

AMBEDKAR AND RISE OF CASTE POLITICS IN COLONIAL INDIA

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ABSTRACT

In the political process, participation and involvement of the common masses is essential. Caste and class were ridden right from the inception of Indian society's social structure. Caste organisations were still in place prior to independence. To a large extent, the occupation division was based on the caste system. It was also true that the inclusion of the regular masses in the democratic process was a privilege of few prior to independence. The main issue of our political class, which was at the helm of affairs, even after independence, was to bring every segment of society into the main stream of Indian politics. The important features of our constitution were the universal adult franchise with equal opportunities for each person without discrimination on the basis of caste, religion and sex. Some impure caste distress from disabilities was recognised and categorised as 'Unclean Castes' according to the India Census 1901. "In the Government of India Act 1935, the term planned caste was also adopted by the British Government, it is noteworthy that" the word Scheduled Castes first coined by

Simon Commission and in corporate in the Government of India Act 1935 section 279

during a celebrated temple entry campaign in 1933, Gandhi gave the new name "Harijan" and Scheduled Caste (S.C.) to the untouchable. Because of the prevalent tradition of untouchability, the scheduled castes were kept separate from the rest of society. The Indian caste system claimed that the scheduled castes were impure and tainted, based on the notion of purity and pollution. In the occupational, educational, social, cultural, religious and political fields, the planning castes are comparatively backward.

Caste refers to a social group in Indian society where association is defined primarily by birth. A revolution in caste politics started in the nineteen-nineties. Since a long time consisting mainly of upper-caste leadership, the Congress Party had been leading, came to an end. This was to some degree due to economic liberalisation in India that abridged the state's

dominance over the economy and consequently the lower castes, and partly due to the emergence of caste-based parties that made their political agenda central to the politics of lower caste empowerment. Not only at the national level, but at the village and regional level, the new political parties have arisen.

Keywords: Caste, Ethnicity, Politics, Leadership.

INTRODUCTION

The caste system is one of the most feared social evils in India and its natural off-shoot is a total community of people who have been branded "dalits." Gandhiji said he didn't want to be reborn, but he should be born and untouchable if he was born, a dalit so that he could share with them sorrows and sufferings. Dr. B.R. Ambedkar belongs to the galaxy of eminent men who, during the uplift of the lower castes, spent their entire lives. Ambedkar was, apart from being a harbinger of social resolution, the architect of the constitution of free India. In reality, Ambedkar is considered to be one of India's modern makers and a prophet of the future. Dr. Ambedkar stood for the dalits and the consciousness of the dalits in all its ways. It is possible to trace the presence of Dalit consciousness to a period of 400 years. The Dalit consciousness continues to take full form. Dr. Ambedkar was of the opinion that only if the caste system is uprooted in every form a lot of effort is needed to help the dalits get rid of their backwardness can the dalits get rid of the Shackles of degradation.

Clearly, Indian politics can be said to be a caste-ridden policy. In India, where caste was not present as a political, social, economic, educational and cultural element, there was no such department in the past. In all aspects of the life of a person in our country, even today caste continues to play a very dominant role.

There were the untouched Hindus in India before the beginning of the Ambedkar period, which remained socially degraded, economically impoverished, politically oppressed and excluded from educational and cultural opportunities because of the Hindu society from time immemorial. Such persons have been stripped of all civil rights. While these degraded individuals suffered a great deal, the political interests of the millions of untouchables were not taken care of by anyone. Not only were they ignored by the British government, but by the new political powers until 1915 as well. The Dalits had no role in the congressional political strategies either. The growth of political awakening did not consider the untouchables' issue of social segregation. The word 'caste' itself is derived from the Latin word castus, meaning the purity of blood; in Sanskrit, it has a historical root known as Jati.

The word "Caste" owes its origins to the Spanish word "Casta," which means "breed, race, strain or a complex of hereditary qualities." This term was applied by the Portuguese to the groups of people in India, known as "Jati." The English word "Caste" is an alteration to the original term "Casta." As Raja Jayaraman explained, some significant Indian society assets have been granted, such as continuity and change in caste, economic, classes, "Harijans" status, and village politics, overseas. Theoretically, Indian casteism explains the complexities of Indian society's social inequalities. When it becomes an integral part of religious dogma that divides people into superior and inferior classes with different duties, functions and living standards, the caste system comes into being. "Caste was defined by Martindale and Monochest as" an aggregate of people whose share of obligations and privileges is decided by birth, permitted and sponsored by religion and use. "Caste is the extreme type of social class organisation, according to Anderson and Parker, in which the role of individuals in the hierarchy of status is defined by descent and birth." "Caste is a system in which the rank of a person and its accompanying rights and obligations are allocated to a specific community on the basis of birth, according to Williams." The essence of Indian culture and civilisation is not caste. It is rather a contingent and variable response to the enormous changes that took place both before and after the colonial conquest in the political landscape of the subcontinent. The involvement and participation of the popular masses in a democratic system is central in the political process. Caste and class were ridden right from the beginning of Indian society's social set up. The caste system was already in place prior to independence. To a significant degree, the occupational divisions were centred on the caste system. It is also true that the inclusion of the popular masses in the democratic process had been a luxury of few prior to independence. The main issue of our political class, which was at the helm of affairs, even after independence, was to bring every segment of society into the main stream of Indian politics. The theory of the origin of the caste, according to most traditional beliefs, is the 'Varna theory' that accounts for the Hindu society's Varna system of social stratification. According to this theory, the Hindu Society's social stratification, the Brahamna, Kshatriya, Vaishya and shudra's most common beliefs are said to have been formed separately, the "Brahamna" originated from Brahma's mouth or head, the founder, the "Kshatriya" from his arms, the "Vaishya" from his thighs or belly, and the "Shudra" from his arms, the "Vaishya" from his thighs or belly, and the "Shudra" from his arms. Those who sprung from the mouth of Brahma were called "Brahaman," according to the traditional theory of "Varna," from the

arms were called "Kashtrya," from the thighs were called "Vaishya," and from the feet were called "Shudra," as the "Shudra" was meant to spring from the lowest part of the body. In the Varna hierarchy, they were relegated to the lowest position. The authority on which this view rests is the assertion in the Rigveda "Purush-sukta" from the above definition of birth and origin of the four" Varna "finds that in the descending order of excellence, the" Brahamna "is preceded by Kshatriya and Vaishya. The Shudra, on the other hand, learned their roots from the creator's lowest part of the body. "The theory of divine origin prescribed different roles and duties for each type of Varna." Brahamana" was assigned to the position of priest, instructor and counsellor in these accounts. The duties of material, social and family welfare were allocated to the Kshatriya, the last Shudra were made to serve the upper three classes and to attend to all jobs requiring labour. The Indian social stratification structure in society denotes the social order of the four classes, with "Brahman" at the top and shudra at the bottom of the group. In the Indian social set-up rivalry based on hierarchical and ceremonial purity, the caste system is based on the idea of purity and contamination and is based on it. This idea offered one of the key criteria for deciding the status of the hierarchical order of the caste or sub-caste inn. Originally, the social classification scheme of Varna was recognised as a divinely ordained division of society into four functional orders by dividing all possible functions between four functional orders by dividing all possible functions between four Varanas to preserve society as the body's various limbs. In Rigveda, it is stated. "In Indian society, the definition of" Chatur Varna "is based on the theory of graded inequality between the four classes that were included in the" Purusha-sukta, "where" the Brahamna, above the Kshatriya, Kshatriya above the Vaishya, and the Vaishya above the Shudra, and Shudra below all, were recognised by it. In India, the caste system is defined as "an endogamous and hereditary sub-division of an ethnic unit occupying a superior place of inferior social esteem in comparison with other such sub-divisions." Yet these concepts have also been widely questioned and updated in real life. The assumption would be that all those born into the so-called "clean" castes, irrespective of status, achievement or other individual circumstances, rate as high and pure.

DR. B.R. AMBEDKAR- LIFE SKETCH AND HIS IDEAS

On 14 April, 1891, Dr. B.R. Ambedkar was born to Hindu untouchable 'Mahar' parents, Ramji Maloji Sankpal (father) and Bhimbai (mother) at Mhow in the former Indore state. His father was a military subedar and a devotee of Kabirpanth. Five miles from Mandangad, a

small town in the Ratnagiri district, the family came from the village of Ambavade and moved from one military camp to another.

Ah, B.R. Ambedkar was his parents' 14th child, and he used to joke that he had Ratna the chavadava, saying he was a bom to beat others. The family was part of the Kabir devotional school of thought. In the human virtues of love, benevolence and resignation to God, this Bhakti school of thought found consolation. These devotees sought spiritual and moral food from Shri Krishna and Shri Ram, but the most humanising and expanding consequence was that there was no preaching of injustice by the followers of the sects. In 1905, when he was 14 years old and she was nine, Dr. Ambedkar married Ramabai. She came from a poor family named 'Mahar' and was illiterate. In 1935, she died. In 1948, Bhim Rao married Dr. Sharda Kabir for the second time. She was from the Bombay Saraswat Brahmin tribe.

It was prohibited to study Sanskrit to be an untouchable Ambedkar. He said, "While I was eager to learn Sanskrit, I was forced to quit it because of the teacher's narrow attitude." At Satara, Ambedkar received his primary education. It was forbidden to study Sanskrit to be an untouchable Ambedkar. "While I had an eager desire to learn Sanskrit, I was forced to leave because of the teacher's narrow attitude," he said. He enrolled at Elphinstone High School, Bombay, in 1908 and graduated from Elephantine College in 1912. In 1913, he went to the U.S.A. on a Baroda State scholarship and entered the University of Columbia from where he took his M.A. Economics in 1915 and Ph .D in 1916, respectively. He went to England the same year and entered the London School of Economics and Political Science, as well as the Gray's Inn. He was working for his MSc in Economics and also training for the Bar, but upon the expiry of his scholarship, he had to discontinue his studies and return to India.

Back in India, he taught from 1918 to 1920 as a professor of economics at Sydenham College of Commerce and Economics, Bombay. He went to England again in 1920 to complete his studies, having saved some money and with the financial assistance of his parents. In 1921, he received the M.Sc degree and was awarded the Dsc degree in 1923. He was called to the bar the same year as well.

He has begun legal work! He began his active public career at the Bombay High Court in June 1924, as a social worker, a politician, a writer and an educator. Nevertheless, even before that, he had given strong signs of what he considered to be the mission of his life. He brought forth a fortnightly Marathi, the Mooknayak, and the master of the Dumb, from December 1919 to June 1920. The current newspaper looks after the interest of a certain caste

in the editorial of the 1st, he wrote. They do not pay attention to other castes' needs. This measure is the essence of inequality. The non-Brahmin and depressed classes are deprived of power and knowledge and do not make any progress. Poverty, racism and ignorance have overwhelmed society. He also gave evidence before the South Borough Reform Committee in January 1919, demanding political rights for India's depressed classes. In July 1924, for the spiritual and material development of the untouchables, he began an organisation in Bombay called the 'Bahiskrit Hitkari Sabha.' He set up two boarding houses for untouchable students in the Bombay Presidency between 1924 and 1930. He began a fortnightly Marathi, the Bahiskrit Bhartat, in April 1927, and a weekly 'Janata' in November 1930, to spread the same cause of improving the status of the untouchables. In September 1927, to preach social equality between the untouchables and the caste Hindus, he began the Sana} Samta Sangh. The Intercaste marriage and Inter caste dinner were an integral aspect of the organisation's programme. He began another "The Sanata" paper in March 1927 as an organ of this body.

In order to achieve justice for the Dalits, Ambedkar was not happy with preaching and publishing. Ambedkar has taken the direction of combating unrest. He led a Satyagraha in December 1927 to create the civil rights of the untouchable to draw water from the "Chavdar Talan" public tank at Mahad, Colaba District. As a private house, the caste Hindus claimed the tank and a protracted litigation ensued. In March 1937, Ambedkar won the case in the Bombay High Court. In March 1930, he led another Satyagraha to establish the rights of the untouchable to enter the famous Kalaram Temple at Nasik. In 1934, the Satyagraha was withdrawn. In addition to the leadership of the depressed classes, his eminence as a jurist also acquired broad reputation during this time. He was appointed professor at the College of Government Law, Bombay, in 1928, and then the principal of the college. Periy was made Professor of Jurisprudence in 1935, a coveted distinction.

He established his position in politics as a leader of the depressed classes. From 1926 to 1934, he was a nominated member of the Bombay legislative assembly. He introduced many bills for the welfare of working peasants and non-touchables during this time. But because of the resistance of the high caste people, they were not necessarily passed because of the orthodox sections. Ambedkar was appointed to the London 3-round table conference (1930-33) as a delegate and served on several of the committees until 1934. At the meeting of the minorities committee of the second round table conference, Gandhi opposed his demand for the separate voters for the untouchables, as Gandhi felt that it would permanently split the

Hindu community, Gandhi announced that with his life he would resist such a move of separate voters. The communal award declared on 17 August 1932 awarded the untouchables as separate voters. On September 20, 1932 and finally on September 20, 1932 and finally on September 24, the Poona reality was rendered in the Yervada Jail, which provided for the reservation of seats in the general constituencies for the untouchables. As an integral part of Hindu society, Gandhi claimed the untouchables and he called them "Harijans" (the people of God), which came into common use to denote this specific section of the Hindus.

CASTE AND POLITICS

Caste, determined by birth, is the essential social structural feature of Hindu society. At the same time, from its roots, it is a fine show of the diagram of high and low ranking of human beings. In modern Indian politics, caste has always been key. Even mediaeval India's power system was caste-based. In the distribution of power and material resources in the colonial era, Caste also served as the basic concept. In India, colonialism produced a democratic and modernist space; nevertheless this space was mainly captured by groups of the upper caste as well. The nationalist war against colonial power was aimed at maintaining the hegemony of the caste-class. During the colonial period, non-Brahmin and low-caste movements were enabled, broadly following two goals: achieving upward mobility of the caste-class and caste elimination.

In the political images, the dalits had no position and there was no reform to improve their situation. Their wretched life was being dragged on. It was Dr. Ambedkar who symbolised the dilemma and the Dalits. He arose from such a downtrodden class to rebel against the old social order of those ages.

Since 1886, the national movement has come under two categories from the point of political acknowledgement of the untouchables:-

- Span served in Indian politics for 30 years between 1886 and 1915 due to non-recognition.
- Secondly, if they have not only been recognised by political parties and by political parties,

The nation, but also a lot of work for their emancipation, was completed.

He did so with a deep sense of duty and resolve, oblivious of what one might think of him. Dr. Ambedkar took up the cause of the Dalits whole-heartedly. He has played a very important role in this country's history. The Congress, the Muslim League and the Hindu

Mahasabha were connected with their culture and religion by their political aspirations. "Tilak wanted to unite the different parts of the Hindus into a mighty" Hindu Nation. He proclaimed that "Indian Nationalism must be based on Hindu Orthodoxy; it cannot be solely secular." Aurbindo Ghosh went a step forward and proclaimed, "Freedom is the goal of life and this aspiration of ours will be fulfilled by Hinduism alone." The rise of communalism may be related to the position of Hindu revivalism based on Hindu philosophy. The national movement was viewed by Ambedkar in his own way. He saw it as a ray of hope for the democratic change and social equality of degraded individuals there. He connected nationalism to the social and political ambition of the untouchables. The approach of Ambedkar reflected a complex convergence of two strong trends, the revolt supporting the untouchable political argument and the attempts during the freedom struggle to preserve unity with the mainstream of the country. Dr. Ambedkar was a pioneer of the suppressed society as a whole in intellectual and moral terms. He promoted a connection between social equality and freedom from politics.

Second, from the state of slavery to manhood, he was willing to elevate the 60 million untouchables.

Second, he wanted to create a country-based socio-political structure.

Ambedkar was for the conservative Hindu community and a dynamic in India, the messiah of the suppressed humanity, the untouchables and a revolutionary. From the centre of his heart, he loved India and devoted his life to securing political independence from British supremacy. At the same time, he dearly loved the most degraded individuals and waged his battle for freedom on their behalf. He warned the British on their own country's soil that "the time you were to choose and India was to agree is gone to never return." Thus, he was a true nationalist Ambedkar who had before him the goal of taking the untouchables with political safeguards and human rights. Ambedkar argued that rehabilitation of constitutional guarantees was to shield them from the system's injustice and untochability in Indian society. But not entirely as he wished of the intended caste represented in the constitution of free India, he had the privileges. His job was therefore to be a liberator and a saviour of the depressed classes. In war and fraternity, he wanted to set up a democratic, socialist, secular, rationalist, humanist, sociopolitical structure. He wanted democracy to be present in every political, social and economic way of life.

Fundamental rights, Directive Values of State policy, reservation in the lok sabha and legislative assemblies as well as in services were Ambedkar's greatest achievements.

The cornerstone of the movement of Ambedkar was the abolition of untouchability and all disabilities suffered by the poor groups. Ambedkar fought for a social reform from 1919 onwards that meant for him a discernible, substantial change in the structure and functioning of the Hindu social system. According to Ambedkar, the political structure in India rested on a social structure that was the caste-system centred on graded inequality, the product of Hindu civilization and culture that had created such a society that had untouchables, unapproachables. In the name of rave religion, this social structure was defended. The existence of the Hindu social structure was investigated by Ambedkar and the origin of the caste shudras and the untouchable were traced.

Therefore, Ambedkar said, "Dharma as prescribed in the manusmriti lies at the core of the Hindu Social Structure." That being the case, I do not believe that it is possible in the Hindu Community to eradicate equality unless the current foundation of religion is abolished and a new one is laid in its place. The typical Hindu book has a political tendency, "according to him."

It was Ambedkar who challenged the authority of Hindu religious scriptures in a systematic way. He added the caste system to the Vanrasan Dharma, which preaches hate and contempt for human classes. The Hindu caste leaders protested bitterly against his fight for human equality. Gandhi himself rose from the congener platform, untouchability against warning.

Dr. Ambedkar found that the British government was worried that the depressed classes were involved. For the upliftment of these down-trodden groups, Gandhiji obstructed the direction of the Ambedkar movement. By fighting on many social, economic, political, cultural and educational fronts, Ambedkar gave new direction to the national cause. During the national revolution, he had an agenda in which he wanted to take the country. In this country, he wanted to create such a state of society in which everybody would have equal values in all areas of political, social and economic life. He wanted the establishment of political, social and economic democracy in India. It was a way of life because of its liberalism. Democracy and caste, for him, cannot go hand in hand. Therefore, he advocated the abolition of the caste system and this was only possible through the rejection of the Hindu religious books that approved it. Our constitution, however, finally abolished untouchability, but not the caste system. Ambedkar studied the evil side of electoral casteism and showed that the joint

election absolutely disenfranchised the untouchables. Therefore, on 30 September 1956, he said that instead of the present, with reservation, the electoral system could not send its true members until it was completed. In the cabinet, Ambedkar still emphasised the fair treatment of the untouchable. He opposed Congress' strategy of prohibiting minorities from being adequately represented. The Dalits were helped by Ambedkar to develop a sense of housing and cooperation with other communities. The struggle of Ambedkar had borne good fruits and the depressed classes now have an autonomous position and reputation in the main stream of national life as a consequence.

Dr. Ambedkar, champion of human rights and architect of the Indian Constitution, was a visionary among the builders of modern India. While touchability has been legally abolished, which is the most serious problem for the Dalit; it prevails more or less throughout the region. This is a fact that requires some corroboration. In addition to removing untouchability, our constitution visualises an egalitarian society founded on democracy, equality, justice and fraternity, which is a precondition for the success of the democratic system. In contrast to the constitutional ideal, practise separates our culture into touchable and untouchable parts. The key issue is that from the main group, the dalits are reported and are treated as untouchables. Untouchability is a social behaviour, and for its prevalence, any social behaviour needs some genuine sanction either in law or religion or in the valid custom of a given society. Yet the untouchability institution is almost without any sanction whatsoever. Not only has the constitution of India abolished and outlawed untouchability practises, but it has also made it a "offence" punishable by statute. The parliament has therefore adopted "the Defense of Civil Rights Act, 1955" to prescribe penalties for various untouchability offences. Thus, the supreme land law has provided for its abolition and, in some manner, punishment for its practise. It was previously made clear that untouchability had religious prohibitions. Several saints and social reformers have repeatedly attempted to obliterate this incorrect notion or misconception, but in vain, from the minds of the Hindu people. Even now, the biblical scriptures are being interpreted by certain religious leaders and social reformers in order to eradicate the 'misconceived' people's belief in religious sanctions. It is thus valid that the divine sanction of untouchability has been lost. Untouchability has been observed by Hindu culture as a major social tradition. It is very hard to understand why the Dalits are stripped of their rights even though the relevant constitutional and legislative provisions have clearly struck off untouchability? It is true that society is only turning the

dalits into mere chattels by depriving the depressed dalits of their rights and practising untouchability. It was a stain that was permanent. For the Dalits, there was no hope of upward mobility. All of the issues are incidental to or linked to untouchability, such as poverty, illiteracy and a host of others. Owing to the apathetic and inhumanitarian mindset of the caste Hindus towards them, a large number of Dalits converted to Sikhs, Muslims, Christianity and Buddhist faith.

However, it is anticipated that through legislation and law-implementing machinery, social change will occur. However, it is considered that even legislation has failed to fulfil the intended role of social reform in the study of the reports of the commissioner for planned caste and planned tribes, which shows the growing number of crimes of untouchability and harassment every year. Also legislation could not establish the requisite trust in the minds of the Dalits in the legal system. There are also individuals who are not conscious of the nature of the law itself.

There is no authentic punishment or is based on any ethical or utilitarian basis for the conduct that is meted out to the dalits. But it is, paradoxically enough, prevalent in the country. This gives rise to the issue naturally. Why is there still a lack of Dalit consciousness in our country, while their struggles are reserved for positive laws? Why do the facilities given to the Dalits fail to fulfil their planned objectives? The explanation that can be given, however, is that the enforcement of the law is inappropriate, partial and faulty or may be due to the enforcement of the defective law itself or both. How long will the Dalits be regarded as 'Persona non-grata' and segregated by Hindu society? If the problem has some substantial or final solution if we are really aware of the dalits, if so, then to what degree is this present study's veiy base?

It is very real that, from time to time, Dalits hold a very degraded role in Indian society. It is true that rapid progress in education among the Dalits has led to a slight change in their status. An overview of the status of these dalits is one of the key thrusts of this research. In recent decades, economic and political structures have become largely independent in relation to the organisation of castes. This is especially true among scheduled castes, a low ritual status man has a better opportunity to achieve good economic and political status in recent time's duet to reserve post and grant other privileges. Differences in schooling, westernisation and attachment to items' pastness and subsequent difference in standards of conduct may lead to conflict or humiliation for both parties with others. This results in a state

in dissonance of individual status. Against this context, the research seeks to cover the actual status of the dalits on Dr. Ambedkar and his contribution to the upliftment of these depressed people who have been trodden down.

We also research social networks in this case. In the daily business of life, human beings at all stages of growth function across networks. A network is a social space consisting of people-to - people relations. Relationships are thus defined by the political and economic social criteria underlying the sector. The study seeks to discover active networks among educated scheduled caste people and the effect it has on the depressed people's community.

CONCLUSION

The engagement and participation of the people on a wide scale is desirable in a democratic society. India's social structure is very complex, and it is traditionally governed by caste structures that are very deeply rooted in Indian society. We have to come to some conclusions and provide viable solutions to the problems created by misunderstanding and applying the Caste norm in India. Therefore, in people's thought about caste, culture, religious and philosophical beliefs, there is change all over the world. Nothing is unacceptable as long as there is no compulsion, hate, animosity.

In that life, Dr. Ambedkar was a man with a "mission." The goal was to eliminate untouchability and secure economic and social political justice by appropriate political action. That was a thorough goal. "The life and work of Dr. Ambedkar, whose arrival on the political scene in India marks "one of Indian politics' most tumultuous careers." If we conclude that his life was nothing but a struggle to emancipate sixty million untouchables from eternal deprivation and suffering, it may not be too much. He breathed into the lives of not only the untouchables, but of all Indians, the spirit of liberalism and nationalism. He was, however, a nationalist, a Liberal and, par excellence, a patriot.

Surely, the Harijans will remember him as their saviour. But Indian nationals can only appreciate his legal intellect, his sociological awareness and his immense constitutional knowledge. He contributed to India's political evolution, and Indian constitution students are proud of his unforgettable services as constitutions rendered to India.

Ambedkar dedicated more attention to more important political and social problems. In the national history of modern India, he has carved out a definite spot for himself.

Ambedkar lived his life for the Dalits' emancipation. The future has taken on many distinct shades and forms in the minds of the Dalits. The elderly are cautious and may be

discouraged. They had younger Dalits, growing hopes and opportunities for themselves. Some Dalits claim that being completely removed from their rejected past is what they need. They will be permitted to live a life of integrity only then. What was needed was for the whole of Indian society to overcome its backward economic and social ness, eradicate caste, and place its entire people on a new common basis.

The Dalits need economic self-improvement, a way to fully get out of the caste system by leaving Hinduism and adopting another religion. As Indians, the Indian nation's people, the Dalits need new identities. They have to become strong enough to substitute, or they might still have, group identities. It is true that in the present time, though bad, the Dalits have led a life of dignity compared to the past. Several proactive uplift initiatives for Dalits have been initiated by the government. The Dalits even got entry into different religious places and almost cast untochability to be followed. The Dalits do not, however, have their proportionate share of the system of influence. There is hardly an educational establishment run by the Dalits. Their share is almost insignificant in the commercial sector, financial institutions, health and religious establishments. So far they have mostly benefited from the removal of government from some of the areas now, day by day reservation benefits are shirking. The scheduled caste elite has monopolised whatever limited advantages of reservations are available in the public sector. So, about 85% of the Dalits are left to fend for themselves.

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