruitments are made by KPSC and other recruitment bodies.

Thanks to the present Government headed by S.M. Krishna, the Ch.ef Minister of Karnataka, about 11000 vacancies have been found to be backlog vacancies in different departments meant for SC/ST candidates, orders have been already passed and action has also been taken to recruit candidates for about 6000 vacancies. Even recruitment to fill the backlog vacancies will not help lakhs of graduates and post graduates among these people.

The policy of the present Government with regard to liberalization, privatization and globalization is a biggest threat for people in general to get into jobs easily. People with general qualifications who will look for clerical jobs have absolutely no hope of getting into jobs. It is only graduates with technical qualifications and those who have been trained in technical fields like computers, can hope to get jobs in the private companies. The private companies will not follow any reservation, as the policy of reservations in jobs is confined to only Government and Government Undertakings. However, there are regular recruitments made by the Union Public Services Commission and also by the
Karnataka Public Service Commission to recruit candidates to various services by conducting competitive examinations. So many aspects discussed above necessitate the importance of carrier guidance to the people belonging to SCs/STs.

Charles Darwin spoke about the theory of 'survival of the fittest'. Tom Malloy (in his brilliant novel 'The Curtain of Dawn') corrects the speech impediment of Charles Darwin who said survival of the fittest where he would have spoken less falsely to have said 'survival of the fitters'.

It is a fact, only a fitter will survive in the present employment market. People who complete their education in whichever discipline, come out of the universities, look for jobs which suit their qualifications, can never survive. Only those who have the required qualifications and the skills required by the employers will be the "fitters" who would survive. To make the people 'fitters', carrier guidance should be given in all together different manner.

Civil Services:

Candidates with a degree from any university can apply to the concerned Public Service Commission for taking up the civil services examination. But to come out successfully, just a degree or degrees or even post graduate degrees will not be sufficient. Preparation for the civil services examination is different from preparation for degree and post graduation examinations. Systematic and proper preparation is necessary, mostly under expert guidance, to get the selection to civil services, through a competitive examination. There are many private pre-
examination coaching centers, which are costly and it is only the people from affluent families who can afford to get the guidance. Some of the people from the advanced SC/ST families can afford to get such training. People from the rural areas and from poor families cannot hope to get trained by such private institutions. Further, the candidates who have studied in the urban areas, particularly in renowned institutions, have unfair advantage over the candidates who have studied in the rural areas. As a result, civil services have become the monopoly of the people of the urban areas and from the rich families. However, with proper training and guidance, people from the rural areas and poor families have also got selected to these coveted posts.

The Karnataka Government, in Social Welfare Department, is running a Pre-Examination Training Center, to coach candidates for the State and Union Civil Services Examinations. This training center needs to be strengthened and it has to function on par with or better than other private coaching centers to get better results. Training for these candidates should be given even from the stage of entering the colleges and universities. There is a common notion that civil services examination are very difficult and many candidates give up the idea of taking up these examination. The students in the college and universities should be motivated to appear for these examinations. Nothing is impossible. If there is proper motivation, commitment and systematic hard work, they could get selected to the Civil Services.
(12) TRAINING IN DIFFERENT SKILLS

As we have already seen that only the 'fitters' can survive, short-term training courses in different skills would help these peoples get placements in private companies. The department of Social Welfare and also the Karnataka SC/ST Development Corporation could have interaction with the national and multinational companies and organizations regarding the types of skilled personnel they would be in need of and to arrange for training the candidates in those skills, so that after the required training, the candidates would be easily absorbed by these companies.

Though the reservation policy in jobs applies to Government Departments and Undertakings, Government should pass an order or even a constitutional amendment that private companies, with certain number of staff, with specific amount of investment etc., should recruit people from among the SCs/STs, after giving necessary training.

(13) TRAINING FOR COMMON ENTRANCE TEST CANDIDATES

At present, selection to the professional courses like engineering and medical, are made through the Combined Entrance Test (CET). Though there are reservation for SCs/STs, it is only the people from urban areas and with better financial background get selected. The people from the rural areas and poor families, seldom are selected. The department of Social Welfare could train the candidates from the rural areas, right from the first PUC level itself, up to the CET examination, so that the people from the rural areas get their due share.
(14) UNITY AMONG THE PEOPLE

Division and disunity among the SCs/STs pave way for atrocity on them. They forget the principle “united we win, divided we fall”. Here it is not a question of winning, it is a question of survival and progress. So they have to realize “united we survive and divide we perish”.

There are many castes and sub-castes among SCs/STs also and due to the “infection of imitation” the different sub-sects do not look eye to eye and some time they are even at loggerheads. Due to again ‘the infection of imitation’, there is no social interaction among the various sub-castes. Very rarely, we find marriages between people from different sub-castes. In addition to working for inter-caste marriages, it becomes necessary to motivate the people to go in for inter-sub-caste marriages, so that there is unity among the various people. The absence of unity among these people becomes handy, in some cases to perpetuate atrocities on them. Therefore, to protect their own interest, people should forget their differences on the basis of sub-caste and to unite themselves. Though various organizations like Dalit Sangarsha Samities (DSS) have come into existence, a few such Samities have been headed by and catering to the needs of some particular sub-castes. Even some of the local leaders, to meet their selfish ends and just for the sake of heading sub-castes favour the divisions. Basically, it is the leaders’ responsibility to unite themselves and bring the people together to work for the protection of these people and also for their progress and prosperity.
Prevention of atrocity and bringing about casteless society for harmonious social order is the moral and social responsibility of the people at large. They also become the legal responsibility, so far as the officials and officers are concerned. They also become constitutional responsibility and constitutional obligation for the dignitaries who swear to the oath that they will uphold, preserve and protect the Constitution, as the Constitution of India stands for liberty, equality and fraternity, abolition of untouchability, establishment of a secular state etc. If all the people in the country commit themselves to establish a casteless society, which is a must in any democratic set up, it is not difficult to achieve it. The role of different people and organisations is very vital in achieving this task.

Role of Officers and Officials:

The Officers and Officials of departments like Department of Social Welfare and the Karnataka SC/ST Development Corporation, are directly concerned with the implementation of schemes, programmes and various activities meant for the welfare of the SCs & STs. In addition to the implementation of the various programmes these officers and officials are directly and indirectly concerned with handling cases of atrocities, giving relief to the victims and also to rehabilitate them. In addition to attending to these emergencies, these officers and officials could work for preventing the occurrence of atrocities. Invariably atrocities are not committed all of a sudden. Every case of atrocity has some development behind it. Some petty quarrels,
agitation by the SCs/STs for social justice like entering into temples, hotels, drinking water wells etc., counter agitations from the dominant sectors in the rural area, love affair between the people of two different castes, etc., lead to gradually the occurrence of atrocity. When such developments are taking place, the officers and officials should take steps to nip the problem in the bud by interacting with the people concerned, cautioning them not to take law into their hands to settle the score and that they should approach the concerned authority to ventilate their grievances.

Even on other occasions when there appears to be a peaceful atmosphere, these officials could interact with all the categories of the people in the villages and convince them regarding the importance of co-operative living, harmonious relationship among themselves and also about the importance of respecting and loving each other, as all are equal and dignified human beings. In a subtle way, the people should also be told about the consequences for violating the law and committing offences under the various Acts, particularly the Protection of Civil Rights Act and the SC/ST (Prevention of Atrocity) Act. This type of friendly, cordially interaction with the people would go a long way in bringing about understanding among them, in creating a happy, healthy and peaceful atmosphere.

Similarly, the law enforcing machinery, i.e., Police and the Officers and Officials of the Directorate of Civil Rights Enforcement Cell, in addition to taking action in cases of atrocities, could follow this method of discussion,
advice, motivation, consultation etc., with the people. Their word has more weight than the words of the officers and officials of other departments.

The Police Officers and Officials could visit the sensitive areas frequently and caution troublesome elements, irrespective of caste and creed, financial status, political leaning etc.

The role of the Revenue Department and their officials at all levels, particularly at the gross root level, is of paramount importance. The officers of the revenue department are also Executive Magistrates and the entire department is concerned with maintenance of law and order. They also play an important role in handling calamities and giving relief to the concerned people, including the victims of atrocities. With the multifarious activities in the villages and hoblies, the Village Accountants and Revenue Inspectors have regular contacts with the people and they will also be aware of strained relationship among the people of different communities, which might end in clash, atrocity etc. They could try to defuse the situation at their level and also report the matter to the police and higher revenue authorities. Similarly, Tahasildars, Assistant Commissioners and the Deputy Commissioners could also make it a point to visit frequently the sensitive areas and atrocity-prone areas and convince the people not to indulge in any sort of unlawful activities in their own interest. They could also take up steps like motivating the people to lead friendly, harmonious living and to prevent any communal clashes or atrocity.

As a matter of fact, it is the legal and moral responsibility of all the officers and officials of the Government, particularly those who work for the welfare of
the people of the district, sub-division, taluk and village levels, to see that people live in cordial relationship among themselves and do not indulge in anti-social activities. They could be friends, philosophers and guide to the people in general. With their active role, not only in performing their assigned job but also in bringing about social justice, peace and harmony among the people, occurrence of disputes, classes and atrocities could be prevented.

Role of the Political Leaders:

As a result of democratic decentralization and democracy at the gross root level, there are political leaders at all levels. They basically belong to different political parties and they mainly work for the success of those political parties in election and to capture political power. Sometimes, the activities of various political parties and their leaders precipitate disharmony among the people and lead to law and order problem in the villages. The elected representatives of the people, instead of being vindictive against those who have not voted for them, they should respect people's right to vote and work for general welfare of all the people in the villages and in their constituencies. The elected members, when they enter into their respective offices, they take oath of preserving, protecting the constitution of the country and to work for the welfare of the people. This fact has to be borne in mind by them and they should work for protecting the interest of the poor people and the people belonging to SCs/STs, Backward Classes, Minorities and other target groups. They could see that atrocity on the SCs/STs are prevented by motivating their own followers and also their people in their constituencies.
The political leaders participate in various social, political and official functions and also address huge gatherings. When they talk to the people on these occasions, they could drive home the necessity of peaceful and harmonious living for the welfare and happiness of all the people. Their inspiring, motivating speeches could definitely make a difference in the minds of the people to become broadminded. Besides, they could set a moral example as social reformers, which would have very great impact on the people. They could also encourage social interaction among various castes and communities including inter-caste marriages. They could visits frequently the sensitive areas and atrocity-prone areas and interact with the people and bring about understanding among them.

**Karnataka Legislative Committee on SCs/STs Welfare:**

The Government of Karnataka has created a special Committee called the Karnataka Legislature Committee for SCs & STs welfare, consisting of the members of the Karnataka Legislative Assembly and also Karnataka Legislative Council. This committee is meant for promoting the welfare of the SCs & STs in general and to monitor the implementation of various schemes, programmes and activities of the Government and also the effective implementation of the various Acts and Rules meant for the welfare and wellbeing of the SCs & STs. This committee usually visits the places of atrocity, conduct enquiry and submit reports to the Government (Legislature Assembly and Legislative Council). They also make their recommendations in particular cases.

In addition to this, the members of the committee could visit the Districts, Taluks and villages where the number of cases of atrocities is more and they
could also visit the sensitive areas. Since it is a powerful committee, it can discuss with the concerned officers and issue directions for effective implementations of the various programmes and schemes of the Government. This committee could also enlist the co-operation of the Legislators, Zilla Panchayat, Taluk and Mandal Panchayat Presidents and members, in preventing problems for the SCs/STs and in promoting welfare of these people in a better manner.

Similarly, all the Ministers of the State including the Social Welfare Minister should make it a point to talk to the people on social and national integration and also to visit sensitive areas.

Role of the SC/ST Cells:

Every political party has got a special cell called SC/ST Cell. The Chairman and Members of the Cell are usually drawn from among the SC & ST people. The Cell is supposed to be in charge of the problems of the SCs/STs. The SC/ST Cell takes up the issues brought to the notice to the concerned authorities. Besides this, the Cell can devote their attention not only to visit the villages where atrocities take place but also to prevent the occurrence of atrocities through interaction with the people concerned. It has become ritualistic for every political party to celebrate the birth and death anniversaries of Dr. Ambedkar. During such occasions, they organize rallies and functions. If all the members and leaders of political parties take up the issue of atrocity seriously and take up preventive measures, the number of atrocity cases will definitely come down.
Role of the SC/ST Leaders and Organisation:

Apart from SC/ST Cell in almost every political party, there are SCs/STs Organizations which emerged in the name of Dalit Sangarsh Samities. What started as a single Dalit Sangarsha Samithi in the beginning, has been divided into many D.S.S., groups. The leaders of these organizations usually take up the problems and issues of SCs/STs and other most backward communities (which they called Dalits) with the concerned authorities. They fight for some general issues like grant of land, providing amenities and education facilities, prohibition, reservation etc. They also take up individual cases and represent to the concerned authorities. Whenever there are cases of atrocities, they rush to the spot, report the matter to the higher authorities, organizing bundhs and agitations, protesting against atrocity, fight for proper rehabilitation etc.

In addition to doing all this, the leaders and organizations could also take up the work of creating awareness among the SCs/STs to assert their rights, to be law-abiding citizens and to improve their personality. Instead of taking up the individual cases with the concerned officers, they could train the people to represent their case themselves, individually. Usually the students and young unemployed people including some un-employed graduates are the followers of the D.S.S., groups, along with the villagers. The D.S.S., leaders also take the students who stay in the hostels to join their agitations. The leaders should motivate the students to pay their full attention to their studies, to make the best use of the opportunity and the facilities given to them and to come up in life.
Sometimes the D.S.S., groups are accused of provoking atrocities with the rash behavior and other activities like celebration of Dr. Ambedkar Jayanthi etc. Most of the time these charges are not true. Even when they fight for their right cause, they are blamed of being aggressive. However, taking into consideration the condition of the vulnerable people in the villages, the leaders have to act proactively with restraint. These leaders could also motivate the illiterate masses to join mass education programme and become leaders.

The leaders should also try to unite themselves, instead of being divided into smaller groups, which cannot be strong. The leaders of the SCs/STs could also help the victims of atrocities to make the best use of the relief amount and the rehabilitation provided by the Government. They could also maintain cordial relationship with all the people in the villages and motivate them to live peacefully with each other.

Role of the SCs/STs:

The people who belong to SC/ST themselves should take responsibility of creating a new paradigm for life, of improving their personality and improving their financial condition and leading an honourable life, which will automatically prevent atrocities. They should resolve never to be illtreated, humiliated or discriminated against by others. Even if there is a discrimination or atrocity against them, they should not give up in despair, they should bounce back and take charge of their life and shape it whatever powerful way they want. They should stop playing the role of victims and start leading their life like valiants and
victors by following the methods of personal transformation, already discussed in
this chapter.

Those among the SCs/STs, who have come up in life with the help of
reservation both for their education and employment, be it in government, private
or in business or whatever, which is the fruit of the sweat, sufferings and sacrifice
of Dr. Ambedkar, should, as a pay-back do whatever best they could to uplift their
own less-fortunate brethren who are poor, illiterate and innocent. They need not
have to spend money always to do that. If they properly guide, encourage,
motivate the people in the right direction, that itself will be a great help. Those
who can afford could help one or two deserving students to study well with
financial help and empowerment. There are several ways to help the people.
Dr. Ambedkar has said:

"Blessed are they who are alive to the duty of raising those among whom
they are born. Blessed are they who vow to give the flower of their days,
their strength of soul and body and their mite, to further the campaign of
resistance to slavery. Blessed are they who resolve come good, come
evil, come sunshine, come tempest, come honour, come dishonour – not
to stop until the untouchables have fully recovered their manhood." 58
victors by following the methods of personal transformation, already discussed in this chapter.

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58 "Babasaheb's Message" taken from the Special Issue of JAIBHEEM published on April 14, 1947 by the Scheduled Caste Employees of Madras and reprinted on December 6, 1991, by the Forum for Dalit Literature, RMO Quarter, Cancer Hospital and Institute of Radium, Red Hills, Hyderabad 500 004.
Role of the Religious Leaders:

There are many Swamijies, Priests, Bishops, Gurus, Mulas in Karnataka and in other parts of the country also. These religious leaders head the Mutts, Ashrams, Temples, Churches & Mosques. These leaders have their own disciples and followers. Each one of these religious groups is distinct, different and unique in some way or the other from the other groups. However, all the religious groups and sects preach love, compassion, equality, universal brotherhood and so on, and each group possesses its own philosophy. These religious leaders could also preach the importance of unity in diversity, patriotism, human dignity, mutual respect and co-operation. They could openly take up the cause of establishing a casteless society by making a clear distinction between caste and religion.

The religion is most personal to each individual and it is concerned with the individual’s relationship, communication and communion with this Creator. It is an inner and intimate activity of an individual with his own ‘self’, which he does within the precinct of the place of worship. He has the liberty to follow any faith, any ritual, any ceremony which they may deem fit. Once he comes out of his house or the place of his worship, he becomes the citizen of the country with his rights and freedom and also with his duties and responsibilities. The religious beliefs and practices have nothing to do with his relationship and interaction with fellow-human beings who may or may not have the same religious practice. He has to follow the social norms and the provisions of laws of the land, including respecting the fellow-human beings and not causing any harm to others, peaceful
co-existence, treating others as he would like them to treat himself and other social and legal norms and mores.

The religious leaders could preach their followers principles and values of life. In addition to preaching religious practices, the religious leaders could preach spirituality and become spiritual leaders. In one sense, being religious and spiritual are considered to be one and the same, but they are two different aspects of life. Religion may also preach spirituality, but it is mostly ritualistic confining to the principles and practices of the particular religion. But spirituality is universal, without any rituals ceremonies or even philosophy. It is purely based on love, un-conditional human love, compassion, caring for people, helping the needy, doing good to others, contribution, truth, beauty, service, sacrifice and leaving a legacy.

While talking about Lord Buddha, H.G. Wells, the famous historian has said, "The most Godless and the most Godly". This succinct explanation of Buddha makes it clear the difference between religion and being spiritual. If the religious leaders could preach this type of spirituality to the people, undoubtedly there will be perfect peace and harmony among the people.

The religious leaders, following the example of Buddha and Basavanna, wage a war against casteism and communalism, practice of untouchability and other social evils, which is the need of the hour. Following the revolutionary step taken by Basavanna more than 800 years back, the religious leaders could encourage inter-caste marriages and even inter-religion marriages. The religious leaders are highly respected people in the society. If they take it up as a mission
to spread the message of the importance of social justice, casteless society, communal harmony and spiritual living, there will be a total transformation of the society. Gandiji said that any one to work in his Ashram should necessarily marry a person from outside his caste. If this principle is followed by the religious leaders in their ashrams and mutts, there will be a great social reformation and we will definitely move towards establishment of a casteless society.

Role of the Non-Governmental Organization:

There are several Non-Governmental Organizations (NGOs) who work for the welfare of the poor and needy people and also for the welfare of the SCs/STs. These organisations take up many activities in the field of education, health, housing, irrigation and welfare activities for the targeted groups like women, children, orphans, aged people and so on. But, very few organisations take up the work of creating awareness among SCs/STs and also among the other categories of people. These organisations could focus on a few important activities like:

1. Creating awareness among the SCs/STs regarding self-help, self-reliance, self-esteem and self-emancipation. They could conduct empowerment workshop for these people to enable them to know the value of human potential and to unleash those innate potentials and capabilities to build up their personality and to achieve success in their life.

2. The N.G.Os could motivate, empower and enable these people to educate themselves both in formal and non-formal education and to take up various economic activities.
3. The N.G.Os could educate, empower and motivate people – SC/STs and other categories of people, to give up their caste and communal feelings, become broad-minded and to lead a happy, harmony and co-operative living, which is good for the people and the country.

4. The N.G.Os could identify the sensitive, atrocity-prone areas during their visits, and make efforts to iron out the differences between them by appealing to their good sense and thus prevent the occurrence of atrocity. In case there are dispute between groups and could not be solved by the N.G.Os, they should immediately bring into the notice of the concerned authorities.

5. The N.G.Os could help the victims of atrocities with economic and other activities, co-ordinating with the relief and rehabilitation provided by the Government and help the victims to settle themselves permanently.

These are a few activities the N.G.Os could take up, which are illustrative and not exhaustive. The N.G.Os could take up several more activities and projects to help the SC/ST and also to prevent atrocities.

**Role of the Educational Institutions:**

The teachers and educational institutions can contribute not only for the prevention of atrocities but in creating a society which is free from social evils and also in producing law-abiding citizens and powerful personalities. Many of the perceptions, beliefs, attitudes, behaviors, habits, even likes and dislikes are formed at the very young age. The imprints that are made on the minds of the children remain with them almost permanently, unless they take a stand or when occasions warrant. Therefore, educational institutions at all levels should make it
a point to teach the students principles and values of life, human dignity and respect for each other, irrespective of social, economic and other differences. The teachers should be a role model for the students in this regard, as the students learn not only from what the teachers teach but also from the entire personality of the teachers.