

## **Dalit Goes Online: The Construction of Identity and Social Space**

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### **Abstract**

Dalit is ranked at the bottom of Indian social order and this stratification plagues their social identity and confined their space whole of their lives in the society. Overall, due to this caste identity, Dalit (204 million) face severe discrimination and social injustice in India averagely three Dalit women are raped, two Dalit murdered, two houses burnt and two Dalit force to commit suicide everyday. The study was conducted to explore how the social media engagement and activism of Dalit community resist the ancient hegemonic social order and try to reconstruct their social identity and spaces. To answering these questions, a group of 25-45 ages of thirty Dalit activists selected through non-probability sampling according to their popularity and (social) media appearances. 76% sample was interviewed telephonically while 24% invited to face to face discussion to answer the eleven questions regarding their individual and social identity perception. The results reveal that most of the Dalit has accepted caste as their social identity and that is why they occupied a less and futile space in social sphere. This distorted social identity leading them to spend of a life of insecurity, low self-esteem, inferiority, incompetence, abiding social discrimination, injustice and untouchability. But their recent pervasive use of social media platforms for several purposes is constructing a new sense of social identity and occupied digital social space confronting caste Hindu's beliefs about Dalit identity. Although, this social media engagement and strategy are not increasingly transforming caste Hindu's attitude toward caste discrimination but social media offering them an unprecedented opportunity to construct their new identity as an empowered Dalit and uniting them for fighting against prevalent caste based discrimination. Thus study concludes that Dalit's use of multiple forms of social media assisting and nurturing them to be a self-confident, realistic, optimistic, and belligerent to fight against social injustice.

**KEYWORD:** social media, Dalit, identity, social space, India, Mainstream media, community.

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Globally, India is recognized for its multiple identities but socially the caste identity dominates all other identities (Judge and Bal, 2008). Theologically, Indian social structure is stratified into four Varna and their social identities are predetermined in which Varna and caste they born (Sonia Verma & Sheel Acharya, 2017). Into four castes, Dalit community (204 millions) falls in the bottom of Indian caste hierarchy and additionally designated as an untouchable class (Ambedkar, 1925/1989; Pick and Dayaram 2006), whose identity and social space are restricted to a large extent. Moreover, socially and religiously they have confined rights and their language, culture,

traditions, and participation are not given much importance by privileged Hindu classes. In result of this dominance, most of the underprivileged Indian castes have accepted this Hindu caste traditionalism as their identity (Moffat, 1989). Furthermore, on the ground of caste superiority, the privileged groups foist their identity over Dalit and stigmatize theirs (Mahalingam, 2002) and promulgate themselves as a caste living with higher moral values and standards as compared to underprivileged caste. To continue this dominance over the lower castes, the caste Hindus dispelled Dalit people from the education, land, temples, politics and everything that could not empower and emancipate them.

As a result of persistent caste praxis, Dalit identity has flooded with negative connotations and approaches that contribute to the inferiority in Dalits. Further, these ideas are internalized and Dalits develop an inferiority complex (Thorat Sukhdev, 2016). While, caste Hindus are promoted as being the ideal identity and their culture is of hierarchical significance. Because of the privilege of past, the upper caste has a dominant and powerful cultural and economic identity. On the other hand, Dalit people are embodied and identified as inferior, submissive, dependent and sub-servants to the caste Hindu. Therefore, due to this low echelon identity, Dalit people develop an inferiority complex which influence their social performance. But this dominant identity is being questioned and challenged through protests and assertions mostly using by social media platforms. Secondly Dalit community is culminating its forgotten cultural heritage identity and appealing their people to step out of the dominated spaces.

Today modernity are acquiring new meaning to socially excluded sections consequently leading a sort of perennial social conflicts with dominant communities who find the resurfacing Dalit cultural heritage difficult to digest, (Rounaki Ram, 2004). In this perspective, social media's arrival and ubiquity are justifying a milestone and offering an unrestricted opportunity to occupying a social space and assisting Dalit to construct their own social identity. In recent years, social media are increasingly developing new social contexts (Levy, 2002), that is reshaping the culture and social identity of community and people (Johnson & Callahan, 2013). Critically, India's mainstream media mostly paint Dalit people negatively in which they are described weak, incompetent, low performer and greedy for reservation and politics (Jai Prakash Ojha, 2017). Meanwhile, the fight for social identity and social spaces are being mobilized on social media. Most of the Dalit youth has today adopting social media for information, connecting with people and sharing their views and boycotting biased mainstream media. New media have greater potential to empower and improve the everyday life of marginalized people. (Mehra, Markel and Bishop, 2004). Globally, now social media are becoming effective platforms for underprivileged classes in expressing their concerns and constructing their positive identity and creating an affirmative social space.

While privileged classes still dominate the mainstream media and issues of underprivileged communities remain unnoticed and ignored. Marginalized classes are creating their presence in cyberspace which is providing them a great forum to voice their issues in the public sphere (Mitra, 2004). Socially, the Dalit movement created and represents a new religious identity replete with new forms of rituals and forms of public culture and festivals, crafted around the iconography of Ambedkar and the Buddha.

Psychologically, the conversion movement has been able to free the lower castes from feelings of inferiority to some extent.

Thus on the whole, the Dalit identity is manufactured identity constructed by the caste Hindu and forcefully imposed on Dalit (J. A. Contursi, 1989). In this connection Dr. B R Ambedkar, Thorat and Deshpande present their view and claim that this distorted identity and social order pushed Dalit into severe poverty and social inequalities. Though, due to the constitutional affirmative action the economic and educational conditions have been proved better to some extent but socially they are backward. With increasing availability of the social media, Dalit people are producing a presence in cyberspace. Along with the presence on social media can change users' social identity (Arnett, 2002), and finding a unique forum to raise their voice against mutilated identity. In reality, Dalit cultural and social identities are suffered with the perception of Brahminical religious approach that is why Dalit identified as inferior, incompetent and low performers in working places. Social media places are creating discursive spaces for deliberation and action mobilization (DeLuca, Lawson, and Sun, 2012) that can play an imperative role in helping Dalit reclaim and reassert their identity. Dalit today are increasingly gravitating towards online portals to exchange their views and discuss issues that affect their identity (Suhass Munshi, 2018). And these portals and Dalit sites are getting the attention of mainstream media and producing them more content readers. The growing social media activism of Dalit advocates is involuntarily forcing Caste Hindus to take note of their issues. Whenever Dalit people achieve something extraordinary they try to reach out its all aspect to people. This increasing interactivity and coverage on social media is leading to mend their historical mutilated images.

### **Social identity and Dalit**

Social identity theory was developed by Henri Tajfel and his associates John Turner to explicate intergroup behavior and attitude in the society. The theory explains a person's feeling of whom he is and which group, race he belongs to. These social groups and identity play a significant role in his achievements and several other social performances. The theory also determines why we choose some particular media, attitude, certain group membership, and make other career decisions. Dalit's social identity in India is caste dominated and whatever behavior and attitude he adopts is connected with his caste's background. Therefore, he is mostly confined to what profession, behavior, actions, language, etc. according to the caste identity. Dalit claims themselves different from other social groups and follow different concept which is different from Hinduism.

### **Objectives of this study:**

In this presented study the researcher investigates following questions:

**RQ 1.** In what ways the engagement of social media is assisting Dalit people to construct their positive image and reshaping their social identity.

**RQ 2.** To measure the impact of social media content on the psychology and behavior change on the Dalit activists.

There is a dearth of study on social media and Dalit social identity in India. A very few studies available are based on media and Dalit and presented vaguely with confined social contexts. Therefore, examining and investigating these aforesaid questions was a challenge to the researcher.

### **Methods used to collect the data**

The researcher chose Dalit community to study for several reasons in which the lack of studies on the Dalit, social identity and social media is the primary. Secondly, Dalit Human rights are suppressed and violated but main stream media unnoticed and ignored these incidents. But due to their social media activism, Dalit's activities are becoming headline of mainstream media. 30 Dalit activists between the ages of 25-45 selected on the basis of their social media activities and their appearance on the mainstream media. Then these participants were informed through telephone and obtained a suitable date and time for interviews. 76% of sample was interviewed telephonically while 24% invited to face to face discussion to answer the eleven questions regarding their individual and social identity perception. All the selected participants were males and they approved their real names to be used in the study. The interviews lasted between 40 to 50 minutes and were recorded with the consent of participants. All the 98% interviews were conducted in Hindi. While 2% were conducted in English.

### **Data Analysis Methods**

Most of the Telephone interviews, WhatsApp calls, face to face interviews, and focus group discussions were audio-taped and transcribed. Then all transcribed data was analyzed using the thematic data analysis method. Verbatim excerpts from the discussion sessions were chosen to endorse the analysis and to make the results more reliable. Some of the respondents were given pseudonyms to protect them from any harm.

Thematic Analysis (TA) is a commonly used method of qualitative data analysis. Experts argue that Thematic Analysis is an easily accessible, flexible, and increasingly accepted method of qualitative data analysis (V Braun, V., & Clarke, 2015). Therefore, a thematic analysis was appropriate to use and was carried out to explain, discuss and compare the main findings of the study. In addition, a theoretical approach to thematic analysis was employed whereby coding was particularly related to use and experience of social media (Braun & Clarke, 2006).

### **Results and discussions**

The study findings underlined several important facets concerning Dalit use of social media and reconstruction of identity and social space. The researcher created/constructed main three important themes from the transcribed data: 1) Genesis of Dalit identity 2) double consciousness: resistance and acceptance connotations 3) social media activism for uncovering historical contexts and forming their new identity and space.

### **Genesis of Dalit Identity**

The results of in-depth interview indicated that Brahmin manufactured a unique social order to sanction their superiority over other caste particularly on Dalit. Then they utilized the caste system to be prosperous and demoralized the Dalit identity.

Understanding the contradiction when Dalit accept themselves as a segment of Hindu theology then they have unarguably acknowledge the caste biasness. Because then they have to abolish and depart their Hindu identity. Any kind of Indian media and communication validate and defend the purity of caste Hindu and untouchable attribution of Dalit community. Dalit are confused and divided on their association with Hindu religious framework whether they should modify their identity or accept the Hinduism as it's. If the caste Hindus disrespect and contempt their culture and Gods why they should worship their Gods those believe on caste discrimination.

In the past centuries, caste discrimination against Dalit was so endemic that they were not permitted to be educated, entered into temples, working in the office and army, denied rights to property, forced to walk on different footpaths, and had separate water wells. So, the Dalit people have lived in the dominance and religious philosophy of caste Hindu. Thus due to this inferior imposition they scare to explore and assert their identical traits in social arena. Overall, the religious hierarchy of a dominant class assigns them a different social role suffered with inherent characteristics and that string remains stable throughout their life (Dirks, 1989). One interviewee, Dr. Kehar Singh, many years ago had been migrated to USA now he has returned back to India. Today he has money, status and good academic career but people of his village still identify him as an untouchable. He is also the state president of a Dalit political party. He told:

**“When I came back to India I was thinking of getting much admiration and respect in my village on the bases of my achievements and education. But when I interacted with caste Hindus I noticed they were not happy. Whatever I have achieved it was nothing in their eyes still they judge me according to my caste identity. I felt they knew nothing about me. But when I started talking about my ideas and my achievements on online I saw some positive attitude in their behavior. I personally think social media is telling caste people that we cannot share with them openly and they don't want to hear face to face”**

Positively, this amalgamation of lower identity of Dalit people in caste Hindu's eyes is strengthening and stimulating them to doing something big in their life. On the other hand, Dalit felt that mainstream media spaces were negatively represent their identities and painted their community as a feeble and inferior. No poster, picture, films, song, festival and ritual depicted their valour and heroism publically and so they could applaud on their caste. Even Dalit people have contributed in many fields but caste Hindu ignores and unnoticed their proficiency. It is interesting to note that Dalit people are discontinuing going to temple and following rituals. Dalit are asking questions about the Hindu Gods who believe in caste based society. As stated by one Dalit activist Mr. Gopal:

**“People of Dalit community are not represented in sacred Hindu books and historical documents. Books that considered best philosophical manuscripts have misrepresented Dalit in myriad ways. We have not obtained any chance to become protagonist because of**

**institutionalized casteism. So these facts produce negative social consequence on the attitude of caste Hindu as well as Dalit's”.**

If the entire village represents the Dalit caste and caste Hindu is minority, at this point Dalit still feel unsecure and inferior because this perception is influenced by the historical and religious understanding. Then caste identity ends all influential. This reflected caste as barriers to their independent identity which minimize their social space.

**“No doubt, after independence a little of our identity has been changed but caste based identity is still prevalent. We are made to realize everywhere that what identity we had and still our space is below in the society. But new Dalit is constructing its own identity and social media is full of those remarkable examples”.**

**Double consciousness: Between the resistance and acceptance connotations**

The question of Hinduism and Dalit identity is becoming controversial in recent years. Dalit have spent centuries in struggle to be identified as equals and respected in society but caste remains the main issue. To some extent, their life has been improved but as a caste identity where do they stand is a big question. What and why they have unique religious practices, culture, language, customs, rituals and norms in their caste. An interviewee, who is a Librarian at a college, explained about what he thought as a Dalit:

**“In our early age we came to learn that we are not accepted by caste Hindus. They decide our role and our life and identity in society, school, and work place even in family also. They try to lead us everywhere so that they could reproduce dominant caste norms and maintain that established social order. In all of the social spaces caste discrimination are pervasive”.**

Despite its constitution abolition of caste discrimination after 70 years today the untouchability practices are pervasive and have grown deeper due to affirmative action provided to the Dalit. This caste based division relegates Dalits to a lifetime of discrimination, exploitation and violence. Identification along one or more of these dimensions may determine and predict other attitudes and behaviors Similarly, Identity is quite sensitive to the social context and time-specific environment in which it is assessed.

This dominance of caste Hindus over Dalit was not confined to physical exploitation but they also imposed their cultural identity on their life. Though, these forgotten and hidden identities are coming into light through the voice of social media spaces. This continuum of practice is fruitful attempt to reshaping and producing a new meaning to the individuality of Dalit in social arena since their existence. Importantly, such media practices also offer Dalit people a way to alleviate their own weaknesses and flaws. The negative images of their identity are not only flowing outside of their community but it is existed inside also. This feeling of negativity fails to recover their identity and deforms their self-respect also. Nevertheless, modern Dalit community strike this identity



complexity and using their caste name as their surname on social media platforms which was once considered a stigma.

In this perspective, caste taboo is melting down with its essence of constructing a new identity for Dalit in society. A forest officer who works for creating Dalit awareness concluded:

**“I always feel it contradictory to be a Hindu and denying the truth that I am not an untouchable. We should reject ourselves as a Hindu. Because casteism is a part of Hinduism and adopting one thing we cannot deny for second fact. So we have commenced a movement to boycott all worshipping places and Gods of Caste Hindu. Most of the Dalit people are becoming aware of this ancient conspiracy of Caste Hindu and are trying to build their own independent identity”.**

Most of the sociologist argues that social identity is certainly associated with better and healthier life and if society offers people with a sense of meaning, aim consequently they will have a positive and constructive psychology towards themselves and society. But in India the caste is a big hurdle in the Dalit life and this low caste identity make their life more problematic in every social space. According to Chaman Singh, a Dalit student activist at state university:

**“It is true that our parents never attended school and they faced unbearable atrocities and discrimination in their entire life. But we are obtaining higher education and are not going to be their slaves. We will not bear any kind of discrimination. We will create our own identity and fight for it. Caste Hindus have painted us colorless everywhere and has distorted our identity. But it will not be remaining the same for long time”.**

Social media activism for reconstruction of identity and social space For years the disgraceful and distorted presentation of Dalit community of mainstream media has grown-up a low self-esteem and pessimistic identity approach among Dalit people. However recent Dalit activists are trying to reconstruct their forgotten and missing identity through several ways. In this context, their existence on social media is marking as unprecedented incident of Indian society. Because their online presence and activism are noticed as a paradigm shift to seeing the traditional caste system and observe them as a modern Dalit. The proudly assertion of Dalit of their caste on social media is very buoyant and an important change in their identity formation. In the past Dalit did not disclose their identity in fear of harassment and discrimination and caste Hindu also use their caste names to discourage their confidence.

But today they are singing bravery song of their castes and are feeling proud after disclosing their identity in online. Participants personally thought and observed that their social media use has been changing their social equation. One participant Mr. Ajay Kumar claimed:

**“I have constituted a Dalit community on Facebook and a Dalit group on WhatsApp. I have included thousands of Dalit users and we discuss numerous issues concerned with Dalit betterment, missing literature and identity. Dalit is misguided and misrepresented in the historical facts. Our identity is not that I revealed by Caste Hindu but our identity has been destroyed and vanished. We are finding the data and truth. Through social media platforms we are disseminating and conveying the hidden facts to our people. They slowly understand the politics of caste Hindu”..**

Social media activism of Dalit advocates reinforce Dalit masses to think about their current identity scenario. The entire sample clearly asserted that their images about community Identity and their people were highly affected by the content related Dalit they found on Social media. They asserted once through a deep conspiracy and rigid religious norms the caste Hindu were forced to remain deliberately ignorant about Dalit identity and historical contribution. But significant links and available literature on social media are exposing their plotting and unlocking their perception to understand the Dalit lives.

Participants argue that generally Caste Hindu criticizes the constitutional affirmative provision for Dalit and considers them incompetent and low performer. In this context, Dalit social media protagonist argue mainstream media consciously ignored Dalit achievement but social media posts of outstanding performance and notable achievement of Dalit contestants would help reconstruct their identity. According to a Local Dalit activist, Kehar Singh, 48 years:

**“When a Dalit girl Tina Dabi, achieved first ranking in UPSC that is one of the toughest exams in India, this achievement forced the mainstream media to cover the news. And we proudly shared her achievement on social media as a Dalit identity but most of the privileged classes wrote against the affirmative action. Whatever they wrote on social media but one thing was very clear that Dalit are raising their head and changing their negative image and identity”.**

On the other hand, Dalit social space is limited in order to construct their social identity. But prevalence and cheap unrestricted availability of several social media forums and websites representing Dalit a space in which they have the possibility to express and expose their identity in a social context. These representations of Dalit through social media are affecting their offline social identity in many ways. As the leading Dalit influential do not appears in public platforms and Indian education books thus they are not well known in public domains. But using such people as their avatars is one way to express their online identity.

Previously, privileged classes commonly acquainted with Dalit people’s nature about bearing violence and not react against injustice. Mostly, they cannot raise their voice if anything wrong happen to them. Therefore, they want to correct this negative identity. According to a 29 years Dalit activist who is also a member of ruling Govt:



**“After UNA issue, we sent a strong message to the privileged classes and our politicians that now we were united to take a stand against this ancient rigidity. We used various social media platform to exchange our viewpoints and discuss the issue with one another. I personally appealed Dalit people to take part in the protest. The use of Dalit web portals, YouTube channels, news websites increases among Dalit people in the time of such situations. How many mainstream media newspapers and Television would publish such subversive stuff?”**

This study justifying why and how social media adoption has giving new meaning to Dalit life. Before the advent of free media, interpersonal communication and religious knowledge were the key medium of identity construction of community and caste. But today with the advent of digital media old social convictions and identities are being melting down and a new social order taking place. The widespread use of modern technologies are utilized to build up and exploit networked contacts, and to cultivate a public image. And it is profoundly transforming their minds and actions in myriads ways. Social media are helping its consumers in developing profiles to project images and facts they would like the public to see (Chiuchiarelli, Kara, 2011). Not only social media are trying building images but interrogating the traditionally established image of a community and caste. Dalit socially are considered untouchable and oppressed in India. Even though they constitute 203 million populations but excluded from the hierarchy.

This study finds that discrimination with Dalit leading them to leave a different life from other castes. They face prejudice everywhere. Whether its educational institutions or working places, Dalit people are enforced to take suicide due to their fragile identity. The Dalit identity is being locked and it is therefore very difficult for Dalit people to be considered on the grounds of their persona or their achievements. And secondly they have no one with whom they can share their grief and take helps even police do not help them. In this perspective social media is becoming great platforms to release their angers and seeking helps. This study has also shown how social media is helping Dalit community to create its own social space to discuss their ideas and experiences being an underprivileged class. As a Dalit professor at University who discuss 4-5 posts everyday about Dalit status in the country argue:

**“Caste Hindu identifies us as second class citizen. They play conspiracy everywhere against us if we achieve something extraordinary. Our people are living a stressful life in such social identity. They make to realize us what place we had in the society and what social identity we are carrying. But I personally has denounced and rejected this irrational Hindu theology. And I feel very happy that I have that guts to challenge these non-sense Hindu fears. In the past I was always wanted to share my thoughts with people but I had no medium. But now with the help of social media I share my thoughts with people and really it gives me satisfaction”.**

While Dalit activists use social media mainly to interact with others, they also use it to express their identity by sharing news, interests, and political ideology of Dalit. Because

Dalit activists consistently use social media to strengthen social connections and share personal information on various Dalit issues occurring time to time, it is an important tool in constructing and expressing identity. Today Dalit activists are spending so much time in sharing posts, life stories, writing blogs, Dalit histories, profiles, opinions, challenging Hinduism, through more interactive and logical ways. One Dalit activist, Suresh Saini, who celebrated the state level Ambedkar Jayanti first time, disclosed:

**“In fact, it is important to know who the real inhabitants of this land are. Today it’s not easy to revive our lost culture and identity because Caste Hindu has destroyed it through a conspiracy. Some of the significant writings circulated on social media by Dalit activists are trying to reconstruct our forgotten identity and letting us know about our forgotten Gurus and other religious symbols. Moreover, I personally think that social media would help us to reconstruct our distorted identity.”**

Yet their economic growth and development is not capable to abolish caste taboos and they are living with a distinct social identity that is different from other social classes. Thus based on their ancient identity they are denied a significant space in the social corridors. Consequently, this situation is leading to a sort of perennial social conflicts between caste Hindus and Dalit people. But everyone is observing a profound change and transformation in contemporary Dalit agenda and life (Michael, 2015) and one of the major reason for that is their engagement with social media. Dalit find social media a safe space that allow Dalit activists to express their opinions that they are hesitant and hate to share directly with caste Hindu. This connectivity is influencing the strength and consciousness of Dalit and democratizing their politics. The Dalit community across the world is today building their own space on different Dalit websites and discussion forums and exchanging their viewpoints, sharing information and presenting their perspective on issues from their vantage points (Amit Ahuja, 2018). This is due to the fact that many online

media which has emerged at the forefront of the online anti-caste debate—is just one of a wave of websites, blogs and social media groups that are challenging the mainstream silence on caste in Indian society. The arrival of social media that present a vibrant public space for Dalit have paved the way for protest against caste discrimination to come centre stage for debate and discussion. According to one of Dalit Activist who is a teacher at a local school:

**“We must begin to tell our own story, write our own experience, paint our own picture, shape our own broken life, acknowledge and love our own peculiarities. We mostly feared to express our opinion in offline because we felt threatened by caste Hindu. However, we had a lot to share. Over the centuries the caste Hindu has altered our sense of social identity, which includes language, culture, literature, heritage, rituals, and customs. When I try to find my caste identity in history books and films it makes me down to come to know we are painted negatively and inferior”.**

Before social media Dalit people never saw their ideals and Dalit protagonists in media but now when social media places are flooded with their leaders' headlines the mainstream media shifting their agenda and are covering what is happening on social media. This paradigm shift in identity and social space has been possible due to the Dalit's media activism.

### **Conclusion:**

Without a doubt, today social media platforms have been enhancing the voice of Dalits in the public discourse and reconstructing their identity but majority of Dalit remain untouched of the growth of social media. However, almost half of the population of Dalit is employing all forms of social media to contest and challenge all distorted notions, metaphors and connotations that deliberately were established to malign their identity and also familiarizing everybody about their missing historical identity. Since the inception and ubiquity of new media the existing caste paradigms are shifting from religious arena to rationality and now Dalit has started seeing themselves as superior in any essential sense. In fact, there is no caste that is not proud of its legacy, beliefs and practices (Dipankar Gupta). But this notion was earlier missed from their life. Social media is supposed to play a powerful role in shaping an optimistic position among caste Hindus toward Dalit identity. Substantial growth and use of social media are transferring everyday life and subjectivity of Dalit community.

As Steele and Aronson (1995) strongly believe that social identity play a strong role in people behaviors. Individual behavior is not only directly influenced by the actions of others but other factors also matters such as caste identity. The present finding revealed that all these cultural and representational practices of Dalit on social media are putting the issue of their social identity in question whereas it was unnoticed by caste Hindus in mass media. There is a motive why Dalit are so belligerent and concerned about their identity today? Dalit's perception and conception about their caste identity are improving due to their engagement with social media. This is a hard truth that Indian press do not address Dalit issues and voice of Dalit community remained largely absent in the press of the world's largest democracy (Kenneth J. Cooper, 1996; Robin Jaffrey, 2012). On the other hand, new media are offering them a full space to articulate about their life's story.

As Buckingham (2006) agrees that today identity formation and recreation are mostly influenced by blogs, social networking and online social exchanges. In recent years, the vehemence of protests in offline and talking about their own caste culture and literatures has been growing on social media. The decisive dominance of caste Hindu is been challenged at every point. As Dipankar Gupta (2004) rightly asserts that now there is plethora of assertive caste identities that depicts its importance in society. The issue of discrimination on the basis of caste, color, gender, race, is prevalent throughout the world. Thus, the implication for this study extends far beyond the Dalit identity and social space. The growing impact of social media that is being seen in Dalit perspectives can be fruitful to other social sectors also.

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