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## HOUSING RURAL POOR AND THEIR LIVING CONDITIONS

C. PARVATHAMMA SATYANARAYANA

### DR. C. PARVATHAMMA

1927 – 1ST AUGUST, 2006

TODAY IN DALIT HISTORY, WE FONDLY REMEMBER DR. C. PARVATHAMMA, THE FIRST DALIT WOMAN SOCIOLOGIST IN INDIA WHO WON MULTIPLE PRESTIGIOUS AWARDS SUCH AS THE DALITOTISHA AWARD (1999), GANDHI AWARD (1999) AND NADOLA AWARD (2000) FOR HER CONTRIBUTIONS TO SOCIOLOGICAL RESEARCH. SHE WAS AWARDED A DOCTORATE AT THE VICTORIA UNIVERSITY IN MANCHESTER (NOW KNOWN AS UNIVERSITY OF MANCHESTER) UNDER THE SUPERVISION OF MAX GLUCKMAN, A PIONEER IN SOCIAL ANTHROPOLOGY. DR. PARVATHAMMA'S SCHOLARSHIP INCLUDES 70 RESEARCH ARTICLES AND 11 BOOKS WHICH HAD POLICY LEVEL IMPACT. BESIDES, SHE OCCUPIED SEVERAL LEADERSHIP POSITIONS IN ACADEMIA, INCLUDING THE CHAIR OF THE DEPARTMENT OF SOCIOLOGY IN MANGALORE UNIVERSITY WHEN A POST-GRADUATE DEGREE IN SOCIAL WORK WAS INTRODUCED IN 1977-78, THE DEAN OF THE FACULTY OF ARTS, UNIVERSITY OF MYSORE WHERE SHE PLAYED A CENTRAL ROLE IN BUILDING THE DEPARTMENT OF SOCIOLOGY AND A MEMBER OF THE FIRST GOVERNING BODY OF ICSSR BESIDES HER MEMBERSHIP IN SEVERAL OTHER COMMITTEES (KUMAR, 2007). SHE RETIRED FROM MYSORE UNIVERSITY IN 1988 BUT CONTINUED HER WORK BY ESTABLISHING THE CENTRE FOR RESEARCH IN RURAL AND TRIBAL DEVELOPMENT IN MYSORE (KUMAR, 2007).

DR. PARVATHAMMA MADE SEVERAL VALUABLE CONTRIBUTIONS TO THE STUDY OF THE STATUS OF SCHEDULED CASTES AND TRIBES, OF THE ANTI-CASTE MOVEMENT, VEERABHAVISM, WHILE ALSO CRITIQUING BRAHMINICAL SCHOLARSHIP THAT MISREPRESENTED CASTE. SHE WAS A CONTEMPORARY OF M.M. SRINIVAS, A BRAHMIN SOCIOLOGIST, WHOSE WRITINGS SHE THOROUGHLY CRITIQUED. SHE POINTS OUT, "SRINIVAS'S POINT OF VIEW IS THAT OF A SOUTH INDIAN BRAHMIN AND IT IS IMPORTANT TO UNDERSTAND HOW IT INFLUENCES HIS WORK. ONE SENSES THAT THE THEORETICAL IDEAL OF BRAHMIN SUPERIORITY IS BASIC TO HIS SUBJECTIVISM." TALKING ABOUT HIS LACK OF CRITIQUE OF BRAHMINISM, SHE SAYS, "THE BROTHERHOOD OF MANKIND AND COMPASSION UPHHELD BY THE MAJOR RELIGIONS OF THE WORLD MAY HAVE GONE WRONG IN PRACTICE, BUT THE SENSE OF BROTHERHOOD DOES NOT FIND A PLACE IN BRAHMINICAL INDOLOGISM." (PARVATHAMMA, 1978). YET, THE BRAHMINICAL WRITINGS ON CASTE BY M.M. SRINIVAS ARE CITED SEVERAL TIMES MORE THAN C. PARVATHAMMA'S WRITINGS IN THE ACADEMIA, SHOWING HOW BRAHMINISM OPERATES IN THE ACADEMIA.

IN PROF. VIVEK KUMAR'S MEMOR OF DR. PARVATHAMMA GIVING A SPEECH AT A CONFERENCE, HE QUOTES HER AS SAYING, "IF THIS NATION NEEDS ONE GANDHI THEN IT NEEDS THOUSANDS OF AMBEDKAR TO BREAK FREE FROM THE AGE-OLD TYRANNICAL HINDU SOCIAL ORDER." PROF. VIVEK KUMAR ALSO TALKS ABOUT THE DISCRIMINATION DR. PARVATHAMMA FACED IN SPITE OF THE EDUCATION SHE ATTAINED AND THE POSITIONS SHE OCCUPIED THAT "SHE COULD NOT FIND RENTED ACCOMMODATION IN MYSORE AFTER COMPLETING HER PHD AND BECOMING A LECTURER AT MYSORE UNIVERSITY."

WE ARE PROUD OF HER ACADEMIC ACHIEVEMENTS AND WANT TO APPLAUD HER VALUABLE CONTRIBUTIONS TO SOCIOLOGY AND POLICY ON CASTE. WE CELEBRATE HER RESISTANCE AND SUCCESS IN THE ACADEMIA THAT WAS NEVER A SPACE MEANT FOR DALIT WOMEN. JAI BHIM TO DR. PARVATHAMMA!

**HISTORY OF MYSORE**  
 (1399-1799 A.D.)

INCORPORATING THE LATEST ETHNOGRAPHICAL, LITERARY AND HISTORICAL RESEARCHES

BY  
**C. HAYAVADANA RAO**  
 DISTRICT HISTORICAL RECORDS COMMISSIONER,  
 MYSORE

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"It is of the first importance in the nation that the world that every citizen should study history and make it a compulsory"  
 —Dr. John P. Farquhar, LL.D., D.Lit., in  
 The History of Mysore, 41.

"The really new element in the thought of to-day is compared with that of those centuries ago is the use of history"  
 —Alfred V. Dicey, and Modern History by  
 E. G. Colquhoun, F.R.S.

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