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## Caste Humiliation And Identity In Educational Institutions- A Qualitative Study Of Educated Men In Delhi

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### Abstract:

Caste is a very sensitive and comprehensive context that affects the lives of SC at every step of their life. This paper presents the findings of a qualitative study on the lived experiences of caste humiliation in educational institutions and its impact on identity of SC men living in and around Delhi. Although the participants of this study have displayed resilience and fought against their experiences, the argument of the paper is that for India to develop on the socioeconomic front, it must ensure an environment free from degradation and humiliation at those stages of life where a sense of achievement and competency is being established.

Key words: caste, identity, humiliation, experiences, economic development.

### Introduction

Modern India aims to be a world with literacy and employment opportunities for all its citizens. India is committed to the fulfillment of the Sustainable Development Goals as proposed by the United Nations. Further, the full economic and social development of the nation is contingent on the provision of these goals. Education is central to the process of creating adults with a capacity to seek work opportunities in the modern world.

A few years ago, the Vice President of India speaking on the issue said,

*‘Literacy and education are important indicators of development in a society. Spread and diffusion of literacy is generally associated with essential dimensions of today’s civilization such as – modernization, urbanization, industrialization, communication and commerce’.* Further, he pointed to the important relationship between economic development and education saying,

*‘Higher levels of education and literacy lead to a greater awareness and also contributes to improvement of economic conditions. They act as catalysts for social upliftment enhancing the results on investments made in almost every aspect of development effort, be it population control, health, hygiene, environmental degradation control, empowerment of women and weaker sections of the society.’* (<https://pib.gov.in/newsite/PrintRelease.aspx?relid=181225>)

In this paper, I draw upon my own experiences and my research in the form of unstructured interviews with 20 SC men who are first-generation graduates in and around Delhi. As the paper will show educational institutions are unable to provide an experience that is free from humiliation. I will argue that while the availability of educational opportunities is essential for the development of capabilities. The full development of the potential of human beings can be curtailed when they face social inequalities such as casteism in their everyday life. Yet for a large number of Scheduled Caste citizens, humiliating experiences remain a central part of their lives.

Amartya Sen's capability theory approach is a theoretical framework that involves two core normative claims: First, the assumption that freedom to achieve well-being is of primary moral importance. And second, the freedom to achieve well-being must be understood in terms of people with capabilities. According to Amartya Sen (1993), the concept of capability approach applied to education introduces the concept of 'functioning and capabilities', arguing that capability has intrinsic value and should be regarded as the 'primary information base'.

The notion of abilities combines the concept of functioning with opportunity independence and refers to an individual's ability to achieve these tasks. Capabilities are the freedom that a person has to enjoy valuable work. To act in this way is an achievement, whereas competence is the ability to achieve. For example, in relation to higher education, work would include being able to study, being able to participate in university life, being able to pass exams or qualify, etc. (<https://journals.openedition.org/lisa/8913#tocto2n4>).

The Human Development Index, or HDI, is a metric compiled by the United Nations. It was first launched in 1990 and has been released annually ever since, except in 2012. It is used to quantify a country's "average achievement in three basic dimensions of human development: (1) a long and healthy life, (2) knowledge, (3) and a decent standard of living. HDI is divided into four tiers, that is, very high human development (0.8-1.0), high human development (0.7-0.79), medium human development (0.55-.70), and low human development (below 0.55). (<https://worldpopulationreview.com/country-rankings/hdi-by-country>).

Hence if we see the report India (0.647 with a total population of 1406631776) lies between 0.55- .70, which is the medium human development score. It shows that India is lacking behind countries of two exceeded categories which is the indication that here people don't have a long and healthy life, we are lacking behind in knowledge and a decent standard of living

Here I want to explain the reason behind this ranking of India in HDI. If we talk about the knowledge point of HDI then how it will be possible to improve the HDI ranking when people are getting humiliated in the education system itself. With respect to the overall socio-economic development of the nation, it depends on the fact that because here we are talking only about the Scheduled Castes, the Scheduled Castes constitute 22.5% of the total Indian population. While some people have also got access to higher education but these people are getting education in an environment where they have many problems throughout their life. After the implementation of the constitution in independent India, of course, everyone has got the right to education, but in reality they are getting education in a context where the experience of caste humiliation starts at the school level itself.

In India, social inequality is obviously constituted by the caste system which persists in every single moment of the life of every individual. Here it seems that the power resources like religion, economic condition, politics, and education are highly affected by caste. The UNESCO, as the United Nations specialized agency for education, is entrusted to lead and coordinate the Education 2030 Agenda, which is part of a global movement to eradicate poverty through 17 Sustainable Development Goals by 2030. The UNESCO gives a guarantee to provide education to all because it transforms lives and is at the heart of the UNESCO's mission to build peace, eradicate poverty and drive sustainable development. Its work encompasses quality educational development from preschool to higher education and beyond. (Source: UNESCO: <https://www.unesco.org/en/house>)

Despite all these policies and regulations on an international level, most of the children especially the scheduled caste students of India are not getting a quality education. The SC students have to face caste humiliation not only in schools but also at the college and university levels. The effect of this is that many children drop out at the school level itself because of humiliation experiences and lack of money. Even if an SC child reaches college or university in some way, he has to go through caste humiliation there too, and sometimes he has to lose his life. The tragic example of Rohit Vemula ([Hintustantimes.com](http://Hintustantimes.com)) and Payal Tadvii (Wikipedia) immediately comes to mind.

Democratization of access in India does not mean the democratization of university cultures, curricula, and values. Dalit (SC) students repeatedly speak of the pressure in their institutions to completely erase their identity as Dalits (SC), not to uplift and lower caste. It is almost as if an unspoken rule exists in many Indian universities: we will accept you but leave behind your Dalit (SC) identity and experiences (Kathryn Lum- 2019). We can apparently observe that the upper castes people have the privilege of not having to think much about the implications of their caste identity. On the other hand for SC's, their caste identity is inescapable and accompanies them everywhere.

#### Personal note:-

My desire to study the economic status and the experience of humiliation amongst SC's comes from my own lived experiences. I was born in a poor family and was the second child of my parents. The first memory I have of the early days of my life was when my grandfather went to get me admission to a government school. Till this time I had no knowledge about any caste, but the poison of caste spread all around me soon reached my consciousness. I came to know about the peculiarity of my caste when I was asked by my class teacher to call my mother to the school so that she could be given the stipend I was getting.

There has always been a close relationship between caste and money. Despite the fact he was a graduate; my father did not get any kind of job and worked as a laborer to support the family. By the time I started going to school, I had two more siblings. As there was not enough milk, black tea would be made for everyone and I would warm up the roti (bread) from the previous night and eat it with

tea and go to school. Due to the paucity of money, not only I but the other members of the family faced severe shortages. After passing the 8th class I wanted to buy a Ranger cycle, but due to lack of money, I could not even get an old cycle of five hundred rupees instead of getting a new cycle of two and a half thousand rupees. After getting top rank in my school in 10th class exam result, I wanted to study science subjects but due to my father being unable to pay PCM (Physics, Chemistry, Math) tuition fee, I pursued my studies with Mathematics in the Humanities.

## Caste:

In the Indian context, caste has a deep meaning in everyone's life. Actually, in India, everyone's identity is defined by his or her caste he belongs. Since caste constitutes the identity of a person, it also defines whether the person will be humiliated or not. Thus we see that surname plays an important role in defining someone's caste identity which leads to humiliation or prestige. Caste is one of the primary sources of identity in India. Caste is given to the person from the very moment of birth thus its role starts from the very beginning of life. For this reason, caste is a trap that is difficult to escape. In India, people are required to follow the rituals mandated for a specific caste group. The caste system in India works as a voluntary boon if a child is born in a high caste, while if a child is born in a lower caste then caste it is nothing less than a lifelong curse for the child. While upper caste persons are seen as respectable a person is seen as inferior and insulted due to their lower case status. Birth in a particular caste is accidental. Yet it provides one of the most significant contexts for the life of an individual who may have very little control over caste culture. As people reach adolescence and adulthood, recognition of where we belong within the caste hierarchy often leads us to participate within the membership of a particular caste. Ultimately the people around us recognize and treat us on the basis of our caste. Here I mean to say that due to prejudice, people of the society start behaving degradingly toward the people of the lower caste.

If we go to history, we find that the caste system of India has always confused the world. Many scholars have tried to understand its origin and prevalence but ultimately only contributed further opinions. Many people have tried to define it but have failed to capture its multiplicity. When railways were introduced in India in the year 1853, Karl Marx predicted that the new mechanical transport system would bring about change and break the caste system. Today India has the second-largest railway network in the world for the trade industry. But all that could not kill the caste system. After independence from British rule in 1947, rural India was transformed through new projects which included rapid technologies in the agriculture industry, and the Green Revolution in agriculture. All this shook the roots of caste – but the caste survived even then, (Anand Telumbde, 2010, pp.9).

Caste has become a central symbol for India in comparative sociology and common parlance. Caste can be seen as omnipresent in Indian history. Caste defines the core of Indian tradition and is seen today as a major threat to Indian modernity. If we want to understand India properly, we have to understand caste, whether we admire it or not (Dirks, Nicholas B., 1950 .pp3). In his paper 'Annihilation of caste' Dr. Ambedkar (1944), says that even today caste has defenders on the ground. If the division of labor is a necessary feature of every civilized society then there is nothing wrong with the caste system. But it is quite different from the division of labor – it is like a succession in which the division of laborers is graded one above the other. No other country has a division of labor like this classification of workers. There is also a third point of criticism against the caste system. This division of labor is not spontaneous; nor is it based on natural aptitudes (Pp. 47).

Ambedkar played a central role in imagining the new India, first as chairman of the Drafting Committee of the Indian Constitution and later as independent India's first law minister (1947–51). The Indian Constitution has provided the Right to Equality (Article 14 to 18) to every citizen of India. Before the Law, this is very important to protect and prevent everyone from any kind of discrimination or humiliation.

"Dalit" is a word for a community and an identity that are in the making. To call one Dalit, meaning "ground down," "broken to pieces," or "crushed," is to convert a negative description into a confrontational identity and to become a particular sort of political subject. (Joan Scott, 1999).

Anupama Rao, (2009) signifies that, By 1911, the British government was using the term "Depressed Classes" to refer to the untouchable communities, though there were demands for replacing this derogatory term with "no caste" or "nonconformist" Hindus. Since 1935, the term "Scheduled Castes" has been in use. This refers to the state-wise list of untouchable communities that are eligible for constitutional safeguards. (pp. xx).

Although times have changed but even now the experience of violation is observed. We can see the discrimination and violence on certain levels. In some places in schools, the students of SCs are still treated badly. In some places, people are tortured due to their lower castes, and these victims do not get justice. Caste creates differences among people. Dr. Ambedkar (2002:102) had warned the Indians, *"You cannot build anything on the foundations of caste. You cannot build up a nation; you cannot build up a morality. Anything that you will build on the foundations of caste will crack and will never be a whole."*

Discrimination is in every field of Indian society whether it is social, political, or business. People face problems buying and selling their goods due to caste discrimination. *"Caste still remains an important indicator of deprivation and marginality, both at the macro level, is reflected in the national level data"* (Adel Daoud and Shailen Nandy, 2019).

Today we can see various ways of spreading casteism around us, for example, we see that people take pride in writing their caste name on vehicles instead of vehicle number. Some people have written their caste name in different styles, for example, Ja8, Panditji,

Sharma, Srivastava Thakur, Rajputana etc. Due to this display of caste, some other caste groups of SC and OBC castes also started showing similar behavior to them. Jatav, Gurjar etc."

Although the practice of untouchability has been constitutionally banned since the passage of the Untouchability (Offences) Act of 1955, it still continues in some form not only in private social interactions but also in the public sphere, (Omkar & Joshi et al, 2020).

### Humiliation:

Hartling and Luchetta (1999) describe humiliation as 'a relational form of human behavior stemming from interpersonal dynamics that cannot be adequately explained by individualistic, intra-psychic theories' (p. 260).

When the caste of a person (SC) is identified, the caste-based comparison starts in the mind of an ordinary person. Regardless of his education, wealth, or political base, his social base is judged at a lower level. The caste identity of a person (SC) brings about a change in the behavior of people from the upper caste. Caste discrimination and separation destroys the whole self-esteem of the victim. In this situation people adopt an ideology that, it is better to be alone rather than humiliated due to his caste.

According to Bhikhu Parekh (1974), "Humiliation involves disrespecting and demeaning others, damaging their self-respect, and causing moral hurt and pain" (pp.25). Gopal Guru (2001) argues that humiliation is not a corporal injury; more than this it is a mental or psychological injury that leaves a permanent scar on the heart. Humiliation can take many forms like shame, disgust, discrimination, degradation, segregation. Similarly, Palshikar (1996) described humiliation as a great shock from which a person cannot emerge easily. This experience completely destroys the victim's sense of self-esteem. This is a big assault on human dignity. V. Geetha (2009) gives a different approach to understanding the humiliation. She defines humiliation as a lived experience as it is felt and experienced by the victim. According to her the understanding of humiliation in the Indian context is dependent on an understanding of the experience of untouchability. She uses the word Dalits for Scheduled Castes and says that the Dalits encounter many types of humiliation in their life daily; so that she said Dalits becomes a game of humiliation in their daily life.

Although scholars sometimes speak of humiliation and shame in one frame, psychological research indicates the differences between the two experiences. Humiliation leads to a strong sense that one has been wronged, while shame involves a sense that one has done wrong and diminished oneself in one's own eyes or in the eyes of others. Additionally, as Hartling and Luchetta (1999) suggest, 'shame can serve an appropriate adaptive function by inhibiting aggression or protecting an individual from unnecessary personal exposure. In contrast, humiliation has not been identified as serving an adaptive function' (p. 263).

The experience of humiliation and the fear of humiliation is involved in a variety of mental illnesses and arouse extensive anger which is manifested in anti-social behavior, murder, and suicide. Additionally, the dynamics of humiliation, which is experienced and feared, play an important part in continuing international tension and violence. Klein, D. (1988). As Nelson Mandela put it, "To humiliate another person is to make him suffer an unnecessarily cruel fate". -Nelson Mandela (2008).

Bhikhu Parekh (1974) draws our attention to the fact that organized or institutionalized humiliation exists when social institutions show disrespect for, and systematically violate the self-respect of groups or individuals. The dominated groups might sometimes treat a lower caste person with kindness and even respect, but such acts are done to hide the reality of the humiliation so that the victim based on this unspoken belief does not misunderstand them and does not try to rise above themselves. According to him, every society that is based on institutionalized humiliation generally relies on four interrelated processes for its survival and stability. These areas follow:-

1. **Ideology:** These institutionalized societies assure both the powerful and dominant groups that they can properly control the social order. This status is achieved by representing the dominant ideology in the major educational, cultural, and other institutions of the society. Thus this system remains in power for a long time.
2. **Degradation:** Humiliation is easily accepted when it exists for decades. A society that is based on humiliation uses its various means to keep the humiliated group in a state of poverty, in dirty conditions, with long working hours, poor health, political isolation, and social marginalization. Those living in abusive economic, social, and other conditions do not have the opportunity to develop their abilities and are easily perceived and presented as legal objects of humiliation.
3. **Violence:** A society based on humiliation requires an informal and diffuse system of violence, regularly administered by the dominant group. For this, the institutional society actively uses administrative punishments, dismissals, deportations, and humiliation and uses such classes.
4. **Physical force:** Every society based on humiliation depends on the physical force of the state to maintain it. This is not done by the state but by the other agencies. The state generally remains in the background and occasionally displays strength also.

Based on this analysis, it would seem that India is a lived example of this kind of system where dominant groups try to sustain their powers, and economical and social struggle to improve their material conditions, build up their self-confidence, and widen their range of opportunities.



## Effects of humiliation:

Herman (1997) suggested that recovery is certainly possible and ordinary life can be resumed, but if we talk about trauma: 'recovery is never complete. The impact of a traumatic event continues to reverberate throughout the survivor's lifecycle' (p. 211).

Humiliation is likely to involve anger and a desire to come out and seek revenge. For the victim of humiliation, the sense of injustice is a primary cause of anger. In a study of shame and related emotions, Psychoanalyst Phil Mollon (2002), writes that 'the cure for states of shame and humiliation is empathy' (p. 20).

Marte Otten, et, al. (2016) at the University of Amsterdam, researchers conducted a study comparing different emotional reactions of 46 volunteers. The researchers analyzed the participants' brain waves while they saw insults and flattery on a screen. The researchers found that the feeling of humiliation caused much faster and more intense brain activity than joy. It was more negative than anger, and areas linked to pain were activated. Although compliments aroused joy, the feeling of humiliation was much more intense than that pleasant emotion. The insults made many participants upset or angry because the humiliation was much more negative.

## Identity:

Identity is the key concept in the contemporary world. Today many other aspects and forms of identity politics have put the question of identity at the center of debates in the humanities and social sciences. E.H. Erikson (1959a) has characterized human being under eight stages of psychosocial development. In his theory of psychosocial development Erik Erikson describe in 5<sup>th</sup> stage about the **identity development and role confusion**. This is a major stage of development where the adolescent has to learn the roles he will occupy as an adult. During this stage, the adolescent will re-examine his identity and try to find out exactly who he or she is. Erikson suggests that two identities are involved in this stage: the sexual and the occupational. During this era, they explore prospects and start to make their own identity supported the result of their explorations. Failure to ascertain a way of identity inside society ("I don't recognize what i would like to be after I grow up") will result in role confusion. Role confusion involves the individual not being positive regarding themselves or their place in society.

Ian Craib (1998) says, 'My identity always adds to and transforms the social identities that are attached to me. My identity is not the same as my social identity. Richard Jenkins (1996:5) states a similar aspect of identity; he says that our identity is best seen as a process. Identity is not a thing but is a continuous process of negotiation with those who are around us. It is a product of agreement and disagreement and is open to change.

Definitely, humiliation caused by caste has created many problems among the SCs which can be understood by these studies. Santosh & Vij, (2003:27) described that Scheduled caste people dream of a world in which caste does not exist and they bear the stigma of caste in their daily lives. Their low status in the caste hierarchy leads them to display cruelty and negativity towards the caste system. Due to the stigma of caste, most talented people with skills in every field do not tell anyone about their caste identity, because they feel shame and inferiority complex to do so.

## Identity and educational processes:

There is a very close relationship between education and identity. If we talk about SC's, then we come to know that before the implementation of the Indian Constitution, no member of the scheduled caste had the right to read and write for the last several thousand years. Due to religious circumstances, a very large group of people were kept deprived of education for a long time and pushed into darkness. After this we ourselves can guess what their identity would have been without the education. It is worth noting that in the model of identity proposed by Erikson the stage preceding that of identity formation is called the stage of Inferiority vs. Industry. For Erikson, positive experiences during school can create a lasting feeling of competence. On the other hand negative experiences such as bias, shame and humiliation can result in feelings of inferiority despite cognitive capability. This paper will delve into the experiences of young men as they narrate their experiences of humiliation. An attempt will be made to draw upon these experiences and their impact on identity formation to speculate about the consequences of these from the perspective of the losses these create on both the psychological and the economic dimensions, both individual and societal.

## Relation among caste, humiliation and identify:

Caste constitutes personal identity, but along with this, the upper castes like to embarrass the Dalits (SC) for their individual and group identities. This often creates a sense of humiliation among Dalits (SC). The dehumanizing message of this practice indicated that Dalits (SC) are worse than four-legged animals. It was a denial of human identity. It violates the sense of value and entitlement that is naturally expected by being human. One of the most significant emotional consequences of denying this identity is a sense of humiliation (Yashpal Jogdand, 2013).

Today, the people of India continue to define their identity through the caste they belong to and the social group in which they find themselves. In particular, it is known that upper caste individuals tend to consider their caste identity to be more stable, which is

inherited from birth. They always give utmost importance to their caste identity. A strong caste identity could provide a feeling of belongingness or self-esteem, thereby relying on some caste norms (Jaspal, 2011).

### Caste and Economy in India:-

The school-going children in Delhi NCR are more privileged in many opportunities, but even today we see the social atmosphere around us which was at the time of independence. There are many inequalities among different caste groups in India. Despite many government provisions the youth even today face caste humiliation in India.

Caste plays an important role at every stage of Indian economic life. A person's caste will determine the type of school he has access to, the way he is treated by his teachers and his interactions with his classmates. In young adulthood, his caste can confirm whether or not he advantages from social action in instruction and (later) access to government jobs. Kaivan Munshi (2019), suggests that over the course of working life, caste will determine how he is assessed by potential employers; while, in parallel, networks organized around his caste help them to find a new job.

There has been a close relationship between social or caste status and economic status. Upper castes were almost always of higher economic status. On the other hand, the low caste was always of low economic status. However, in the 19th century, the link between caste and occupation had become less rigid consequently; the link between caste and economic status is not rigid today as it used to be. At the macro line, things have not changed much. The difference between the privileged a high economic status section of society and the disadvantaged (a low economic status) section still persists. (CBSE, Commerce, Class 12).

### Methodology:

This is qualitative research to explore the effect of caste humiliation and identity formation of SC males in the Delhi/NCR region. I have chosen in particular to study the experience of men. This interest of mine is located in a frame to foreground the relationship between masculinity and the experiences of humiliation. As mentioned in the foreword, my own experiences have fueled my interest in this research topic. I had absorbed the pain that came from this experience long ago in my life. I wanted to express my anguish and bring out the unknown hidden pain of other men of the scheduled caste community so that the world can be told that the strange practices of India have a deep effect on the lives of those of us who belong to the particular scheduled caste.

I have taken open-ended interviews with Scheduled Caste participants. My aim is to produce contextual emancipatory knowledge. So the knowledge we are trying to produce is culturally sensitive, textual, but also located within standpoint epistemology emerging from their location as scheduled castes people. Thus I used methodological pluralism, in this sense I used the blended two approaches that are phenomenological and social constructionist approaches to knowledge, along with this I used some psychoanalysis also.

A pluralistic approach to qualitative research is based on the assumption that human experience is complex, multi-layered, and multi-faceted, and that therefore a methodology that is equally complex, multi-layered, and multi-faceted is perhaps the most suitable way to find out more about it. (Carla Willig, 2013).

In my research, I have attempted to ask what are the first experiences of caste humiliation of school-going scheduled caste male children. What is the impact of these experiences on the participants and how these impacts may fulfill their potential?

**Sample:** Originally I met 41 people and out of these 20 people accepted that 'yes' humiliation has been experienced by them. Thus I had a detailed discussion with a total of 20 people, which is more than 50% of the people. Humiliation experiences can happen to any gender. However, I have selected only male participants between the age 25 to 45 years with a minimum educational qualification of graduation in any stream.

### Analysis and discussion:

In the narratives, my participants express their feelings about the experiences of caste humiliation. One important finding from the data is that most of the participants became conscious of this experience of humiliation around the age of 7 years. Erik Erikson (1958, 1963) describes in his theory of psychosocial development about the fourth stage, which involves the industry vs. Inferiority. The capacity of competence develops at this stage. This stage occurs during childhood between the ages of 5 years and 12 years. According to Erikson, in this stage, teachers begin to take an important role in the child's life as they teach the child-specific skills. The child's peer group will gain greater significance and will become a major source of the child's self-esteem. The child currently feels the requirement to win approval by demonstrating specific competencies that square measure valued by society and start to develop a way of pride in their accomplishments. If children are encouraged and reinforced for their initiative, they begin to feel industrious (competent) and feel confident in their ability to achieve goals. If this initiative is not encouraged, if it is restricted by parents or teachers, then the child begins to feel inferior, doubting his own abilities and therefore may not reach his or her potential. If the child cannot develop the specific skill they feel society is demanding (e.g., being athletic) then they may develop a sense of Inferiority which become an obstacle in their life. Success in this stage will lead to the virtue of competence. (McLeod Saul, 2018).

Nine out of 20 participants in this study reported that their first experience of caste humiliation was lived at their school. And the rest accepted the incident of caste humiliation outside the school. I am presenting here only the experiences of those participants who had to face the stigma of casteism in their school.

**Table: Humiliating experiences in and around the school**

Sr. No.	the current age and status of your participant	the age of first experience of humiliation	Experiences	Feelings of sadness
1.	Name : A, Age: 39 Years, Status: Assistant Professor	Age : 8 years	The class teacher puts the SC students in a separate line	insult, shame, Fear, headache, weeping , Put down his head
2.	Name : C, Age: 38, Status: Assistant Professor	Age : 7 years	One of my classmates tease me by saying ‘Chamar ka ladka’	<i>“I did not feel bad because I was unaware about caste.</i>
3.	Name :F, Age: 37 Status: Assistant Professor	Age: 9 years	Whenever teacher want to talk to me, he always teas me by my caste like, “hey Ganda what are you doing?”	Stress, tension, helpless, wanted to die, miserable, depressed.
4.	Name : G, Age 38, Status: Mechanical Engineer	Age :8 years	The woman said to me, “Why you didn’t tell me that, which you are Chamaar?”	Sad, Upset, Confused, Insulted,
5.	Name: H, Age: 48 Status: Head of Department	Age : 9 years	When I first answered the teacher, the upper caste students quarrel with me on the way home.	Stressed, Feared, Disturbed, Wondered,
6.	Name :K, Age: 44 Status: Post Graduate Teacher	Age: 8 years, 6 months	Addressing to me my teacher said, ‘ these SC only come for Stipend not for study.	Scared, Sad, Insulted, and Insecurity
7.	Name: O, Age: 47 Status: Coaching Center	Age: 7 years	<i>My class teacher said, ‘you will always be Chamar, you will never improve.</i>	I felt very bad and sad,
8.	Name : Q, Age: 36 Status: Assistant Professor	Age: 6 years	When I touched teacher’s water bottle, he said, <i>O chamar ke, how dare you to touch my water?”</i>	<i>“I felt very bad, cried and numb, disrespect and discrimination.”</i>
9.	Name: R, Age: 40 Status : Assistant Professor	Age: 9 years	When I was playing in school, some students came and said, <i>Hey bhangi, what are you doing”</i>	I was Confused., because unaware about the word ‘Bhangi’

Omprakash Balmiki in his autobiography Jhoothan (2007) describes his experiences at primary school. He says, “The teacher used to insult me most of the time in the class. Other teachers also used to torture me in different manners. I used to get mocked by teachers and children in the class. My classmates used to tease me to saying that, “hey Choochda, do you eat pig?).”

Another participant, Mr. ‘F’ (age: 37, Status: Assistant Professor) shares, “basically, I belongs to the rural area. I started my schooling in village that was up to class 5<sup>th</sup>. In the initial period of my schooling in school there was a teacher who used to say, **Gaanda**, to me, to the other Children who were like me. ‘F’ says, “If the teacher had to ask me something he says, “hey Gaanda what are you doing?” sometimes teacher says, “Where are these Gaanda people?” etc. this was my first initial experience when I realized that I belong to a different group or caste from other children of my class. Sometimes in my class our teachers used to say ‘dong’(‘Dong’ is a vulgar word for the men genital organ) to me. Some students in my class usually scolded me and said, “Hey you

doing, where you, are sitting next to me. "I realized that they have discriminated me." The students and teachers used to say me, "These Gaanda people are a curse, these are sitting near to us, these people are touching our water and pollute it etc".

Mr. 'Q' explains his caste experience of his school by teacher. He says, I was five and half year old at that time. When I first went to school, I found that there was no system of drinking water. And the tap was broken. I had never listened about caste before starting to go to school. I was unaware about any difference between the water of my home and the water of the teacher so I tried to take the teacher's water bottle and as I touched the bottle, the teacher came to me and scold me rigorously, "Hey chamar boy, how dare you to touch my water, you don't know what your caste is? You have defiled it."

'L' says that he was about 6-7 years old. His mother used to take milk from a house in Gurjar community. She went in the morning and evening to clean other people's houses. "One day in the evening my mother told me to bring milk from the house where we bring milk every day. I went there to get milk. There were two women. One woman was pouring milk into a pot, and the other was standing near to her. I went to her and asked her for 500 ml of milk. The lady took my vessel from my hand and placed the vessel on top of the milk bucket to give milk."

Suddenly another woman who belonged to the 'Khatik' caste asked the milk-woman, "Do you know who this baby is?"

The other woman replied, "No, I don't know."

Then the first lady said, "This is the baby of the Bhangi, who sweeps in our houses."

"The lady looked at me with strange anger. I don't know what happened with that lady; suddenly she throws my utensil on the ground and started talking to each other. I realized this experience after a long time."

Some of my participants experienced caste humiliation later after the adolescents in their life. Some of them are as follows:

Mr. 'C' recently worked at IIT Delhi on a contractual basis. There he faced caste humiliation from his friends of upper caste. He explains as "I worked in IIT Delhi for some time; there a professor told me that you will gate everything like good job, etc easily. Many times I listen people to says "Ye Scheduled Caste log to Sarkari damaad hain, inko to sabhi cheejen asaani se mil jayengi."

Mr. 'K' says, I was appointed as JBT in Govt. primary school, in a village. I used to go whenever I was called by any teacher in any function of their villages. But at the time of my sister's marriage, I felt discrimination because not a single came to my function. After some days I asked a teacher, why he didn't come to our function? He replied, "Sir, everyone knows us in surrounding villages; it looks like pity if I come to your function." this is the social discrimination where it is expected the educated people to unite the society's people."

Mr. 'M' share his feelings during working in NHPC. He performed all his duty very sincerely even though he was not appreciated, he says, "We performed with the whole dedication in any work given to us even though we never appreciated it. We faced problems in getting an appraisal. Our performance was very good in the field even though we did not get outstanding ACR. The performance appraisal should be outstanding but we did not have it. It all happened just because of our caste. On the other hand, we had many colleagues of upper caste so he got."

We can see many examples of humiliation in the participants; even those are men who are highly successful. They have all experienced negative emotions sometimes including the wish to die.

Clearly the conditions of school that these young men received were not ideal

Through this paper I want to establish the presence of extremely traumatic and painful experiences. Schools should create strict norms about casteism since this is the first experience of institutions outside the home that a child encounters. Personal accounts of humiliation show that the victim goes through different sets of responses, from a sense of confused helplessness to anger and from there to rebellion, resistance, or submission, which can include despair and self-destruction or even suicide.

## Conclusion:

Inspection of the data shows that most participants, despite their negative ethnic experiences, have received higher education and become successful citizens. The data shows that even after all these bitter experiences, these people get higher education, and become a source of motivation for others. However, many citizens of India do not recover from these experiences of humiliation. This paper asks how much progress our country would have made and how much progress these people could have made if they had been protected from such experiences.

Education is the key to success in every person's life, and it is very important for the upliftment of any society. But if there is a problem in the process of getting an education, then almost a quarter of the population of India, even if they reach school, has to bear such complicated and painful experiences.



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