CHAPTER – III
UNTOUCHABILITY, CASTEISM AND MOVEMENT OF CONVERSION

UNTOUCHABILITY:

“The root of the ‘untouchability’ is the caste system, the root of the caste system is religion attached to varna and ashram and the root of varnashrama is Brahminical religion, and the root of the Brahminical religion is authoritarianism or political power”.

- Dr. B. R. Ambedkar

In order to lay bare the roots of untouchability in Indian society. The emergence of untouchability in traditional Sanskrit texts right from the Rig Veda to the later Smritis. In order to understand the nature of the forest that led to the emergence of this practice and the foundations of untouchability were laid in ancient times. The immigrant Aryans were very different from non-Aryan dark people whom they found living in India. Aryans considered themselves superior and were proud of their race, language and religion. They considered non-Aryans to be non-humans or amanushya.

One of the major facts of Hindu life is the existence of a system known as ‘untouchability’. The Constitution of India has abolished untouchability and made its practice a penal offence. Legally therefore, ‘untouchability’ is no longer a part of either Hindu or Indian life. Today the Harijan enjoy the same legal rights as the other people enjoy. They attend the same schools and colleges and given special facilities in the matter of education. They are recruited to every branch of public service, Central and
State cabinets. They are given full freedom to praise and profession of their choice without any restrictions. Although the legal disabilities have vanished, yet their social disabilities have not been remarked from such proclamation of ‘abolition of untouchability’. According to the doctrine of ‘Cahaturvarnya’ or the four fold division of society, the untouchables are outside the caste system (Avarnas) and all called the fifth group (panchas). They do not fall within the Hindu social order.

In many countries certain sections of the community suffer from social and economic disability. In the United States of America, a very advanced country, Negroes suffer such disabilities despite the Constitutional declaration of equality. In Africa, the apartheid ‘single out the black population of the continent for unfair discrimination that came to end recently. Therefore, in India also the problem of ‘untouchability‘ has been vogue in the Hindu social system since Vedic times. In the early Vedic literature, several names of caste occur that are ‘spoken of in the smities as antyajas. We have caramamna (a tanner of hides) in the Rig-Veda. The theory of the early Smritis was that there were only four varnas and there was no fifth varna. But in modern times the so called untouchables are referred to as the ‘panchamas‘ that is some thing against, the Smritis tradition.  

Untouchability did not and does not arise by birth alone it arises in various ways.
In the first place, person become out castes and untouchables by being guilt of certain acts that amount to graves sins.

In the second place, persons were treated as untouchables simply through religious hatred and abhorrence because they belong to a different sect or religion.

In the third place: Some persons, though not untouchables ordinarily, became so, if they followed certain occupations.

In the fourth place, persons became untouchables when in certain conditions. The institution of ‘untouchability’ and tradition bound caste system divided the Hindus, wrapped their thinking and eroded the structure of the community. Hindu scriptures interpreted the concept of varna and legitimized the concept of ‘chaturvarna’ and gave it a divine origin. Those who did not appreciate the system mostly indigenous people who had their own gods, religion and social system as well as those who opposed or violated this system were out caste and kept out side the pale of Hinduism.

Later, they were compelled to live out side the towns and villages and were treated as untouchables. The idea that an impure person imparts pollution by his touch and even by his near approach to a member of the first three castes finds expression in the sutras. The people who were out caste and forced to live out side the villages and town were called as ‘Chandalas’.
The Constitution does not define ‘untouchability’ nor does it clear what constitutes its ‘practice in any form’ or a disability arising out of ‘untouchability’. The English term ‘untouchability’ is relatively recent coinage its first appearances in print was 1909 and as it gained wide currency it did gain clarity. Although the meaning of the Constitutional command still remain unclean in some important respect, the work of the courts so far provides some guideline. 3

It is broad sense ‘untouchability’ might include all instance in which one person treated another as ritually unclean and as a source of population. In this sense women at child birth, menstruating women, persons with contagions disease mourners person who at forbidden food or violate prescribed States of cleanliness or are subjects of social boycott might be considered to be untouchables. But it was not intended to make observance of such temporary or expiable States of untouchability subject to the Constitutional ban.

The Mysore High Court the first address itself to the problem pointing out that the word ‘untouchability’ appears in Article 17 between inverted commas referred that “the subject matter that Article is not untouchability in a literal or grammatical sense, but the practice of it as it had developed historically in this country”. Other courts concur that untouchability referred to do not include that which arise from incident of personal history. The ban on ‘untouchability’ has not convinced any court that ex-communication is hereby unconstutional. Although it means a
person in the words of the Orissa High Court, “For all practical purpose an untouchability indeed the Supreme Court held that the power to ex-communicate may in some circumstance be the Constitutionally protected right of a religious sect, not-withstanding the dissenting judges argument forbidding such ex-communicate was only carrying out the sheet infection of Article 17. Still narrower sense of the term ‘untouchability’ as referring only those practice concerned with the relegation of certain groups beyond the pole of the caste system, that is confining it to those disabilities imposed on groups commonly regard as untouchables. This narrow sense does not include invidious treatment due to different in religion or different in caste except in so far as the caste was traditionally considered ‘untouchables’.

Untouchability is not an institution it is a corollary of the institution of caste, the population which is not included in the four values were classed together as Avarnas or the non-caste man. Originally they seem have belonged neither to the Hindu religion nor to the Hindu community. Slowly, however, they were brought with-in folds of the religion. But they continued to remain outside the communal organization of the caste and with the disabilities of non-caste men the principles in equality was pushed to the utmost in their case and the Hindu legislators denied them, not only all social rights as against all caste men, but kept them excluded from many civil rights as well, many of the untouchables castes were, in some part of India considered to the hereditary slaves. Other was confined to unclean
occupation. To all education was totally denied. The Hindu community never looked upon the untouchables as a ‘problem’ but merely as a conglomeration of social units outside their own organization and livingly in economic helotry and under the rigid restriction of social exclusion.\textsuperscript{5}

These restrictions such as untouchability, unapproachability in many cases denial of public wells roads and of the rights to worship in Hindu temples etc., are all based on the idea that the untouchables and contiguity contaminate and pollute caste Hindus. Even the gods who could bear the presence of animals would be polluted by the approach of the non-caste men.

The Artha Sastra and other ancient Hindu texts on social and political life bear witness to the fact that these restriction were very rigidly enforced that untouchables were segregated in special areas and were allowed to walk only in certain roads etc.

\subsection*{3.1 INHUMAN TREATMENT:}

How inspite of such inhuman treatment, the Hindu community continued to maintain its dominance over the untouchables, especially when Islam offered an easy refuge in later periods, is wroth examination the explanation of this lies in two factors, one, in the penetration of the idea of caste among the untouchables themselves, and two in the self governing character of Hindu social life under the Mohammedan Rulers. The first is phenomenon of considerable significance, the untouchables communities became, in course of time, organized in caste groups graded according to the
same principles as the varna castes were graded thus there was no caste which did not claims to be infinitely superior over some others, and the lower it went the more was such imaginary superiority cherished. The fact that, however high in relation to untouchables a particular varna community was, did not affect its position in relation to the four castes, was accepted as normal, especially as otherwise the superiority of that community over those below it could not be successfully asserted psychologically, the fact that you are superior to someone is more important to you than that you have others above you. The penetration of the caste ideas among the untouchable communities has, therefore, been a source of great strength to the Brahmins. It is this fact that prevented the wholesale conversion of untouchables to Islam. 

3.2 COGNIZANCE OF UNTOUCHABLE:

The annual session of the Indian national congress held at Calcutta in the year 1917 a strange event took place. In that session the congress passed the following resolution:

“The congress urges upon the people of India the necessity, justice and righteousness of removing all disabilities imposed by custom upon the depressed classes, the disabilities being of a most vexations and oppressive character, subjecting those classes to considerable hardship and inconvenience”.

The president of the session was Mrs. Annie Besent. The resolution was moved by G. A. Natesan of Madras and was supported by Mr. Bhulabai from Bombay, by Mr. Rama Iyer from Malabar and by Mr. Asaf Ali from Delhi.
Against this background the resolution passed by the congress about the depressed classes in 1917 is obviously a strange event. The congress had never done such a thing before although it had functioned for thirty two years. It was even contrary to its declare policy.

Why did the congress think it necessary to pass such a resolution in the year 1917? What made it cognizance of the untouchable? What did it want to gain? Whom did it want do deceive? Was it because of a change in its angle vision or was it because of some ulterior motive? For an answer to these questions one must turn to the following resolution passed by the repressed classes in the year 1917 at separate meeting held in the city of Bombay under two different residents. 8

It is obvious that there is close inter connection between resolution passed by depressed classes at their meeting in Bombay under the chairmanship of Sir Narayan Chandavarkar and the congress resolution of 1917 on the elevation of the depressed classes. This inter connection will be easily understood by advertising to the political events of the year 1917. It will be recalled it was in 1917 or to be precise, on the 20th August 1917 the late Mr. Montague the than secretary of State for India announced in the house of commons the new policy of his majesty’s Government towards India, namely the policy of “gradual development of self governing institutions with view to progressive realization of responsible government India as an integral part of the British Empire”. Leading Indian politicians were expecting some such declaration of policy on the part of His Majesty’s
Government and were preparing schemes for changes in the Constitutional structure of India in anticipation of such a policy of the many schemes that were formulated, there were two around which public attention was centred. One was called “The scheme of nineteen”. The second was called “the congress league schemes”. The first was put forth by 19 elected additional members of the then imperial legislative council. The second was an agreed scheme of political reforms supported by the congress and the league other wise known as the Lucknow part that Mr. Gandhi’s antiuntouchability campaign has failed to beyond cavil. Even the congress papers admit it. It gives below a few quotation from some of them.  

On 17th August 1939 Mr. B. K. Gaikwad a member Scheduled Castes in the Bombay legislative assembly asked a question as to how many temples in the Bombay presidency were thrown open to the untouchables since 1932 when Mr. Gandhi started his temple entry movement, according to the figures given by the congress minister. The total number of temples thrown open was 142 of these 121 were ownerless temples standing on the outside, which were under the care of nobody in particular and which nobody used as places of worship. Another fact revealed was that not a single temple was thrown open to the untouchables in Gujarat the district which is the home of Mr. Gandhi.  

In short Mr. Gandhi is still on the war path as the untouchable are concerned. He may start the trouble over again the time to trust him has not
arrived. The untouchables must still hold that the best way to safeguard themselves is to say “Beware of Mr. Gandhi”.11

3.3 DOOM OF THE UNTOUCHABLE:

Upto this time hitherto when Indian have been talking about the reconstruction of Indian social and economic life, they have been talking in terms of individualism versus collectivism, capitalism versus socialism, conservatism versus radicalism and so on. But quite recently a new ‘ISM’ has come on the Indian horizon. It is called Gandhism, it is true that very recently Mr. Gandhi had denied that there is such a thing as Gandhism. This denial is nothing more than the usual modesty which Mr. Gandhi wears so well. It does not disprove the existence of Gandhism. There have been quite a number of books with the title of Gandhi with out any protest from Mr. Gandhi. It has already caught the imagination of some people both inside and outside India. Some have so much faith in it that they do not hesitate to offer it as alternative to Marxism.

What does Gandhism do to relieve the untouchables from this fate? Gandhism profession to abolish untouchability. That is hailed as the greatest virtue of Gandhism. But what does this virtue amount to in actual life? To assess the value of this anti-untouchability which is regarded as a big element in Gandhism, it is necessary to understand fully the scope of Mr. Gandhi programme for the removal of untouchability. Does it means any thing more than that the Hindus will not mind touching the untouchables? Does it mean the removal of the ban on the rights of the
untouchables to education? It would be better to take the two question separately.

To start with first question, Mr. Gandhi does not say that a Hindu should not take a bath after touching the untouchables. If Mr. Gandhi does not object to it as a purification of pollution then it is difficult to see how untouchability can be said to vanish by touching the untouchables. Untouchability centres round the idea of pollution by contact and purification by the both to remove the pollution. Does it mean social assimilation with the Hindu? Mr. Gandhi has most categorically stated that removal of untouchability does not mean inter-dining or inter-marriage between the Hindu and the untouchables.  

Mr. Gandhi probably known that the abolition of untouchability will not bring about the assimilation of the untouchables by the shudras. That they seems to be the reason why Mr. Gandhi himself has given a new and a different name to the untouchables. The new name registers by anticipation what is likely to be the fact. By calling the untouchables Harijans Mr. Gandhi has killed two birds with the stone. He has shown that assimilation of the untouchables by the shudras is not possible. He has made also by his new name counteracted and made it impossible and regarding the second question. It is true that Gandhism is prepared to remove the old ban placed by the Hindu shastras on the right of the untouchables to education and permit them to acquire knowledge and learning.

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3.4 MOVEMENT OF UNTOUCHABLE:

Dr. Babasaheb Ambedkar interested himself in the politics of depressed classes, the agitarian carried on by the depressed classes was confined mostly for the amelioration of the social disabilities of these classes. The Montague Chelms Ford Reforms of 1919 provided for the first time nomination of members in certain provinces to represent the interests of depressed classes. The right to make such nomination was given to the governors and consignment by persons so nominated in several instances did not really represent the interest of the classes who they were expected to represent. Kolhapur and Nagpur have had the unique privilege of holding a series of depressed classes conference under the distinguished presidency of His Highness the Maharaja of Kolhapur, Shri. Shahu Chatrapati Maharaj a liberal broad minded Maharaja. Free from age long caste prejudices he did his utmost to promote education among the lower classes, to eradicate the prejudices and barriers created by the caste system and emancipate the lower classes from the tyrannous priesthood and unjust dominance of the Brahmins. He encouraged the untouchables in every possible way not even going to the extent of appointing them in public. He also provided untouchable students with free education free lodging and boarding. The honour of being his State elephant driver was also accorded to an untouchable.14

On March 21, 1920, Dr. Ambedkar presided over conference of the untouchables at Mangaon in the Kolhapur State. It was attended by His
Highness the Maharaja of Kolhapur, speaking on the occasion the Maharaja declared in a prophetic vein:

“You have trend your saviour in Ambedkar. I am confident that he will break your shackles. Not only that a time will come when so whispers my conscience, Ambedkar will shine as a front rank leader of all India fame and appeal”.

The conference ended in holding as with caste dinner attended by His Highness, the Maharaja. The State officials, the jagirdars and others in company with the untouchables headed by Dr. Babasaheb Ambedkar. 15

After the Mahad Tank Satyagraha on March 19-20, 1927 burning of Manusmriti on December 25, 1927, Kalaram Temple Satyagraha on March 3, 1930 launched to assert the right of the untouchables to take water from the tank and worship in the temples where from they were forbidden and the successful results of the litigation in respect of Mahad tank that great impetus and strength was gained by the political movement of the rights of the citizenship of the depressed classes and under the able leadership of Dr. Ambedkar event started moving in its right direction and in quick succession. It is superfluous to go is to all those details. Suffice it say that an All India Depressed classes conference was convinced at Nagpur on 8th and 9th August, 1930 under the presidency of Dr. Ambedkar. This conference unanimously declared Dr. Ambedkar as the one and the only leader of these classes. This was followed by selection of Dr. Ambedkar and Rao Bahadur Srinivasan to represent the depressed classes at the round table conference. As a result of the “Moralities part’ separate electorate was advocated for the depressed classes. To support this move the Second
All India depressed classes conference was held at Kampli near Nagpur on May 7, 1932 the president of Rao Saheb Munnu Swami Pillai of Madras.16 These conference thus created lot of interest and enthusiasm in the ranks of the untouchables all over India as they realized how the volunteer organization the women’s organization and the students organization progressively made their influence felt to strengthen the life of the untouchables both in social as well as in political fields, viewed in the light of the work accomplished by these conferences. There can be no doubt that these conferences opened art a new vision for the depressed classes and gave a new direction to the movement of the untouchables.

3.5 MANGOORAM AND ADDHARM OF THE DALIT – MOVEMENT IN PUNJAB:

Punjab has been a site of invasions, conflicts agitations and martyrdoms. It has also been a boiling cauldron for various social and political movements. Its history is rich with innumerable instances of people’s upsurge against tyranny. However, what makes the case Punjab unique is that challenges against oppression and violence have at ways been progressive and secular and not against a particular caste community. In struggles and movements moreover, the contribution of the lower castes and the untouchables was considerable, as was the case in the Bhakti movement too, led by Dhanna, Sadna, Sain and Ravidas, among others. However, another movement which arouse in the 1920s in the Doabs region of Punjab has not succeeded in attracting serious scholarly attention.
Mark Juergenmeyer’s pioneering work religious rebels in the Punjab (1988) remained the only reference to the role of Punjab in the adi movement in India. The so called Addharm movement in Punjab draws its inspiration from saint Valmiki and the Bhakti movement especially from Ravidas Kabir and Namdev. It was the only movement of its kind in the north western region of country that aimed at securing a respectable place, for the Scheduled Castes through cultural transformation, spiritual regeneration and political assertion, rather than seeking patronage from above. Although the movement petered out after the first general elections in independent India. Its emphasis on social transformation and political assertion against structures of social inequality and oppression continues to attract Addharm and other Scheduled Castes of Punjab.\(^{17}\)

The beginning of the 20\(^{th}\) century witness of series of political developments which interalia led to the formation of Adi movement in different parts of colonial India. The main objective of those movements, of which the Addharm movement was one, was to liberate the so called untouchables so they could lead a life of dignity and equality with twice born and although abolition of untouchability was also on the agenda of the protagonists of the social reform movements, they wanted to achieve it without changing the basic structure of the caste system. Operating within ambit of the nationalist struggle, they could not devote themselves totally to the removal untouchability. Since the immediate goal of the nationalist movement was to liberate the country form British imperialism.
The ultimate result was that neither the Nehruvain secularism nor Gandhian “Ramraj” could provide an Indian identity that was liberatory for the Dalit and low castes.

The most virulent opposition to the caste system emanated from the lower caste movements for whom the immediate important issue was caste domination, not western hegemony. Social emancipation or social autonomy, the struggle against imperialism and other such issues were of secondary importance. The main exponents of these movements, were among others, Jyotiba Phule, Baba Saheb Ambekdar, E. V. Ramasay Naikar, Narayanaswamy Guru in Kerala, Achutananda in U.P. and Mangooram in Punjab. 18

Mangooram literacy took the movement to the doorsteps of the untouchables in the Doaba region and soon emerged as a cult figures of the Dalit in Punjab. He was born at Mugowal, a village in the district of Hashipur, on 14th January 1886, though his forefather were chamars his father Harnam Dass, had abandoned the traditional caste based occupation of tanning and preparing hides and taken to grading in tanned leather since the leather trade required knowledge of English to read the sale orders, he was eager that Mangooram receive an education which would free him from the began (forced labour) which he had to do in lieu of English orders read for him by the upper caste literates. Initially, Mangooram was taught by village Sadhu (saint). Then after studying at different schools, he joined a high school at Bhajwara a town a few miles away from him home. Being a
chamar, he had to sit separately from the other upper caste students, outside
the class room on a gunny bag brought from his name. 1905 Mangooram left
the high school to help his father in the leather trade, which developed into a
thriving business. However, in 1909 he followed in the foot steps of his peer
group in the Doaba region and left for America. Interestingly, even in
America, Mangooram had work on the farmers of a Punjabi Jamindar who
had settled in California.\textsuperscript{19}

3.6 LIBERATION MOVEMENT:

The history of Dalit struggles in relation to national movement and
the communist movement and to bring to the fore the important role the
Dalit movement has played in the democratic movement of the country and
going to play in the new democratic movement struggles in the future.
Communist have to think seriously about the theoretical basis for an
immediate practical solution to problem of caste oppression this issue is
emerging on a national scale today, and is taking new forms marked by the
atrocities against Dalits, attacks in which masses of caste Hindu poor
peasants and even agricultural labourers are participating in attacks on
Dalits under the leadership of Kulaks. The problem is one of posing a real
programme for agrarian revolution, what the Kulaks are proposing today
and what constitutes an import basis of their appeal to poor and middle
peasants) is their own solution to the agrarian problem tiller and employing
the rest as agricultural labourers and in small industries. A concrete
alternative has therefore, to be put forward a programmes which does not
more than simply ameliorate the condition of Dalits as proletarianised agricultural labourers or give them ‘waste’ surplus land and which land and which keeps in view the specific nature of caste relations in the rural area and the need for building a revolutionary units between Dalits and caste Hindu toilers, between agricultural labourers and poor and middle peasants and we examine here the Dalit movement before independence, keeping these questions in mind we attempt to analyze developments in India as a whole, but there is a bias towards Maharashtra partly because of our limitation and partly because the Dalit movement under Dr. Ambedkar has been the most thoroughly documented.  

However, in both cases, besides the peasant cultivators, tenants, landlards and feudal lords, a class of untouchable field servants also developed from one of the untouchable service castes. This caste may have had its traditional artisan duly, such as shoe making or weaving or carrying away dead cattle, these varied, but at the same time its balute or jajmani responsibilities almost always included performing general menial labour for the village headman and higher State officials (that is, they were the main group brand to feudal labour or veth beggar as it was known in India). Along with this, they performed field labour for the peasant cultivators and landlords and were often bound in a semi slave status to particular families of cultivators of the landlord brotherhood as a whole the field servants were always drawn from one particular untouchable caste which was then the largest one in a particular region. Such caste included the Mahars in
Maharashtra, Malas and Madigas in Andhra, Holeyas in Karnataka, Pallars and Pariyans in Tamil Nadu, Chamars in Western north India and so forth. Thus, while Chambhars Maharashtra and elsewhere in south India were only leather workers chamars in north India were also more importantly field servants. Their structural position was similar to that of Mahars in Maharashtra, not to the Maharashtrain Chambhars (these were a smaller caste, a little bit higher in the social hierarchy). These field servant castes were not considered by the general feudral ideology to have any right at all to the land. Yet their own traditions offer described them as ancient ‘sons of the soil’ subjugated by invaders, and very frequently their caste duties included a pava of decision making on boundary disputes that implied some sort of primordial connections with land. 21

The rise of Dalit movements, though attempts were begun by the Dalit castes from the late 19th century to organize themselves the various sections of the Dalit liberation movement really began to take off from the 1920s, in the context of the strong social reform and anti caste movement which beginning to develop a genuine mass base. The Non-Brahman movements in Maharashtra and Tamil Nadu especially provided an important support, it is not accidental that Jyothibai Phule, the Mali (gardener caste) who lived in the middle of the 19th century, made the initial ideological advances and formulated a theory of Brahmanism “Irani –Arya –Bhat” conquest turning the Aryan theory upside down to identify with the
original "non-Aryan" shudra and anti-shudra (Shudra and Dalit) in habitants of the country. 22

Dalits to some extent were organizing in the 19th century also, an early attempt in Maharashtra was the movement of Gopal Baba Walankar. Much organizing focused on the an effort to regain their rights to serve in the British Indian army, which they had helped up until the 1870s but which was then withdrawn from them. The most important of the early movement, however, was that of Pandit Jothee Thass, a Tamil Paraiah who led a Buddhist revival movement and fought for the social and political rights of what he called the "non-caste" Indians. It was in the 1920s, however, that Dalits began to organize strongly and independently through one many regions of India. The most important of the early Dalit movement were the Addharm movement in Punjab organized 1926, the movement under Dr. Ambedkar in Maharashtra mainly based among Mahars which had its organizational beginning in 1924, Namashudra movement in Bengal, the Adi-Dravidian movement in Tamil Nadu, Adi-Andhra movement in Andhra which had its first conference in 1917. Adi-Karnataka movement, the Adi-Hindu movement mainly centered around Kanpur in U.P. and the organizing of the Pulayas and Cherumans in Kerala and inmost of the cases the Montagu – Chelmsford Reforms provided a spark for this organization of Dalits, but the crucial back-ground was the massive economic and political upheavals of the post war period the movements, had a linguistic national organizational base and varied according to the specific social
characteristics in different areas, but there was considerable and India
exchange of ideas and by the 1930s, thus was beginning to take the shape of
all India conferences with Dr. Ambedkar emerging as the clear national
leader of the movement. The founding of the Scheduled Castes federation in
1942 and its later conversation into the republic party, gave Dalits a genuine
all India political organizations though thus remained weak except in certain
specific localities and did not by any means constitute the entire Dalit
movement. 23

3.7 CASTEISM:

a) Caste:

“Caste is the monster that crosses your path. You cannot have
political reform, you can not have economic reform, unless you kill
this monster”. 24

Casteism is unique to Indian culture, even if a person does not believe
in caste, there is no escaping it. An Indian is known by his or her caste and
sub-caste. Marriages and others social interactions are based upon caste
considerations. Even the communists who proclaim themselves as atheists
or agnostics could not shed caste much to their own discomfort.
Late socialist leader and former high commissioner to the United Kingdom
Nanasheb (N.G.) Gorey often said that he was a Brahmin by accident.
But society refused to accept his plea and the caste identity prevailed. 25

Caste identity is not only a consciousness of individual castes, but
also a collective consciousness of all Dalit castes about their exploiters and
identify them in their role in protecting the present iniquitous unjust society.
As India is a society structured on castes. There is not and cannot be any “Class” here so, “caste struggle” is the weapon to free India from shackle of caste slavery. Here technological advance of capitalism is embedded in caste society to give the latter a boost to advance. In other words, here capitalism is in the service of casteism. Caste is a womb of feudalism, capitalism is foetus and slow in growth to rationalism. In fact it will never grow unless caste crushed.  

The caste system is found only in the Indian sub-continent. As is well known, the caste system divides society is closed, hereditary groups ranked by virtual status. Castes are hereditary groups because membership is decided by birth alone (one is hereditary groups of one’s parents) and they are closed because inter-marriage (and often also food sharing) between castes is prohibited. However, caste is a system because, it is an inter-related structure in which each part or caste is linked to all the other parts. In the classical version castes derive their meaning and status from their relative position vis-à-vis others in hierarchical ranking based on traditional religious notions of literal, purity and pollution. Although it originated in the Hindu scriptural and religions. Social tradition caste has entered among all the other religious communities of the Indian subcontinent, including Muslims, Christians and Sikhs.  

Historically, the caste system classified people by their occupation and status. Every caste was associated with an occupation, which meant that persons born in a particular caste were also been into the occupation
associated with their caste. They had no choice. Moreover, and perhaps more important, each caste also had a specific status, so that, roughly speaking, not only were occupational categories ranked by social status but there could be a further ranking within each broad occupational category. In street scriptural terms, social, and economic status were supposed to be sharply separated. For example, the ritually highest caste the Brahmins were not supposed to mass wealth, and were subordinated to the secular power of kings and rulers belonging to the Kshatriya castes. On the other hand, despite having the highest secular status and power, the king was subordinated to the Brahmin in the ritual religious sphere. 28

In modern times and particularly since the 19th century the line between caste and occupation has became much less rigid in the sense that ritual religious prohibitions on occupational change are not imposed to day, and it is easier than before the change one’s occupation. Moreover, compared to 100 or 50 years ago, the correlation between caste and economic status is also weaker rich and poor peoples are to be found in every caste. But this is the key point, the caste class correlation is still remarkable stable both at the macro as well the micro level. Although things have certainly changed, they have not changed drastically at the macro level. It is still true that the privileged (and high economic status) sections of society tend to be overwhelmingly upper caste while disadvantaged (and low economic status) sections are dominated by the so called lower castes. The short, even though there have been major changes brought about by social movement
over more than a century and despite changed modes of production as well as concerted attempts by the State to suppress its public role in independent India, caste continues to effect the life chances of Indian in the 21st century. 29

In fact, what is wrong is the entire basis of his relationship to his fellows the best of men cannot be more if the basis of his relationship to his fellows. The best men cannot be major if the basis of relationship between them and these fellows is fundamentally a wrong relationship. To a slave his master may be better worse. But there cannot be a Goodman. The same applies to the relationship between high caste and low caste. To a low caste man a high caste man can be better are worse as compared to other high caste man. A high caste man cannot be a Goodman in so far as he must have a low caste man to distinguish him as high caste man. It cannot be good to a low caste man to be conscious, that there is a high caste man above him.30

The word “caste” is a Portuguese origin a form of caste meaning race of breed a word which the early Portuguese settles in India used to discussed the difference sectors of the Hindu community. A decree issued by the sacred council of Goa in 1567 Stated that in same parts of the provision of God the Hindu were divided in to distinct castes of greater less dignity which were maintained so superstiously that no one of a higher could eat or drink those of a lower and Garcia de Certa wrote in 1563 that no one changed from his father’s trade and all those of the same caste of shoe makers were the same. These references to the caste system bring out some of its salient features, viz., that Hindu society is divided into number of
distinct sectors known as castes, which are regarded as high and low according to their provision in the social scale, and that members of the same caste eat and drink together but not with members of an inferior caste.\textsuperscript{31}

At the census of 1901, it was found that there were although 2378 tribes and caste in India. Some with numbers running into millions and their microscope size. There are over fourteen million Brahmins alone. The next most numerous caste is that of the chambers (eleven millions) who work in hides and leather and are at the bottom of the social scale. The third is that of the Rajputs (nearly ten millions) who have next to the Brahmins. At the census of 1901 the practice tabulating figures for every tribe and caste, however small, was abandoned as it was thought that to do so far small or even minute communities, representing a negligible on infinitesimal proportion of the population, involved an expenditure of time, labour and money which was not justified by the practical value of the result obtained. Separate statistics are now compiled only for tribes and castes reaching a certain figure and representing a certain percentage of the total population.\textsuperscript{32}

The caste system is especially rigid in south India where it even affects the lay out of villages. The houses of the Brahmans are in one quarter, those of the shudras castes in another and among the latter any caste that is sufficiently numerous will have a separate block. Just outside that out side the village are the houses of less reputable caste, and in the fields, still further removed from the villages sites, cluster the huts of degraded castes
like the paraiyan (more familiar to the British in the form of pariah). The caste system in south India is also distinguished by a unique feature. Many of the caste are divided into two seats are called the right hand (Balagai) and the left hand (yedagai) castes. To the right hand section belong various evaluating and trading castes and also (by a strange conjunction considering their respectability) one of the lowest, the paraiyan. To the left hand group belong artisan castes. Such as workers in various metals, stone and leather. Brahmans and other castes stand aloof and belong to neither section. The origin of the division is last in the obscurity of past ages, and the differences between the two are now chiefly manifested in disputes about questions of privilege in connection with ceremonies and their paraphernalia, such as the right to ride on horse back or early flags, in processions and the number of pillars (e.g., eleven or twelve) supporting the pandals or booths erected for marriage feats. Quarrels often arise over such matters as the procession of one party down streets inhabited by the other, and have led before not to bloody conflicts, which in dimensions have approached pitched battles. 33

The caste system is least rigid and precise on the northern confines of the Indian empire, in Assam, the Punjab and north – west frontier province, Kashmiri, Sind and Nepal. It is unknown in Burma and Baluchistan except among immigrants from other parts of India. The grater part of Assam was occupied from an early period by tribes of Mongoloid origin, the number of Brahmans and other high castes who settled in.34
b) Caste system will die only when castes become conscious:

Caste system is the caste identity like national identity, rigid and pre-rise of whole geographical area and historically background of the nations and untouchability has been considered to constitute a depressed status ranked at the very bottom of the India’s caste system. The term untouchable composing a dichotomy with Hindu caste has been adopted to explain the caste system in ethnographical studies on Hindu society. However, the Constitution of India clearly proclaimed the abolition of untouchability after India’s Independence.

c) Caste Identity:

Caste identity therefore, would not create more fraction and friction by reviving small, moribund castes to assert their caste identity on the contrary, it would create momentous spontaneously, but to unite with their kinds. This is the way to the great revolution. Caste identity like the national identity is in the essential features a nation a truth which Bengal’s Ram Mohan Roy knew but did not pursue because according to his admission it will create problems in politics as going on under the cartel of higher castes. Bengal’s another sun, regarded as seasoned dour intellectual fulminated in their newspapers that while he was the census commissioner, he deprecated caste census and did not allow it to happen. He knew it would bring about the downfall of their “our domination” by the rise of consciousness that knowledge of that member, would surely excite the torpid minds of the Dalits. The consequences would cow down the Brahminical arrogance as
Calcutta Babu caste people become mortally afraid of Mednapore where backward caste people swam and swim in lots. It is so much so that the writers building quake to alert the police at the single quick which creates there. As a nation is self conscious of its pride, dignity, conscious of its glory and achievement, ashamed of its failure, so there is pride and shame in achievement and future. As oppressed nationalists unite to achieve their purpose so also oppressed castes must unite destiny by distinction of the hegemony the supremacy of the bone head the Brahmin unless India is freed from Brahminical oppression over the Dalit castes by force or soul. India is not and cannot be a nation. India is a gimmickry of State under which lies the grim picture of sweltering Dalits, milling around in slush and mud in harrid dumbness.  

**d) Caste Violence Rock Dalits Hostel:**

The sceptre of routine caste violence looms large over the Dalits students hostel as Patna University (PU) looks the other way. Incident took place between the Bhimrao Hostel and Saidpur Hotel students a mod burst on the scene as night feel, equipped with hockey sticks, bricks, stones, firebases and crude bombs it prepared for an assault. As they Stated that “you are Harijans”, it yelled. “You have no right to need and write. You work is to mend shoes and chappals. We will keep you as servants in our houses. Your ancestors did the same work. You leave the hostel or else there will be massacre”. This is part of a police Statement given by a Dalit student residing in the Dr. Bhimrao Ambedkar welfare hostel of Patna
University facility and hostel witness fierier caste violence in which there Dalit students were injured.

Satyprakash, a student at the Ambedkar hostel, told the Hindu ‘Mukhiya’ referees to the Slain Ravir sena chief Brahmeshwar Singh. Located in Patna’s coaching district, the hostel forms part of the Saidpur hotel campus of PU. Facing it is cluster of five hostels for general category students, collectively called the ‘Saidpur Hostel’, which has gained notoriety over the years for nurturing hooligans and becoming a virtual den of antisocial from the land owning Bhumihar caste, particularly from the bad lands of Jehanabad district.

Gangster Guddu Sharma, who was shot deed in Delhi a few years ago; was a product of the Saidpur hostel. In fact, this hostel is one of the reasons why a police check post in the area was converted into full fledged police station in 2007.

A common power grid that supplies electricity to the entire neighbourhood is one of the key triggers for such attacks as it was power cut at the Ambedkar hostel but not at the Saidpur hostel. Ambedkar students went to the electricity officer, situated on the same campus, to take stock of the matter. Seeing them, the Saidpur boys hurtled down and started hurling caste abuses such as ‘Harijans’ ‘Dusadhs’ and chamars, when we asked for power supply, the said, “have you over seen light in your life?” Satyparkash recalled and at the heart of the matter said students, lies plain caste hatred “a determined efforts to display caste superiority”. The police have registered
an FIR under the Scheduled Caste and Scheduled Tribes (prevention of atrocities) Act, the Indian penal code and the arms Act, Five persons – Atul, Shekar, Amit Kumar, Ashutosh Kumar, Nupendra Kumar and Shishuranjan Kumar are under arrest. Some told the Hindu that the police initially arrested 10 persons, but high level manoeuvring facilitated the release of five of them. There are also complaints that while the real fish get away. “Legal students”, get wrongly implicated in cases. They have appealed to PU authorities time and again and told the Hindu “we are trying to get them vacated. We are on the job, we written to the administration. We will write them, namely the senior super in twenty of police and district magistrate who are competent authority”. This is how students study and become IAS officers and doctors “Said Alok Kumar, a student”. 36

3.8 MOVEMENT OF CONVERSION:

To reform the Hindu society is neither our aim nor our field of action. Our aim is to gain freedom. We have nothing to do with anything else. If we can gain our freedom by conversion, why should we shoulder the responsibility of resolving the Hindu religion? And why should we sacrifice our strength and property for that? None should misunderstand the object of our movement as being Hindu social reform. The object of our movement is to achieve social freedom for the untouchables. It is equally true that this freedom cannot be secured without conversion. 37

This is the most important point that every conscious will have to seriously ponder. And a such of these Dalits who are in doubt at his a crucial
junctions what Dr. Ambedkar had said as above mentioned and on May 30 and 31, 1936 in Bombay while addressing a conference of untouchables making his stand clear on conversion and it is possible to get liberation of untouchables by remaining within Hinduism? Dr. Ambedkar says such a thing is not possible, it is true that Dalits want equality can they get equality by remaining as Hindu? No body has answered this question better than Dr. Ambedkar. There are two ways of achieving equality one by remaining in the Hindu fold and another by leaving it i.e., conversion in 1935 at Yevla in Nasik district, Mahastra, Dr. Baba Saheb Ambedkar had declared his firm resolve to change his religion about a year later, a massive Mahal conference was held on May 30 and 31, 1936, in Bombay, to assess the impart of that declaration on other masses. In his address at this conference Dr. B. R. Ambedkar Stated his case for conversion is an elaborated well prepared and written speech in Marathi. Here is an English translation of that speech by Vasant Moon. Conversion is not a game of children. It is not a subject of entertainment. It deals with how to make mans life successful. Just as a boatman has to make all necessary preparation before he starts for voyage, so also we have to make preparation unless I get an idea as to how many persons are willing to leave the Hindu fold.

"I cannot start preparation for conversion for a common man this subject of conversion is very important but it also very difficult to understand". 38

Dr. B. R. Ambedkar ranks first among independent India’s three greatest personages, followed by Periyer E. V. Ramaswamy and Dr. Ram
Manohar Lohia. Nobody, has contributed so much for social changes in the 20th century than these three great sons of India. Of them, I place Dr. Ambedkar at the top, because he alone belonging to the untouchables caste and his contributions to social change of the lowest of the low is by far the greatest. As days pass, as history gets refined, as values are reassessed, as the submerged sub humans open their eyes, as rational thinking and science make us more objective, India which once despised Dr. Ambedkar and drove him to desperation will certainly revalue and reevaluate his personality and hail him as the greatest Indian after the Buddha. 39

If the problem of untouchables is to be solved by a religion, it can only be by such religion that is antagonistic to the values of Hinduism. To destroy the efforts of poison a counter poison is given. After having embraced such a religion assuring than social equality, the so untouchables would have been then more free to wage an economic political battle. Dr. Ambedkar did his best to avoid meeting Muslim leaders fearing they might influence his mind. May be he was not allowed to develop contacts with than. He rejected the after of funds from the Nizam of Hyderabad. All this he did knowing full well that embarrassing Islam would definitely help the untouchables socially, economically and politically too. Untouchables wanted exactly these things and yet he did not want it if the price was to embrace Islam. To that extent Moonje, Savarkar and Shankaracharya and other Brahmin leaders succeeded in weeping him away from Islam. 40
Untouchables organizations and conversion, the present movement for eradication of untouchability has been criticized on the ground that the various castes for this untouchable class practice casteism in their mutual dealings, may they practice untouchability mahars and mangs do not dine together. Both these castes do not touch the scavengers and practice untouchability against them. What right these people have to expect non observance of untouchability from the high castes, when they themselves practice casteism and untouchability amongst themselves? This question is always raised the untouchables are generally advised to abolish castes and untouchability from amongst them and then come up for redress. We all have to accept that there is some truth in this argument. But the allegation made in this is false. It cannot be denied that the castes included in the untouchables practice casteism and same, untouchability. But it is equally false to say that they all in any way responsibly for this crime. Casteism and the untouchability originated not from the untouchables, but from the high caste Hindus. They have laid down the practice of casteism and untouchability. The lesion of observing casteism and untouchability has been put in practice by the high caste Hindus. And of this is true the responsibility of this tradition of casteism and untouchability falls on the caste Hindus and not on the untouchables. 41

Conversion as a means of escaping the caste system had already been tried by many untouchables, nor had Christian missionaries been slow to empty this argument in their drive to evangelism. Most Christian converts in
late nineteenth century Maharashtra were Mahars, a symptom of the famines of 1876 and 1876 when mission arise came to the rescue of most deprived sections of society. But Dr. Ambedkar had no need to refer to this precedent in justifying his decision to desert Hinduism. It ensured logically from his analysis of the caste system the originality and force of which lay in its demonstration that social hierarchy was consubstantial to the Hindu religion. To leave it was thus the only means to attain equality. \(^{42}\)

**a) Changing religion in pursuit of greats equality:**

In the spring of 1933, Dr. Ambedkar told Gavai, with whom he represented the untouchables at the round table conference. That he intended to leave the Hindu fold. He added that Islam repelled him and he was inclined to opt for Buddhism. He gave no further signs of making a move till 1935. When in October he presided over a meeting of representatives of the depressed classes at Yevla, which had convinced to assess ten years struggle, it was significant in that he considered that the movement had reaching a turning point and had to be relaunched afresh. He then announced his discussion to convert and further he was Stated that

> “the disabilities we suffered and the indignation and we had to put up with were result of our being the member of the Hindu community will not be better for us to leave that fold and embrace a new faith that would give us equal status a secure position and rightful treatment?”\(^{43}\)

> “I advise you to severe your connection with Hinduism and to embrace any other religion. But it is doing so the campus in choosing new faith and sec. that equality of treatment, status of opportunities will be guaranteed to you undeservedly, unfortunately for me. I was born a Hindu untouchables it was beyond any power to prevent that; but I declare that it is with in
my power to refuse to live under ignoble and humiliating condition. I solemnly that I will not die a Hindu”.

Ten months later on May 31, 1936, Dr. Ambedkar organized in Bombay a new meeting to win support for conversion. This strategy was limited to Mahar tar, as he explained, he prepared to sound of the views of untouchables caste by caste. This choice reflected the deep-seated consideration of caste when it come to conversion is the past entire castes had indeed converted to another religion. Dr. Ambedkar declared in Bombay

“Our aim is gain freedom. We are not interested anything else. At the movement if we gain freedom by conversion why should we shoulder the responsibility of the reform of Hindu religion? And why should we waste our energy and time labour and money on that?”

“Let there be no misunderstanding that the object of our struggle is our liberation from Hinduism and not reform of Hinduism. The aim of our movement is to achieve freedom social economic and religious for untouchables. So far as untouchables are concerned this freedom cannot be achieved except through conversion.”

Panchama (untouchables), but the same panchama gets converted to Islam Christianity, Buddhism or Sikhism his environment is changed, the India Christian community with 80% Dalit convert is far more advanced than many upper caste groups. Religious conversion changed not the birth the environment. It is the Hindu, religious environment that has kept the panchama as a mental slave. The moment he gets converted to an egalitarian religion the environment gets have formed and he is liberated.
b) Meenakshipuram Conversion:

Religious conversion there for is a most for untouchables and religions conversion changes the environment. The persons mental make up that is how the converted Dalits, whether they be Buddhist, Christians, Muslims and Sikhs are proud and self confident. The Meenakshipuram mass conversions of untouchables (1981) to Islam that brought sleepless night to upper castes. Proves this upper castes oppose conversion of untouchables and tribes precisely for this reasons, because the converted Dalits get a new environment when help speed up their liberation. This is the secrete of the upper caste opposition to ban conversion. Similar legislation is also planned or the whole country. The whole plain is to keep the Dalits as slaves within the Hindu fold. 45

c) Dilemma of conversion:

Dalit Christians have been converts from untouchable’s castes a peculiar features of Indian society, those castes include the pulayans (Kerala) Pariahs (T. N.) Tigalas (Karnataka) Malas Madiga (A.P.) Chamars (M.P., U.P. and Bihar) Churhas (Punjab) Venkers (Gujarat) and Mahars (Maharashtra) the Dalits used conversion as means for outward and up ward mobility to escape from the bondage the caste system inflicted on them. However, since the caste system is deeply rooted in the Indian psyche reflected in the socio - economic and political structures in India. The Dalit Christians face all the disabilities, atrocities and social exclusion experienced by any other Dalit in India. 46
d) Based on myth and conversion is unconstitutional:

Orissa was the first State in India to enact a piece of legislation restricting religious conversions. The Orissa freedom of religions Act 1967 provides that no persons shall “covert an attempt to convert, either directly on otherwise any person from one religious faith to another by the use of force or by inducement or by any fraudulent means”. What were the compulsions in 1967 for Orissa to enact this law, which became a precedent and a model for several States, namely Madhya Pradesh (1968), Arunachal Pradesh (1978), Gujarat (2003), Chattisgarh and Rajasthan (2005), Himachal Pradesh (2006) and Tamil Nadu (a law was enacted in 2002, but repealed in 2004). 47

Before independence some princely States enacted anti-conversion laws meant to protect to local people from religious conversion against their force will, among these were the Rajgarh State Conversion Act 1936, Sarguja State Apostasy Act 1942 and the Udaipur State Anti-Conversion 1946. 48

The adoption of the Constitution of India in 1950 with Article 25 guaranteeing freedom of conscience and free profession practice and propagation of religion. These pre independence Act were seen more as anachronisms of the princely State in to the Indian union. But suspicious lingered on the activities of Christian missionaries especially in States such as Madhya Pradesh and Orissa which had large tribal pollution. 49 Both the Orissa and Madhya Pradesh Acts were challenged in the respective High Courts. The Orissa High Court declared the Orissa Act ultra virus of the Constitution,
in so far as it infringed upon the right guaranteed by Article 25. The court also held that legislature had not legislative competence to enact such law, as only parliament could regulate on matter concerning religion under entry of 97 of the union list under the Seventh Scheduled to the Constitution. Both the States had claimed that they were competent to legislate in terms of entry 1 of list – 11 (State list) dealing with public order. However, the Madhya Pradesh High Court upheld the Madhya Pradesh Act.\footnote{50}

Supreme Courts five judge Constitution bench heard the appeals against these two verdicts in Rev. Stanislavski V/s State of Madhya Pradesh and others (1977) and upheld these Acts. As the Supreme Court judgement become a sort of licence for others States to enact similar anti conversion laws. It needs to be asked whether the judgement was correct, the court considered whether the two Acts were violation of the fundamental right guaranteed much the Articles 25(1) of the Constitution and whether the State legislatures was competent to enact them.

3.9 RIGHT TO PROPAGATE:

Under the Article 25(1) subject to public order, morality and health and the other provisions of part–III of the Constitution dealing with judamental right, all persons are equally entitled the freedom of conscience and the right freely to profess practice and propagate religion. The court rejected the argument that the right that to “propagate” one’s religion meant the right to convert a person to one’s own religion relying on the dictionary meaning of the word “propagate”. The court held that what Article 25
guaranteed was not the right to convert another to one’s non religion, to transmit or spread one’s own religion by an exposition of its facts. The court further held that Article 25(1) guaranteed freedom of conscience to every citizens and not merely to the followers of one particular religion and that, in terms, postulated the conversion as distinguished from his efforts to. Transmit or spread the tenths of his religion, that would impinge on the “freedom of conscience” of guaranteed to like to all citizens. H. M. Seervai, the eminence author of Constitutional Law of India, also explained basic misconception in the judgement of Chief Justice Ray. He wrote Roy I mistakenly believed that if a deliberately set out to convert by the propagation A’s religion that would impinge as B’s “Freedom of conscience”. But as we seen the precise opposite is true. A’s propagation of his religion with a view to its being accepted by B gives an opportunity to B to exercise his free choice of religion freedom of religion.51 Seervai was convicted that the “freedom of religion” guaranteed in Article 25(1) is not limited to the religion in which a person is a born, but includes any religion. Freedom of conscience, he wrote harmonies with this for its presence. In Article 25(1) shows that our Constitution has adopted “a system which allows free choice of religion”. Therefore, freedom of conscience give a person freedom to choose or not to choose any one of the many religions that are being propagate. 52
a) Conversion and caste:

Conversion, forcible or otherwise, are going on this country for at least 700 years. Large scale conversions of villages after villages took place in Goa, with the arrival of the Portuguese. The conversions were so sweeping and sudden that entire caste structure of the villages was frozen. What happened in the process was the fossilization of the caste division in its original form right from the Brahmins to the shudras and untouchables were convert to Christianity. But they continued in their respective castes even after conversions. 53

The Constitution of the adivasis and Harijan to Islam in large numbers has recently occurred in same parts of India. Such conversion have taken place at Ramnathpuram in Tamil Nadu. This sociological fact is recognized in the decisions of the court. Writing this opinion for the bench of three judges of the Supreme Court on December 5, 1983 in Anbalagan V. B. Devarajan and others (Civil Appeal No. 544 of 1981) O. Channappa Reddy J. observed

“The practice of court, however irrational it may appear to our reason and however, repugnant it may appear our moral and social sense is to deported in the Indian people. These mark does not seem to disappears in conversion to a different religion”.

In fact this process goes on continuously in India and generation by generation lost sheep appear a returns to the caste fold and other again assimilated in that fold. 54

The effect of the conversion on the caste breaks down into number of questioners they are:
1) Does a person lose his caste identity on conversion?

2) Does his original caste revive after reconversion.

3) Will a person born of Christian on Muslim parents (who are themselves convert) lose his caste by birth?

4) Can such a person on reconversion to Hinduism be able to revive the original caste his parents before conversion? 

b) Supreme Court Decisions:

Although there are a large numbers of cases from 1860 on wards some decision no of the Supreme Court in Chattardesai Vithal as Jasani V/s Moleshwar Parashanam and others (1954 S.C.R. 317 a Mahar from Maharashtra who converted himself to the tenets of Mahambhava a path claimed to continue in the category of Scheduled Castes. Mahambhava sect. which flourished in Maharashtra around 1000 A.D. on the consideration of the evidence. It was trend there the convert from Mahar caste retained his case even conversion, justice Vivien Bose, writing the judgement for the caste observed. Looked at from the secular point of view, there are three factors, which have to be considered.

1) The reactions of the old body.

2) The intentions of the individual himself and

3) The rules of the new body, in Shyam Sunder V/s Shankar AIR 1950 Mysore 27. It was held that being a member of Arya Samaj, a person does not loss his States of being SC within the meaning of the president order. SC held that a person cannot be elected to be constituency of the
filed nominations papers he had been converted to another religion like Christian (Ramlingam V/s Abraham (1969) ISCC 24 it was also held that where person has made a public declaration that he was adopted in Buddhist religion, he cannot there after claim to be a SC. Pungabroa V/s Meshram (1966) Vol. 11 SCA 85. There are some interesting legal implication of these decisions although as a sociological fact a persons continues in his caste and behaves on the same fashion after conversion for the purpose of the SC order it would be it would be treated he has lost his caste.

**c) Tamil Nadu Police Prevent Dalit Conversion:**

“The untouchables are not Hindu and were never Hindu” said Dr. Ambedkar but India’s ruling Brahminical forces are forcibly “making” them Hindu without in return conferring anything on them, “the State used to promote Hinduism”.

From Tamil Nadu we are getting alarming reports of the police action a Muslim organization for having “converted Dalits into Islam”. Earlier (1981), they resorted to same strong arm facties to block the Meenakshipuram mass conversion of untouchables to Islam but the Hindu Nazi did not succeeded. About 15% of the Indian population in Muslim and another 2.5% Christian. These converted people did not come from Arabia or Rome. They are children of the soil only. They got converted finding Islam and Christianity liberating religions and Hinduism a suffocating dungeon. The Constitution of India gives full religions freedom but the ruling BSO was formed laws banning conversion proving that the BSO is above the Constitution. CUDDALORE: “The Cuddalore police claim to have
busted a fundamentalist outfit Manitha Neethe Pasarai (MNP) located at Nellikuppam which has been allegedly converting Dalits into Islam and imparting training to him in handling weapons and martial arts. The police have recorded up 15 persons, including three women pashira, Fatima Beevi and Chithira Rahina and seized from them long sickles, foreign made daggers, cell phones (one having Arabic names and numerals) audio and video cassettes an amplifier a binocular, a camera, digital diaries, incriminating documents and Rs. 85,000 (in the denomination of Rs. 500). But the master minds, Khaja Mothideen (45) of Neyveli and Abdul Khani alias Pichaikhani of Keezhakarai have escaped. (Hindu, Oct. 29, 2004).  

The above is a police version which the Brahminical papers faithfully published.

3.10 CONCLUSION:

Caste separation is manifested in many ways. It is common places in rural villages for there to be an area called “Dalit Street” this is only in which Dalits are allowed to live. The violence by upper caste groups against Dalits have two major causes “untouchability” and discrimination upper caste community members practice on a daily basis.

The pioneers who worked for the liberation of the Dalits and other backward castes like for Mahatma, Jyotiba Pule, Periyar, E. V. Ramaswamy and Dr. B. R. Ambedkar propagated the idea of the need for a cultural, revolution or a total transformation of India society. The movement will certainly grow even if faced and every steps ahead will encourage the Dalits
to move forward towards final victory and religious conversion, there for is a most for untouchables and changed the environment, the convicted Dalits whether they be Buddhist, Christians, Muslims and Sikhs are proud and self-confident.
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