

# **Social Smuggling, how it works in India**

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## **Abstract**

Indian exploitation has a massive component of the use of caste 'social borders' to control the accumulated wealth within that border of heavily exploited wealth. It was used by the traders for their good life and gave enough to the temples for better survival of priests. The remaining surplus was hidden under ground, over ground and also in the temples. This process did not allow the cash economy to come back in the form of investment either for agrarian development or for promotion of mercantile capital. This whole process is nothing but social smuggling. The wealth did not go outside India but did get arrested and used only within the caste borders.

Socially smuggled economy produces intellectuals who constantly protect that encircled border of wealth very seriously. Caste economy established its own borders within the nation state. This issue could not be addressed within the framework of class exploitation. The notion of social smuggling no doubt, has to be developed much more in the future.

On a micro-analytical level, it is based on a thorough study of the productive knowledge systems of the Dalit-Bahujan communities of Andhra Pradesh, and provides a detailed day-to-day analysis of the scientific technological processes and events at work in the life of a member of these communities.

Kancha Ilaiah critiques the intellectual imagination of the dominant communities and inspires the marginalized. In the process of doing so he crafts a work of immense socio-political interest which appeals to academics, and also to all those who are concerned about contemporary India's polity and social fabric.

### **Speaker Profile:**

Kancha Ilaiah, a passionate social activist and author, is Professor emeritus of the Department of Political Science, Osmania University and currently the Director of Center for the Study of Social Exclusion and Inclusive Policy at Maulana Azad National Urdu University, Hyderabad. He is a major figure in the ideological movement against the Indian caste system and has been instrumental in internationalising Dalit-Bahujan issues. He was born into a Kuruma Golla (an 'other backward caste') family and grew up in a small South Indian village. A prolific writer, he has authored several books and regularly contributes articles to national newspapers and magazines. His book *Why I am not a Hindu – A Sudra Critique of Hindutva Philosophy, Culture and Political Economy* (1996) is a bestseller. He has also authored *God as Political Philosopher: Buddha's Challenge to Brahminism*, *The State and Repressive Culture*, *Manatatwam* (in Telugu), *Buffalo Nationalism: A Critique of Spiritual Fascism*, *Turning the Pot, Tilling the land: Dignity of Labour in Our Times* and *The Weapon of the Other: Dalit Bahujan Writings and the Remaking of Indian Nationalist Thought*.