

Suggested readings

- Pecorari, D. (2013). Teaching To Avoid Plagiarism: How To Promote Good Source Use: How to Promote Good Source Use. McGraw-Hill Education (UK)
- Rosmarakis, E. S., Soteriades, E. S., Vergidis, P. I., Kasiakou, S. K., & Falagas, M. E. (2005). From conference abstract to full paper: differences between data presented in conferences and journals. *The FASEB Journal*, 19(7), 673-680
- Sharma, R. (2010). A step-by-step guide to students: how to avoid plagiarism. *Journal of education research*, 4(2)
- Vardi, I. (2012). Developing students' referencing skills: a matter of plagiarism, punishment and morality or of learning to write critically?. *Higher Education Research & Development*, 31(6), 921-930

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GENERIC ELECTIVES (GE-16) : DALIT AND TRIBE CENTRED SOCIAL WORK PRACTICE

Credit distribution, Eligibility and Pre-requisites of the Course

Course title & Code	Credit s	Credit distribution of the course			Eligibility criteria	Pre-requisite of the	Department offering the course
		Lectur	Tutoria	Practical/			

		e	I	Practice		course	
DALIT AND TRIBE CENTRED SOCIAL WORK PRACTICE GE 16	4	3	1	0	12th Pass	NIL	Social Work

Learning Objectives

The Learning Objectives of this course are as follows:

- To understand the historical and contemporary concerns of Dalits and tribals in Indian context.
- To discuss the concept of social justice, socio-legal and civil society measures to secure social justice and human rights for dalits and tribals.
- To develop an understanding and perspectives about various intervention approaches of social work in the field of liberation and empowerment of dalits and tribes, particularly anti-caste social work, anti-oppressive, critical and emancipatory social work.

Learning Outcomes

At the end of the semester the students will be able to:

- Analyse the Indian caste based social structure, dalits, tribe, their exclusion and oppression in larger social structure.
- Discuss the socio-legal interventions by civil society organizations to secure social justice and protection of human rights for dalits communities.
- Develop critical understanding about discrimination, oppression, exclusion and various intervention approaches of social work

SYLLABUS OF GE-16

Unit- : Dalit and Tibes : Concepts, issuses and theories

15 Hours

Unit Description: This unit will provide conceptual and critical understanding of caste, its genesis, mechanism and origin through sociological and anthropological theories. In this unit, the anti-caste social

reform movements, Tribal revolts against colonial rule in different parts shall be discussed. The various contemporary socio-economic, political and cultural issues of dalits will be discussed in the larger context of discrimination, oppression, exclusion, and displacement.

Subtopics:

- Meaning and concept of dalit and tribes, sociological and anthropological theories of caste and its origin.
- Socio-economic, political and cultural Issues of dalits & tribes: The exclusion, discrimination and oppression of dalits. Ghettos and land questions, unemployment, caste based violence and humiliation.
- Contribution of Social reformers in India for upliftment, creating opportunities, and empowerment of dalits and tribes

Unit II: National and International conventions and covenants for ensuring justice and rights to dalits and tribes **10 Hours**

Unit Description: This unit will discusses various national and international provisions for the well being and development of dalit and tribal people. The unit will critically discuss the political economy of the development induced displacement, socio-cultural and political issues involved in the developmental approaches.

Subtopics:

- Political, environmental issues, cultural genocide, dispossession, migration, displacement, educational dropouts, ethnic conflicts, etc.
- The Constitutional Provisions such as V and VI Schedule, tribal Sub Plan, Various Policies, Schemes and Programmes.
- International conventions, declarations for dalits and tribal communities for securing and protecting the rights.

Unit III: Social Justice and empowerment through constitutional and legal measures **10 Hours**

Unit Description: This will give an introduction to various constitutional provisions for ensuring social and economic justice through various programmes, schemes and policies. The legal measure for protecting the dignity and rights of dalit and tribal communities.

- Socio-economic empowerment of dalits, dalit capital and entrepreneurship
- Constitutional provisions, social legislations and government Schemes and Programmes for dalit and Scheduled Tribes
- Development through Indigenous language and knowledge, environmental protection and local self-groups, participatory forest management, residential schools

Unit IV: Social Work Interventions and Approaches for Empowerment and Liberation of dalit and tribal Communities **10 Hours**

Unit Description: This unit will focus on the application and practice-based social work interventions approaches for the empowerment, liberation and well being of dalit and tribal communities through Anti-caste and Anti-oppressive social work practice.

Subtopics:

- Anti-caste, Anti-oppressive, rights based approaches, social work theories and practice frameworks.
- National and International Civil society interventions for dalit and tribal empowerment through Programmatic or Project based Intervention-case studies.
- Dalit Literary Movement and its contribution for conscientization

Practical component (if any) – NIL

Essential readings

- Ambedkar B. R. (1917). Dr. Babasaheb Ambedkar: Writings and speeches, Vol. 1. Bombay: Education Department, Government of Maharashtra (pp. 3–22). 1979. http://www.columbia.edu/itc/mealac/pritchett/00ambedkar/txt_ambedkar_castes.html
- Ambedkar B. R. (1936). Annihilation of caste (Online). https://ccnmtl.columbia.edu/projects/mmt/ambedkar/web/readings/aoc_print_orig.pdf
- Arya, S., & Rathore, A. S. (Eds.). (2019). Dalit Feminist theory: A reader. Taylor & Francis.
- Bare Act.(2016) The scheduled Castes and Scheduled Tribes Prevention of Atrocities Act, 1989. Delhi: Universal Law Publishing.
- Bharti S. R. (2002). Dalit: A term asserting unity. Economic and Political Weekly, 37(42), 19–25.
- Bhat I., & Maske S. (2017). Anti-oppressive social work theory and practice: Contextualizing caste debates in Indian social work education. In Jare R., & Kale S. (Eds.), Caste in modern India: Atrocities against Dalits (pp. 150–161). Studium Press (India) Pvt. Limited. https://www.researchgate.net/profile/Bhat-Majeed/publication/360054621_Anti_oppressive_theory_Caste_in_Modern_India_Book_Chapter/links/625f05ba9be52845a90fdbdb/ANti-oppressive-theory-Caste-in-Modern-India-Book-Chapter.pdf
- Bodhi S. R. (2014). The practice of anti-caste social work in India towards a theory of Dalit social work. Indian Journal of Dalit and Tribal Social Work, 2(1), 28–39.
- Bodhi, S. R. (2020). Tribes and state policy in India: Revisiting governing principles from a decolonial social work perspective. The British Journal of Social Work, 50(8), 2372–2388.
- Brahmanandam, T. (ed.) (2018). Dalit Issues: Caste and Class Interface. Jaipur: Rawat Publications.
- Deshpande, G. P. (Ed.). (2002). Selected Writings of Jotirao Phule. New Delhi: Left world books, .
- Dominelli, L. (2002) Anti-Oppressive Social Work Theory and Practice, New York, NY, Palgrave Macmillan
- Freire P. (1970). Pedagogy of the oppressed. Continuum International Publishing Group.
- Gray, M., Coates, J., & Bird, M. Y. (Eds.). (2008). Indigenous social work around the world: Towards culturally relevant education and practice. Ashgate Publishing, Ltd..

- Guru, G. (Ed.). (2005). Atrophy in Dalit Politics. Mumbai: Vikas Adhyayam
- Jodhka, S. S. (2017). Caste in contemporary India. Routledge India.
- Joshi, V. & Upadhyaya, C.(eds).(2017).Tribal Situation In India: Issues and Development (2nd Ed.). Jaipur: Rawat Publications.
- K.Sreenivasan, D. r. (1989). SreeNarayanaGuru. Trivandrum: JayasreePublications,
- Kumar R. (2015). Dalit personal narratives: Reading caste, nation and identity. Orient Blackswan.
- Maske, S. (2023). Articulating Dalit Autobiographical Narratives in Social Work Education: Ideological Imperatives for Anti-Caste and Ubuntu Practice. *Contemporary Voice of Dalit*, 0(0). <https://doi.org/10.1177/2455328X231160598>
- Mullay R. (1993). Structural social work: Ideology, theory, and practice. McClelland & Stewart.
- Nisar, M., & Kandasamy, M. (2007). Ayyankali: A Dalit leader of organic protest. Other Books.
- Omvedt, G. (2012). Understanding Caste from Buddha to Ambedkar and Beyond (Second ed.). New Delhi: Orient BlackSwan.
- Pawar J. V. (2018). Dalit panthers: An authoritative history. Forward Press Books.
- Radhakrishna, M. (2016). First Citizens: Studies on Adivasis, Tribals, and Indigenous
- Ramaiah A. (1998). The plight of Dalits: A challenge to the social work profession. *Indian Journal of Social Work*, 59, 124–146.
- Rao V. (2012). Political context of social work. *Indian Journal of Dalit and Tribal Social Work*, 1(2). 14–34.
- Teltumbde, A.(2017).Dalit: Past, Present & Future, London:Routledge.
- Valmiki O. (1999). *Joothan: An untouchable's life translated from the Hindi by A. P. Mukherjee*. Columbia University Press.

Suggested Readings

- Das, K. C. (2004). Indian Dalits: Voices, Visions And Politics. Delhi: Global Vision Publishing House.
- Eleanor, Z. (2005). From Untouchable to Dalit Essays on the Ambedkar Movement. New Delhi: Manohar Publisher.
- Patil, R. R. (Ed.). (2020). Tribal Development in India: Challenges and Prospects in Tribal Education. Sage Publications, New Delhi, Sage
- Ranajit Guha , G. C. S. (Ed.). (1988). Selected Subaltern Studies. New York: Oxford University Press.

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