

An Investigation of Dalit Christians Reservation Scheme in Dindigul District - Tamil Nadu

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Abstract

The purpose of this study was to find out the strengths and weaknesses of the Dalit Catholics, educational status of the Dalit Catholics, employment status, and critical consciousness among the Dalit youth on developmental aspects, existing discrimination and exploitation. Especially Scheduled caste converted Christian in India more suffering in the way of socially segregated, economically helpless and politically powerless. The problem of Dalit has elicited considerable interest in the minds of researchers in recent times. In this study main objective is to Analysis of Dalit Christians Reservation Scheme in Dindigul District and to suggest a suitable action plan for their sustainable development. Tools for Data Collation In the present study data were both 'primary' as well as 'secondary' sources. The dates were collected primary sources constituted of the respondent of all age groups and the sample size was study has been drawn by using census method. Total sample selected for the study are 3104 respondents, in this study would used family census method. The researcher was selected three parish in Dindigul District based on village, urban, semi – urban in this method were selected areas. Design of the Study here, descriptive design will be used to describe the data. The collected data were analysed with the help of descriptive and simple percentage. The collected data were analyzed to get a better understanding of the socio economic statues of Dalit Christain in Dindigul district.

Key words:

Christians; discrimination; Excluded people;
Indian Society; Dalit

Introduction:

Christianity is the world's biggest religion. Most Christians accept that Jesus is the Son of God and the deliverer of humankind. The expression of Christianity from Ancient Greek it is called Christos, an interpretation of the Hebrew is Messiah, signifying "the anointed one". The three essential divisions of Christianity are Catholicism, Eastern Orthodoxy, and Protestantism. India is accepted Christianity to be 2000 years of age. It perhaps was acquainted with Tamil Nadu by St. Thomas, one of the Apostles of Jesus Christ who arrived in Malabar Coast (current Kerala) in AD 52. St. Thomas converted Christians called Saint Thomas Christians or Syrian Christians are discovered fundamentally in Kerala. Later the provincial age brought countless, Dutch, British and Italian Christians to Tamil Nadu. Ministers went with clergyman the colonizers as well as to spread the Christian confidence among the large number of non- Christians in Tamil Nadu. Presently, Christians are a minority group including 6% of the aggregate populace (Census of India 2001). while distinctive dimensions of Christianity in Tamil Nadu they are the Roman Catholic Church (Latin Rite), the Church of South India, the Syro-Malabar Catholic Church, the Syro-Malankara Catholic Church, the Malankara Orthodox Syrian Church and other fervent sections constitute the Christian populace in Tamil Nadu. The Latin Rite of Roman Catholic Church is the most seasoned and the biggest among all, the



second biggest church by number of individuals is the Church of South India and The Pentecostal Mission.

The term Dalit Christian (in some cases Christian Dalit) is utilized to portray those low-positions who have changed over to Christianity. Station framework has made due in India over 3500 years. The saying Caste originates from Portuguese word "Casta" implying 'breed or race'. Ketkar characterizes Caste in his book "History of Caste in India" (p.15). Position framework was acquainted with the Indian history by Aryans who attacked India in BC 1500. The Hierarchical Caste System was ascribed to God's creation. In the conventional comprehension the Caste framework is gotten from Varna framework, which has the establishment in Rig-Veda. X 90.12 Mandala depicts the production of diverse gatherings from Purusha, the primordial being. Purushasukta (Hymn of Man in Rig-Veda) talks about Varna as the birthplace of the Caste framework. "The Brahmana was his mouth; both of his arms were Ranjanya (Kshaktriya); his thighs turned into the Vaishya and from his feet the Shudra was delivered. (Griffith Ralph, The Hymns of Rig-Veda, p.603) The individuals outside of Chatur Varna were called outcastes. Aryans called them Dasas (Dark individuals), Punchama (fifth request or outcastes) Avarna, Chandala, Antayas, Shvapaka, Meda and so forth. The expression "Dalit" has establishes in Sanskrit where the root "dal" signifies 'to part, break, open'. "Dalit" now mean things or persons who are cut, part, broken or pulverized and decimated. By fortuitous event, there is in Hebrew a root "dal" significance low, frail, poor. In the Bible, distinctive manifestations of this term have been utilized to depict individuals who have been lessened to nothingness or

defencelessness. In the late 1880s the Marathi word "Dalit" was utilized by Mahatma Jotiba Phule for the outsiders and Untouchables who were persecuted and broken by Hindu society.

Dalits who changed over to Christianity did not get away from the position framework which has unequivocally altered vicinity in Indian culture. The diverse limbs of Christianity in India still take part in these societal practices concerning the standing framework, alongside all its traditions and standards. The Roman Catholic Church regarded the standing framework as a feature of the Indian social structure and, for quite a bit of its history in India, it decided to work inside the made social framework. Other central point's influencing Dalit Christians and different Christians inside India with respect to position statutes are the local changes in keeping up the standing framework. The southern portion of the nation has generally more inflexibly kept up the position framework than the northern areas.

In the Catholic Church, the Dalits Christians were occupied 70 per cent and Non Dalits were 30 per cent of chapel populace. However, Most of the catholic priests originate from the upper standing, and involve the 90 per cent of the organization and authority of the congregation. Planned Caste converts to Christianity (Dalits) in India are thrice segregated group. They were dealt with as untouchables in the general public and after change, they endure separation in the Church on the premise of Caste. The Government of India was denies Scheduled Caste rights and sacred benefits to Dalit Christians because of their transformation to Christianity. They keep

on living in profound confidence and witness for qualities for gospel even after the refusal of rights in the congregation.

This study focuses on the living conditions, discriminations still existing, and the morale of the movement, The committed youth who lead the struggle in 1990 in the catholic church demanding reservation in the education institutions, employment, removing the untouchability practices in the church, in the burial grounds and the participation of leaderships in the church wanted to find out the present situation and devise strategies, The struggle at Eraiyur 2008 (Pondicherry diocese), the high caste Christians who still oppress the marginalized Catholics in Thatchur (Chengelpet Diocese) 2012 are a few examples of the inequalities and injustices still practiced. So this studies relevant to the present problems. The prime purpose of this study was to find out the strengths and weaknesses of the Dalit Catholics, educational status of the Dalit Catholics, employment status, and critical consciousness among the Dalit youth on developmental aspects, existing discrimination and exploitation. This study would be adopted to analyze about the current socio-economic, socio-political and socio-cultural aspects of the Dalit Catholics of Dindigul District.

Statement of the problems:

- Untouchability practices still exist in the church and the positive changes have not taken place.
- There is no monitoring committee of the laity to monitor the admissions and the employment is taking place as said in the ten points program. The habitat of the Dalits still looks miserable and the church of the Dalits.
- Equality is a dream. There is a long way to move further.
- Educated become alienated from their community

- Dalit Christians bargaining power is weak due to lack of various capitals.
- The Dalits are not appointed in the powerful positions in the hierarchy of the church and
- The Dalit youth are discouraged from becoming clergy or religious.

Research Methodology

Objectives of the study

- *To Analysis Dalit Christians reservation schemes in Dindigul District*
- *To suggest a suitable action plan for their sustainable development*

Tools for Data Collation

In the present study data were both ‘primary’ as well as ‘secondary’ sources. The dates were collected primary sources constituted of the respondent of six months and above and were by Participatory scientific observation, Interview schedule, and Secondary sources include census reports, articles, newspaper reports, journals and books.

Sample Size

The study has been drawn by using census method. Total sample selected for the study are 3104 respondents, in this study would used family census method. The researcher was selected three Parish in Dindigul District based on village, urban, semi – urban, in this method selected area total respondents data have collected.

Design of the Study

Here, descriptive design will be used to describe the data. Descriptive research design is a scientific method which involves observing and describing the behaviour of a subject without influencing it in any way.

Collection of Data



The collected data were analysed with the help of descriptive and simple percentage. Census method of tools used to collect data. The collected data were analyzed

to get a better understanding of Dalit Christians reservation schemes in Dindigul district.

Table 1- Personal Details

Table: 1 Personal detail of the respondents

S. No	Characteristics	Particulars	Total No of Respondents	Percentage
1.	Age	0 to 20	654	21.09
		21 to 40	1471	47.35
		Above 40	979	31.56
2.	Residence	Urban	795	25.61
		Semi - Urban	2309	74.39
3.	Type of family	Joint	673	21.68
		Nuclear	2431	78.32
4.	Marital status	Married	1805	58.17
		Unmarried	1298	41.83
5.	Annual Income in Rs:	Below 4000	496	15.97
		4000 - 6000	126	4.05
		Above 6000	98	3.15
		Others	2384	76.83
		Total sample	3104	100

Analysis and Interpretation

Figure: 1 Personal detail of the respondents

From the above table, it is clearly found that 21.09 percent of the respondents belonged to the age group of below 20 years. 47.35 percent belonged to the age group of 30 - 40 years, and were 31.56 percent belonged to the age group of above 60 years.

The respondents were enquired about their Residence 25.61 per cent are from urban area, and 74.39 Per cent are from Sub – Urban area.

The respondents were enquired about their family type, 78.32 per cent respondents are reported that, they are from nuclear family and 21.68 per cent are from joint family.

The respondents were asked about marital status 58.17 per cent of the respondents are married, 41.83 per cent are unmarried.

The respondents were asked about their monthly income of their family 15.97 per cent are earning money below Rs.4000, 4.05 per cent are earning Rs.4000 – 6000, 3.15 per cent are earning money above Rs.6000 and 76.83 percent of the respondents are not earning but depend on family earning members.

Table – 2 Education and economic status of Dalit Christians

S.No	Particulars	Characteristics	Total No of Respondents	Percentage
1	Educational Level	+2	199	6.41
		Degree studying	231	7.44
		Degree	290	9.34
		Others	2384	76.81
2	Employment status	Daily cooly	545	17.55
		Christian Institutional Teacher	9	0.28
		Govt. Staff	43	1.38
		Govt. Teacher	16	0.51
		Private	102	3.28
		Unemployment	76	2.44
		others	2313	74.56
3	Religious Father and Sister	Religious Father	1	0.03
		Religious Sister	1	0.03
		Lay People	3102	99.94
4	Willing for to start new Political for Dalit Christians	Willing	2609	84.07
		Unwillingness	82	2.61
		None of the said	413	13.32
		Total sample	3104	100.00

From the above table, it's clearly found educational status 6.41 per cent of the respondents were Higher Secondary studied (+2), 7.44 per cent are studying Degree and Technical Education, 9.34 per cent were completed Degree and Technical Education, and 76.81 per cent were qualified (0 – 10th standard)

The respondent were asked about employment status 17.55 per cent of the respondents are Daily cooly, 0.28 per cent Teacher are working on Christian Institution, 1.38 per cent are working on Government employee, 0.51 per cent teacher working on Government school, 3.28 per cent working on private institution, 74.56 per cent dependents on family members (Children, Home Maker, Old age)

The respondents were enquired about Religious Father and Religious Sister 0.03 per cent of the respondents are Religious Father, 0.03 per cent is Religious Sister and 99.94 per cent are lay people

The respondent were asked about willing for to start new political party for Dalit Christians 84.07 per cent of the respondents are willing, 2.61 per cent are unwillingness and 13.32 per cent are none of the said

Findings

- ❖ 6.41 per cent of the respondents were Higher Secondary studied (+2)
- ❖ 7.44 per cent are studying Degree and Technical Education
- ❖ 9.34 per cent were completed Degree and Technical Education
- ❖ 76.81 per cent were qualified (0 – 10th standard)
- ❖ 17.55 per cent of the respondents are Daily cooly
- ❖ 0.28 per cent Teacher are working on Christian Institution
- ❖ 1.38 per cent are working on Government employee
- ❖ 0.51 per cent teacher working on Government school
- ❖ 3.28 per cent working on private institution
- ❖ 74.56 per cent dependents on family members (Children, Home Maker, Old age)
- ❖ 0.03 per cent of the respondents are Religious Father
- ❖ 0.03 per cent is Religious Sister
- ❖ 99.94 per cent are lay people
- ❖ 84.07 per cent of the respondents are willing

Recommendation

1. The Government ought to give grant and other instructive backing for Dalit Christians understudies.
2. The Christian minority instructive Institution should to give 50 per cent of seats for Dalit Christians understudies.
3. Dalit and Non – Dalit Christians must comprehend the importance of Christianity and ought to take after their life.
4. Caste framework was forestall mankind among the general public, in this manner must to destroy position framework.
5. Caste Christians should to join with Dalits Christians for their advancement
6. The Indian Churches have been served numerous schools and Hospitals under their control. Through this organization should help poor Christians.
7. International Organizations like World Human Rights Forum, UNO, and so on should to approach to battle for the privileges of the Indian Dalits Christians. The Indian Churches ought to get the backing of International associations.
8. The Social changes of the Churches don't acquire any fruitful results Dalits Christians upliftment. Consequently, the Churches ought to less reckless in future while reporting social change measures.
9. Churches and Action Groups in India get bunches of cash from Missions abroad. These are gotten for Dalit and Dalit Christians cause. Be that as it may, typically such sorts of stores are not

utilized intentionally. In this manner legitimate spend reserves for Dalit and Dalit Christians advancement.

10. Church run foundation should to give business chance to their strengthening.

11. Indian Church has to boycott all manifestations of divisions and partitions or prohibition viz. in the congregation, in the burial service ways and in the Church celebrations, and so forth.

12. There is no distinction in the general public as being what is indicated whether a Dalit is a Christian or Hindu. Dalits change over themselves into Christianity it doesn't promise them wellbeing. India is republican nation; Dalits (Christians) lose certain offices when they change over themselves. The Indian Protection of Civil Rights does not secure the changed or converted Dalit Christians. Therefore, Dalit Christians have more defenseless contrasted then Dalits Hindu.

13. The Christian minority educational Institution must to give free cost education for financially most retrogressive Dalit Christian understudies. Since more than understudy dropout their education because of monetary circumstance.

14. To support advanced education, especially specialized and proficient instruction among Dalit Christians, the Diocesan and Religious Congregations should to

mutually make a grant Fund as a consolation meriting understudies.

15. Take compelling ventures to name Dalit individuals in the organization of the Church and related associations as indicated by the extent of Dalit populace.

16. Work at having reservation strategy for the Dalits/Tribals in the diocesan/religious foundations.

17. Make endeavors to enlist hopefuls of Dalit beginning for organization and religious life in keeping with their numerical quality.

18. Central and state Government should to give job opportunities and different rights.

19. More than individuals like to begin new political gathering. It is helpful for arise need on focal Government and state Government.

20. Educated become guide their community and The Dalit leaders should encourage youth and consider their new ideas

Conclusion

The Catholic Church of Tamil Nadu has faced a lot of challenges in its long history. When Christianity began to get rooted in India, people primarily decided to embrace it as mark of protest against casteism seeking their right to live with equality and human dignity. It is a historical fact that the missionaries declared emphatically that there was no place for caste discrimination in Christianity and

opposed casteism. However, when people from different castes became Christians, they carried along with them the hierarchical caste system with all its evil. In the long run casteism got entrenched with all its evil forms and designs in the Catholic Church. As a result the Dalits were discriminated against within the Church. Though there is no place for caste discrimination and untouchability in Christ's teaching, it is painful to see that the forms of untouchability and discriminatory practices are still prevalent in the Church.

Pope Francis said "Out of line financial structures that make immense imbalances". The Jesuit proofs demonstrate, the congregation has obviously neglected to provide for the instructive offices for Dalit Christian. Dalit Christians are socially, financially and religiously separates by others. Dalit Christians requesting reservation not to get into IITs or to land positions in Government workplaces. They have changed over to Christianity to escape from fortified work. Then again they are still regarded as untouchables by the upper positions in own towns. Non Dalit assaults Dalit individuals for as little a reason as drinking water from an open well, Dalit can't get assurance from the police, for they decline to try and document a First Information Report. The Mandal Commission Report has concluded without any doubt that among Indian Christians caste is a reality. According to the report "social and educational backwardness among" the Christian community is more or less the same as among Hindu communities. Though the caste system is peculiar to Hindu society, in actual practice, it also pervades Christian society. The Christians of Scheduled Caste Origin (Christian Dalits) suffer the same disabilities as their counterparts belonging to other religions.

In view of this, Scheduled Caste

converts to Christianity, Islam, and Buddhism etc., should not be denied the benefits extended to Scheduled Castes and the same should hold good in respect of other backward classes. In some places, it was also contended that all Muslims and all Christians should be included in the list of other backward classes as these communities were indeed backward. Subsequently focal and state Government give equivalent rights of Dalit Christians like Hindu Dalit. Mr. Masih said, "The disavowal of reservation status to the Dalit Christians is a segregation and human rights infringement." Christian organization should give an Education and Employment opportunity for Dalit Christian's improvement.

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