



## **A historical study of Dalits in India**

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### **Abstract**

This paper starts by briefly touching on the authentic foundation of the caste framework and the beginning of untouchables in India. Further, I will diagram the history of caste battles and their commitment in the current Indian society.

**Keywords:** caste framework, untouchables, dalits, Indian society

### **Introduction**

Historical improvement of Dalit problem History of the Dalits started nearly 3,500 a long time prior. H.G. Wells tells how at that point of history, one gather (the wanderer people) crushed the other bunches (the settled society) and how as a result the history of both the bunches was totally changed. He wrote:

Down pour the joined together wanderers on the unwarlike unarmed fields; there unsure a war of success. In step of carrying off the booty, the victors settle down on the prevailed arrive which gets to be all booty for them; the villagers and townsmen are diminished to bondage and tribute-paying, they ended up hewers of wood and drawers of water, and the pioneers of the migrants ended up rulers and rulers, experts and blue-bloods.

Various different essayists have likewise made a similar point. The Dalits have been diminished to their present state "by hundreds of years of abuse and servility".

Indian history begins alongside the historical backdrop of rank framework. Indian history is likewise in light of contrasts as indicated by religious convictions. The Vedas and the Manuscript (Manusmriti) enlighten us regarding the (mythic) cause of the standing framework and the obligations of the different positions, yet they don't uncover much concerning why untouchability appeared. The Manusmriti clarifies that Untouchables are those conceived of a 'debased womb', which implies that untouchable standings began from the intermixture of the diverse unadulterated Varna 'hues'.

From a conventional Hindu perspective this may be adequate clarification, yet for most social researchers, something is deficient in the condition. Most will concede to misuse being the characterizing factor, however that still leaves the subject of who these individuals singled out for the most onerous and debasing positions in an arrangement of auxiliary imbalance were. There is no accord reaction to this inquiry. The different answers proposed run as an inseparable unit with various religious convictions and elucidations of chronicled data.

In Indian Vedic sacred writings, one of the soonest religious abstract structures, we discover the "rank framework" or "Varna framework" sketched out in detail. Varna is for the most part deciphered as "shading" and intended to allude to the skin shading and metaphorically to the ethical status of the

distinctive positions plummeting from the light cleaned Aryans and the darker Dravidians. As we might see, the starting point of the position framework is a seriously wrangled about theme, and moreover the importance of Varna. Also, it is first called or say in Vedas.

The word standing isn't said in any antiquated Sanskrit sacred writings. This word got use by Portuguese upon their entry to India in sixteenth century. The word rank got from the Latin word 'castus', signifying "unadulterated". The Vedas are for the most part thought to have been made around 1500 – 1000 B.C.

In the Rigveda, which should be the most established artistic source accessible to us, the well-known Purusasukta psalm specifies the presence of four stations when it says: "The Brahman was his mouth, of the two his arms was the Rajanya (Ksatriya) made, His thighs turned into the Vaishya, from his feet the Sudra was created."

Based on this song, customary individuals trust that the fourfold division of Indian culture exists from the most punctual circumstances; yet as indicated by a few researchers, this psalm was created at a later time and subsequently, does not speak to the condition of the Rigvedic period.

This might be valid, yet it is additionally obvious that the Dalit issue flourished right in the Rigvedic times because of the contention between two antagonistic people groups.

The content of Rigveda pre-dates 1000 B.C., which is trailed by Upanishadic period, which starts around 800 B.C. what's more, shut towards the finish of the 6th century B.C.

There are references and declaration in the content of the Upanishads that when these writings appeared, the issue of the Dalits was getting dug in. For instance, the Chandogya Upanishad, alludes to the three upper positions, as well as thought about Chandala (outcaste) with a canine or a swine. In the tenth khanda, verse seven peruses as takes after:

As needs be, the individuals who are of wonderful lead here – the prospect is, to be sure, that they will enter a lovely womb, either the womb of a Ksatriya, or the womb of a Vaisya. In any case, the individuals who are of stinking behavior here – the prospect is, without a doubt, that they will enter a stinking womb – either the womb of a puppy, or the womb of a swine or the womb of an outcaste (chandala).

This verse affirms to the presence of standing as well as, in the way an outcaste is contrasted with a puppy or a swine or the way in which the "womb" of the upper position is tended to as "a wonderful" one and the womb of an outcaste as "a stinking" one, to the further corruption of the Dalits. It additionally clarifies that from now onwards the rank status likewise relies on one's lead in one's past birth.

The two extraordinary stories, Ramayana and Mahabharata, expressly disclose to us how far the state of the Dalits had weakened when these were created. The time of creation of the Ramayana researchers have settled around fifth century B.C. the time of Mahabharata as well, researchers have recommended concurring distinctive stages.

Forgetting the beginning period, the second and the third stage, the phase with which this dialog is concerned is the phase of the Pandu saints and of the perfect legend Krishna. The time of Pandu arrange is between 600 B.C. what's more, 200 B.C. what's more, the Krishna organize 200 B.C. to A.D. 500.

Valmiki, in his content of the Ramayana recounts through a story, how much the Sudras, the fourth station, had turned out to be corrupted (not to talk about the Dalit or outcaste). As indicated by this story, in Lord Rama's opportunity just the three upper standings were permitted to do tapasya (compensation and contemplation). However a Sudra embraced repentance so as to accomplish heavenliness, because of which, a Brahman kid of 15 years kicked the bucket. The deprived father whined to Lord Rama, who subsequent to learning of the reason for the demise, went looking for the Sudra. On meeting him, Lord Rama said to him:

You are without a doubt favored. Let me know in which position you have been conceived. I am Rama, child of Dasaratha. To straighten something up I have made this inquiry. Reveal to me reality. Is it accurate to say that you are a Brahman, Ksatriya or a Sudra?

The parsimonious answered, "O King! I am conceived of Sudra station. I need to achieve eternity by such compensation. When I need to achieve godliness, I won't tell lies. I am a Sudra by position, and my name is Samvuka."

When the parsimonious expressed those words, Rama drew forward his sword and disjoined Samvuka's head.

In the proceeding with account it is said that Lord Rama requested that the divine beings reestablish the Brahman kid to life and he was informed that he had just been resuscitated the minute the Sudra austere was killed.

In the Mahabharata additionally there is a reference to the debased condition of the Dalits. The tale of Ekalavya, an indigenous kid, advises how he needed to lose his correct thumb since he had learned bows and arrows and was not the slightest bit mediocre compared to Arjuna in his expertise. Again the primary purpose of the story is the manner by which at the season of the Mahabharata low positions or the Dalits did not have the privilege to instruction.

Srimad Bhagavad Gita additionally not just asserts confidence in the four standings (chaturvarnyam), yet in addition tells that these had been made by Lord Krishna himself. It likewise informed individuals with respect to every station to take after steadfastly the obligations endorsed for them based on their standing. The main distinction one finds in the Bhagavad Gita

is that by taking shelter in Lord Krishna, the outcastes, ladies, Vaisyas and furthermore Sudras can achieve the most astounding objective.

Among the artistic sources which toss light on the debased condition of the Dalits is the Manusmriti (the Ordinances of Manu), which was potentially created amid the period A.D. 1-700. It is the author(s) of Manusmriti, who now forward even evacuated the human character of the Dalits, who till then were considered outside the pale of the chaturvarnyam, however their reality at any rate was perceived. The Manusmriti acknowledges just the twice-conceived three positions: Brahman, Ksatriya and Vaisya, however the fourth, Sudra has just a single birth. It says, "There is no fifth (standing)". To clarify the presence of the individuals who were not of the four positions, Manusmriti set forward the idea of "blended stations" which incorporated the individuals who were resulting from intercaste relational unions. The principle divisions of such unions were named anuloma, where the male accomplice had a place with the upper standing and the female to the lower station; and pratiloma, where the male accomplice had a place with the lower position and the female to the upper rank. The posterity of pratiloma were viewed as generally corrupted.

As indicated by the Manusmriti, the most abhorred bunches were Chandala and Sapaka, who were the posterity of a Sudra male from a Brahman lady, and Chandala male and a Pukkasa female separately. The Manusmriti 10.51.52 portrays the corrupted nonhuman condition of these gatherings in the accompanying words:

The abode of Chandalas and Cavpacas (sapaka) (ought to be) outside the town; they ought to be denied of dishes (apapatra); their property (comprises of) mutts and asses. Their garments (ought to be) the articles of clothing of the dead, and their trimmings (ought to be) of iron, and their nourishment (ought to be) in broken dishes; and they should continually meander about.

When the Manusmriti's creation was finished (around A.D. 700), the negative advancement of the Dalits state had achieved its peak.

Against the matchless quality of Brahmans even the revolt of Mahavira (540-468 B.C.) and Gautama Buddha (563-483 B.C.), the organizers of Jainism and Buddhism, pretty much fizzled. About Gautama Buddha a French researcher, Luis Dumont says, "That Buddha himself, on the off chance that he rose above position, did not assault or change it." According to G.S. Ghurye "Along these lines Buddha is spoken to as being slanted to acknowledge the divisions, basing them just in the person's activities and not on his introduction to the world." There is most likely that Jainism and Buddhism were the principal assaults or revolt by and large against the station framework. However, Dumont's perception additionally appears to be valid, that "A group can't get by on Indian soil on the off chance that it denies standing." It was a direct result of this wonder, as per Dumont, that Buddhism couldn't make due as a power past the fourteenth century. The Jain system to manage the Hindu impact, as per Marcus Banks, "was to 'Hindu-ize'. Jinasena (a Digambara researcher plain) not just reworked Hindu fanciful history, he additionally incorporated all the significant Hindu samskaras (life-cycle ceremonies) inside the Jain custom framework by giving them a Jain

sparkle." In certainty "Jinasena made the thought of a Jain 'rank framework', which he legitimated as an organization of Rishabhas." at the end of the day, even Jainism at last couldn't strip itself from the impact of the Hindu station framework. In Gujarat, even today two gatherings of Jains known as Visa and Dasa won't entomb wed. With such station refinements Jainism could contribute little to enhance the issue of the Dalits.

Buddhism confronted an alternate sort of issue, in light of the fact that when of the Manusmriti, the supporters of Gautama Buddha were additionally thought about untouchables. Before long Buddhism likewise got affected by the station framework. In post-Independence India, the a huge number of Mahar Dalits of Maharashtra who progressed toward becoming Buddhists, in 1956 and later and their descendants are known as Baudhh, which in Marathi has turned into an equivalent word for Mahar (untouchable). Therefore the dissent of Jainism and Buddhism, against Brahmanism or the position framework was in course of time weakened.

### **Beginning of Caste and Varna**

There are a few hypotheses about the starting point of Caste in India, one of which is the recorded hypothesis of Dalit root portrayed by Anil Bhardwaj in his book, "Welfare of Scheduled Caste in India," which says that: In antiquated India there were two societies, the Indo-Aryan and the Dravidian. Artistic records of the Indo-Aryan culture are the soonest as well as contain both the principal say and a constant history of the components that makes up standing. Dravidian culture, when inspected records that they are massively impacted by the Indo-Aryan convention. The Brahmanism assortment of the Indo-Aryan human progress, it is the most generally spread and profoundly established angle, was produced in the Gangetic plain.

It is set up certainty that standing began in this locale. As indicated by Anil Bhardwaj: Around 5000 BC the people groups who lived in or occupied this region was known as the Indo-Aryans, an individual from the bigger Indo-European or Indo-German etymological family. This family incorporates the Celts, the Anglo-Saxons, the Tautens, the Romans and the Iranians among others. They lived in one decently characterize locale and for different reasons they scattered from their country with different gatherings heading in various ways and resettling under different conditions. One of these gatherings achieved India around 2500 BC with the sort of religion spoke to in the early Vedic custom. Vedic Indians and Iranians lives respectively and called themselves "Aryan".

It is seen that the most loved word for specific gatherings and others of among Indo-Aryans was 'Varna' 'Shading'. Hence, they talked about the DAHA and 'DASA Varna' or all the more legitimately DASA people groups. The Iranian talked about the people groups whom they caught as 'Daha'. Iranian Daha is correct likeness Vedic 'Dasa', offering leeway for the etymological estimations of the hints of last syllable. Like Vedic Aryans the talked about themselves as Arya or 'Ariya' whose association with the Sanskrit word 'Arya', which means high Varna, is self-evident.

The Vedic Aryans additionally created on selective social state of mind toward local populaces and developed an inclination for thoughts of formal immaculateness. Some

Aryan people group really expounded them into select social stratification, however of rather constrained degree and profundity. This conduct of Vedic Aryan is practically equivalent to and similar for purpose of clearness with local people groups. Notwithstanding the libertarian and vote based proclaiming of late hundreds of years, wherever the Europeans went as champions they showed restrictiveness differing from absolute hatred and strict social confinement to loftiness and hypergamous state of mind and practice. At whatever point they stooped they, best case scenario took local ladies as spouses however never at any point considered that their own particular ladies wed to local guys. Indeed, even in this hypergamous hone they took care to isolate the descendants of "crossbreeds". The mentality of elite pride toward vanquished people groups of whatever culture status or racial class met inside the doings of such huge numbers of Indo-European people groups shows up in the demeanors and practices of the Aryans of the Gangetic fields of the Vedic or post Vedic age specifically.

General this hypothesis is fundamentally in light of "Aryan Invasion Theory" which expresses that Aryans come and assaulted the local Indians and make them slaves or "Das", and that "das" individuals over some stretch of time progressed toward becoming untouchables and Shudras. These speculations create in light of the fact that in the course of the most recent few centuries the stories described in the Rig Veda have ordinarily been accepted to identify with verifiable conditions of an Aryan people from Central Asia entering India. Everything started when the British East India Company sent Judge William Jones to Calcutta in the 1770's. He had broad information of old European dialects and after learning Sanskrit in India he soon discovered numerous likenesses with dialects he definitely knew.

In years to take after a few researchers, most eminently Max Mueller, have based on these hypotheses of a typical Indo-European dialect and culture. To put it plainly, it is contended that the battles depicted in the Rig Veda occurred between light cleaned Aryans and dull cleaned indigenous people groups. As an instrument to keep up racial isolation the standing framework appeared, and thusly race works as an organic marker of station. Today the 'Aryan Invasion Theory' is being tested, generally alluding to the same etymological, verifiable and archeological sources, yet with various translations of these.

An Archeological endeavor in the 1920's of the antiquated societies in Harappa and Mohenjo-Daro in the Indus Valley. Discovered extremely propelled settlements going back to 3000 B.C. Presently Hindus patriots or fundamentalists assert that Aryans didn't originate from outside however they are the local or indigenous people groups of India and they additionally moved to the others parts of Asia, a few gatherings even claim that this Indus valley human advancement is the main development. Some even venture to state that the old human advancements in Europe, the Middle East and North Africa have Indian family line, India being, in their view the focal point of the world and the most seasoned culture on earth. In this way they contend that Aryan attack hypothesis is essentially Christian or colonialist publicity which endeavors to ruin everything indigenous to India while featuring positive remote impact.

Based on recorded certainties, Dalit researchers have blended suppositions, Jyotirao Phule in the late nineteenth century, contended that Dalits have been smothered by Sanskrit speaking Brahmins slipped from the attacking Aryans. Conversely Therefore Dr. B. R. Ambedker negated the western theory connecting rank to race. As indicated by him, every one of the standings dive from a typical stock and untouchable ranks developed in the wake of Buddhism as oppressed Buddhists. They were unflinching supporters of Buddha after started lecturing in the 6th century B.C. furthermore; they remained Buddhists while whatever is left of society came back to the Hindu overlay under Brahmin weight. As every single other hypothesis of rank and the sources of untouchability this hypothesis is inadequate in solid recorded proof.

M. C. Raj, a Dalit pioneer and master in Karnataka in South India, has an alternate procedure. In his current book Dalitology he verifiably expels the entire civil argument and basically states:

"The Puranas are stating that Brahmin was conceived from the head of Brahma, Kshatriya was conceived from the shoulders of Brahma, Vaishya was conceived from the thigh of Brahma and Shudra was conceived from the feet of Brahma. In any case, we Dalits are conceived from the earth and we might backpedal to the earth. What he says is extremely logical, balanced and ecological. In this manner, we Dalits don't have any god and goddesses. Our stand is that nature is our wellspring of energy [... ] Dalitology is the response to the individuals who have made the hallucination that Dalits don't have a background marked by their own"

Other than relating Dalits to history, the statement likewise contains a consolation to Dalits to dismiss the Hindu religion. Yet, the conundrum is most Dalits maintain Hinduism, the very religion endorsing their dilemma: they venerate Hindu's divine beings and take after the tenets set around Hindu sacred texts. They even practice the untouchability among sub-stations.

The birthplace of rank in India is exceptionally disputable and extremely intriguing. We can perceive how clarifications identify with the position of the creator in connection to the station framework and how they perpetually fill socio-political needs. Like "Aryan Invasion Theory", presented by William Jones and specifically or by implication embraced by Jyotirao Phule and Dr. B. R. Ambedker to make a truly unquestionable photo of the untouchable condition and guaranteeing unique family line of India, this is a wellspring of pride and statement of overlooked worth meriting acknowledgment. Then again fundamentalist upper rank and predominant standing Hindu hypothesis asserting unique family line of India through "Indus-valley" human advancement is politically settled. In that circumstance, it isn't conceivable to give a generally right and certain photo of the untouchables. Yet, we can see that the Untouchables have involved an unmistakable place in Indian culture for no less than two centuries. What is intriguing to note is the manner by which the clarifications identify with the position of the creator in connection to the standing framework and how they perpetually fill socio-political needs. Dalits and non-Dalits alike may attest that Dalits are a characteristic classification, yet their justifications and purposes will vary. For Dalits guaranteeing unique lineage of

India, this is a wellspring of pride and declaration of overlooked worth meriting acknowledgment. For non-Dalits, the 'instinctive nature' of untouchability serves to legitimize unequal treatment. At whatever point thoughts of abuse enter the talk it is perceived that 'social building' assumes a part. In the talks of both Dalits and their oppressors we discover components drawing authenticity from both regular and social classifications, contingent upon the current inquiry.

### **Dalits in Muslim period**

As observed above, when the Manusmriti (A.D. 700) achieved its last artistic frame with its strict social and religious train to oversee the reviewed Indian culture, the religion of Prophet Mohammad additionally appeared in the Arab world. The Arabs' first triumph of Sind was in A.D. 712, however just in A.D. 1206 the Slave Dynasty built up its administer in Delhi. The Muslim trespassers kept on coming and run with their pioneers like Sultan Mahmud of Ghazni and Muhammad Ghori. After the Slave Dynasty, India was controlled by various Muslim rulers and traditions, for example, Khiljis, Sayyids, Suris and Moghuls till the passing of the last Mughal King Bahadur Shah in 1862. Amid this long stretch of Muslim control in India, one would have expected a few changes in the parcel of the Dalits as Islam maintains the standard of uniformity of every single individual. Be that as it may, in the wake of going over the social and religious states of the Muslim time frame, one sees that pretty much the condition of the Dalits proceeds as some time recently. Al-Biruni, composing on his visit to India around A.D. 1030, depicts the treatment got by the Dalits as takes after:

The general population called Hadi, Doma (Domba), Chandala, and Badhatau (sic) are not figured among any standing or society. They are involved with filthy work, similar to the cleaning of the towns and different administrations, They are viewed as like as one sole class, and recognized just by their occupations. Truth be told, they are viewed as like ill-conceived kids; for as per general assessment they plummeted from a Sudra father and a Brahmani mother as the offspring of sex; along these lines they are debased outcasts.

More to the point, various surely understood research works have affirmed that Muslim society itself was separated into various distinctive evaluations/classes, however not precisely like the Hindu position framework. The most elevated review, which was and is tantamount to the Hindu "twice-conceived" upper stations were Ashrafs (which means decent), Shaikhs (boss) and Mughals and Pathans (comparing to the Hindu Ksatriyas). The center gathering was comprised of the individuals who have clean occupations. The last gathering incorporated the believers from the untouchables, who do searching, clearing and other humble errands. This division among the Muslims was affirmed by later history specialists and researchers who incorporate J.S. Grewal. J.S. Grewal has additionally watched that the distinctions.

Based on religion or race or occupation were reflected in the morphology of urban communities and towns. Urban focuses were isolated into partitioned quarters for the different social gatherings. On the edges of towns by and large experienced the foragers, the cowhide dressers and the poor hobos... The Respectable social gatherings among Muslims lived separated

from the basic masses...

For what reason did rank refinements keep amid the Muslim time frame in India and no change came even on account of those Dalits who grasped Islam? "Acculturative impact of Hinduism" might be one reason. The other conceivable reason "are those components in Islam itself which bolster such refinements". Imtiaz Ahmad, in the prologue to his altered work *Caste and Social Stratification among the Muslims*, has compressed these components (in view of customs) in these words:

- (a) an Arab was better than a non-Arab,
- (b) among Arabs, all quraishites were of equivalent social remaining in a class without anyone else, and every other Arab were equivalent independent of their clans,
- (c) among non-Arabs, a man was by birth the equivalent of Arabs, if the two his dad and granddad were Muslims, yet just in the event that he were adequately well off to give a satisfactory mahr (enrichment),
- (d) A learned non-Arab was equivalent to an unmindful Arab, regardless of whether he was a relative of Ali, "for the value of learning is more prominent than the value of family" and
- (e) A Muslim Kazi or scholar positioned higher than a vendor, and a dealer higher than a tradesman.

Diverse supporters of the above work have demonstrated how even at introduce social refinements among the Muslims proceed in Bombay, Rajasthan, Haryana, Tamil Nadu, Uttar Pradesh and West Bengal.

Other than Islam, amid the Muslim time frame, there were different religions rehearsed in India. The religions which originated from outside India included Christianity, Judaism and Zoroastrianism. Christianity had just touched base before the Muslim nearness got set up here, and Judaism and Zoroastrianism came around a similar time when Islam entered India. The indigenous religions which appeared amid the Muslim time frame were Lingayatism and Sikhism. Baha'i religion, which started in Iran with its organizer Baha'u'llah (1819-92), is to be found in the Malwa district of Central India.

Where Judaism is worried, there have been two old settlements of Jews, one in Cochin (in south India in the province of Kerala) and the other in and around Bombay in the territory of Maharashtra of Western India. Truly their essence in India is affirmed from A.D. 1020 onwards. This date is known from the date recorded on an arrangement of copper plates which were given to a Jewish pioneer named Joseph Rabban by a Hindu lord. These copper plates had recorded on them 72 benefits which he allowed to the Jewish people group. These incorporated: "the privilege to ride an elephant, to be conveyed in a litter, to be gone before by drums and trumpets, to have a proclaimer get out before their approach so the humble may pull back from the lanes". Comparable benefits were allowed to a gathering of Syrian Christians by a similar Hindu lord, which therefore gave both the groups the status of rank Hindus. Jewish researcher, Shalva Weil, says in regards to this wonder:

As far as the bigger request of positioning, both these gatherings exclusively have needed to disguise standing recognitions keeping in mind the end goal to give genuine

imation to their attributed status. As delegates in a positioned request of things between the nearby lord and mediocre stations, they have both, exclusively, shared what Fuller (1976) has named a typical "orthopraxy" with Hindus, while at the same holding hypothetical adherence to the libertarianism of the Judeo-Christian convention.

Jews, both of Cochin and Bombay are separated into two fundamental standings or jatis (gatherings) known as Gora (white) Jews and Kala (dark) Jews According to Mandelbaum, these two gatherings of Jews, "did not interdine or intermarry, however they worshiped in similar synagogues. Those of the higher jati asserted poorer Jewish family line. The lower, the affirmed, was of blended starting points." These actualities were additionally affirmed amid a visit to the Cochin Jewish people group by the present creator. Shalva Weil likewise has affirmed that till 1950 there was a sizeable Jewish people group in Cochin, however as the greater part of these have moved to Israel, their number now is little.

Alternate religious group which needs say here are the Parsees, who are supporters of Zoroastrianism. Their precursors emigrated from Persia amid seventh century A.D. Eckehard Kulke has called attention to in his work *The Parsees in India* that Parsees previously they came to India, were separated into four classes on the example of the Hindu position framework which were as per the following:

Pastorate (Athravans = Gurdians of the fire) - relating to the Brahmins among the Hindus.

Warriors (Rathashtars = He who is remaining on a warchariot) - relating to the Ksatriyas.

Laborers (Vactrya = He who develops the land) - relating to the Vaisyas.

Craftsmans (Huiti = somebody who produces objects) - comparing to the Sudras.

The ancestors of the Parsees, when they emigrated to India were permitted by the neighborhood lord Sanjan Jadi Rana to settle in a place named Sanjan in Gujarat, under certain strict conditions, which they acknowledged. Since the Parsees did not put stock in change, there was next to no shot for them to impact the social request in India in light of the standing framework. So Parsees or Zoroastrianism might be thought to be pretty much unconcerned with the issue of the Dalits.

Lingayatism, or Veerasaivism as it is better known, is a religious group whose heartland is northern Mysore in the province of Karnataka. Lingayatism is a libertarian religion and the Lingayats treated everybody, including ladies as equivalent. Lingayats venerate Shiva and as indicated by their run all individuals should dependably wear the Shiva token, the lingam. In any case, as per Mandelbaum, Lingayats' jatis or gatherings are like those of Hindus. He says: "Regardless of the unequivocal dismissal of standing requesting in Lingayat sacred text, Lingayats assemble themselves into positioned jatis. The most astounding are the Jangamas, innate ministers and educators."

Regardless, as Lingayatism was restricted to a little piece of one state, Karnataka in the south, and furthermore since its devotees were not free from the Jati qualifications, their part in the region of the Dalit issue is additionally constrained.

The other religion which appeared amid the Muslim time frame was the Sikh religion, which likewise maintains the idea of populism. The originator of the Sikh religion Nanak "did

away by and large with position qualifications and ceremonials". In any case, there are various declarations accessible which demonstrate that when of the primary portion of the nineteenth century, the rank pecking order among the Sikhs was entrenched. While summing up the exchange on standing chain of importance among Sikhs, Ethne K. Marengo says:

To aggregate up, hence from the proof of the Sikh Empire time frame, the numerous sources demonstrate that the Sikhs kept up station honours, in spite of the way that their religious creed was against standing... The first change to Sikhism was making progress toward upward portability, especially when the lower Hindu position changed over. This sort of corporate station portability, where entire gatherings change over to a religion that guarantees them an escape from their low rank position, has happened more than once in India, and it was the marvel which was engaged with the first transformation of Jat Hindus or Chuhra and Chamar Hindus or Chura Muslims (caste).

### **Dalits in the Colonial Era**

The British, through East India Company, came and colonized to India for their own benefit and controlled for around 200 years till 1947. In this time Dalits history and political hypothesis of Dalits came in to the photo, in light of the fact that around then all political protection and war occurred for control over the state, and all social protection and battle occurred against separation and untouchability. This is likewise the time when the antiquated societies in Harappa and Mohenjo-Daro in the Indus Valley came in to the photo. That gives chance to the fundamentalist powers to counter the battle and protection of Dalits and Untouchables in India to control and further legitimize them.

We locate the main precise ethnographic investigations of the position framework in the registration and gazetteers of the nineteenth century. We have just perceived how the authoritative undertakings of the pioneer organization prodded scholarly interests. The vehicle of a lot of this regulatory grant was the registration, which started on an across the nation premise in 1871-2. English statistics authorities ended up plainly fixated on the topic of whether Untouchables were appropriately classifiable as "Hindu". It might well have been the first run through such an inquiry was inquired. Until the point that Indian human progress was characterized with respect to a world outside, there was no requirement for an idea of "Hindu" by any means. The beginning of the word Hindu is differ upon by students of history and language specialists, yet it is by and large acknowledged as having initially been a Persian word for somebody who lives past the stream Indus, i.e. any tenant of the Indian subcontinent (before the parcel of India). Until the nineteenth century, the term Hindu suggested a culture and ethnicity and not religion alone in this manner clubbing all individuals living in India into a solitary gathering called Hindus. At the point when the British government began an occasional enumeration and built up a national lawful framework, the need emerged to for Hinduism to be unmistakably characterized as a religion, along the lines of Christianity and Islam.

As the time when British censuses began and amid the initial 2-3 censuses, there was no broad model of how to enlist

Untouchables. In the 1871-2 enumeration the Chamars, since a long time ago perceived as the biggest untouchable position in India, were in the area of Bengal lumped into a class called 'Semi-Hinduised Aborigines'. In different regions untouchable positions, e.g. the Mahars of Maharashtra and the Pariahs of Tamil Nadu were put with Buddhists and Jains into a class called "Outcastes or Not Recognizing Caste". The British evaluation officers considered themselves to be just attempting to answer the subject of who was a Hindu, and they regularly felt their activity was made harder by the demeanors of their local partners, the grievance being that high standing Hindus did not have any desire to perceive untouchable stations as having a place with the Hindu religious group by any stretch of the imagination. By 1911 the British saw that a total inversion had happened, whereby the pioneers of Hinduism were resolved that the untouchable ranks were a general piece of Hinduism. The goad to change was the math of parliamentary portrayal. In 1909-10 under the Morley-Minto Reforms. The Muslim League had looked to contend that the Hindu populace was misleadingly expanded by consideration of the Untouchables, and accordingly the Hindus now laid energetic claim to these individuals. The British wound up enrolling the Untouchables as Hindus, yet in a different "calendar", along these lines instituting the term Scheduled Castes (SC). This assignment showed up without precedent for the Government of India Act, 1935. Established changes expounded by the British organization made it obligatory to have a calendar of all stations considered untouchable who were from that point on to be conceded the privilege to instruction and saved seats in different authoritative congregations, from parliament to the neighborhood town committee (panchayat).

Indian writing is brimming with pioneer impacts all in all Caste, governmental issues and Democracy. However, it demonstrates two perspectives. One the one hand it demonstrates the constructive side of British run and their commitments to Dalits rights and then again their relations send with Brahmins and others upper rank people groups. In surveying the ramifications of imperialism for Untouchables Mendelsohn and Vicziany and Basil Fernando speak to inverse shafts on a continuum. Mendelsohn and Vicziany are for the most part positive about the symptoms of expansionism for Untouchables and the Indian state:

"What the statistics chiefs achieved, then again, was to cut out an ideological space that could suit [...] what we are calling the Untouchables. It is hard to misrepresent the significance of this approach for the achievement of Ambedkar's political methodology in the late 1930s. The statistics Commissioners had built up the Untouchables as a honest to goodness social class, and it was then a matter of political concession instead of ideological creative ability to regard them as qualified for the sort of points of interest offered on different groupings – the Muslims, most importantly. Though Kabir and the other extraordinary bhakti scholars had looked towards an extreme correspondence of all people in the eye of God, the Anglo-Indian state had made a more down to earth reason for untouchable advance. The British had given the instruments which the Untouchables could stand up for themselves as a political collectivity, as opposed to only squeezing their ethical worth as people".

Mendelsohn and Vicziany discussion of the British approach toward Untouchables is viewed as one of holding up a mirror to Indian culture, in this way exhibiting crisp pictures to modernizing Hindus and Untouchables themselves.

Then again Basil Fernando depicts the positive effect of expansionism as a myth made without anyone else's input celebratory British, having no premise truth be told. The sort of majority rule government they presented in India and different parts of South Asia was a distorted kind, which just solidified the intense high rank elites and crushed the energy of protection of the general population by expanding and further organizing the concealment components of pre-frontier times. The rationale behind this line of argumentation is that by definition there can be no illuminated expansionism. Imperialism takes a gander right now and its inspirations are: 'what amount can be extricated and how rapidly?'

Likewise the British have in actuality obstructed majority rules system. They bear duty for the past as well as for the present, because of their combination of the rank framework and decimation of neighborhood protection from imbalance. As indicated by Fernando a 'genuine' majority rule government ought to develop from the creative energy and imagination of the general population and be established on thoughts of taking control more than ones possess predetermination, however this procedure never occurred in South Asia. This contention is essentially give the photo of British how they set up in India and for their foundation British required the participation of the primitive elites, who had a long involvement in controlling and stifling their own kin, yet the last requested a cost for their help, to be specific that the British would not meddle with the current frameworks of disparity.

Both Mendelsohn and Vicziany and Basil Fernando feature profitable focuses, and upon nearer assessment they are maybe not as incongruent as they may appear at first. I think there is most likely that the British made a space for the Untouchables that they had not had some time recently, but rather Fernando's unforgiving remarks on the idea of majority rule government and the political framework in India enable us to comprehend why, despite new open doors, the Untouchables still involve the base rungs of society all the more then 60 years after freedom. As we should find in coming parts, it is a daunting task to use a space just formally perceived by the all the more intense gatherings in the public arena.

### **Dalit in the Post-Independence Period**

The issue of the Dalits and the battle for freedom is proceeding in the post-Independence period with square with enthusiasm, in light of the fact that even India's political flexibility in 1947 was not ready to help them in escaping their condition. Before Independence, the British rulers utilized the strategy of "non-obstruction" in nearby, social and religious practices, keeping in mind the end goal to lead the general population of India, and for that they even made another vocabulary. The new leaders of free India have kept on utilizing a similar vocabulary and articulations which not the slightest bit have helped the majority, especially the Dalits.

This was maybe the motivation behind why the vast majority of the Dalit developments and their pioneers were not strong of the opportunity development drove by the upper positions

under the Indian National Congress. While guiding the Constitution of free India on November 4, 1948 Ambedkar said it was "workable" and "adaptable" however even this character of the Constitution has been utilized just to keep up business as usual of the set guidelines of life in Indian culture since it has just gone for the intense, not the mass of feeble individuals. The Constitution itself, as Ambedkar stated, isn't "terrible", it is the utilization of its adaptability which has demonstrated awful. It is a direct result of this fact, that the state of the Dalits, even after Independence, has not moved forward. To elucidate this a couple of illustrations are considered and talked about from the post-Independence (1947) endeavors. This exchange will be restricted to three noteworthy cases, which ideally will comprehend the issue:

- 1) The Constitution (Scheduled Castes) Order, 1950.
- 2) Report of the principal Commissioner for Scheduled Castes and Scheduled clans for the period finishing 31st December, 1951.
- 3) Report of the Backward Classes Commission, 1980 (prevalently known as Mandal Commission).

### **The Constitution (Scheduled Castes) Order, 1950**

The Indian Constitution according to Article 341 (I) enables the President of India, "... by open notice, (to) determine the stations, races or clans or parts or of gatherings inside ranks, races or clans which should, with the end goal of this Constitution be regarded to be Scheduled Castes..." Again the Constitution, without characterizing in Article 366(24) just alludes back to the power given to the President of India in Article 341. Be that as it may, once the President has given such a request, this rundown arranged based on Article 342(2) or Scheduled Castes can be changed just through an Act of Parliament.

While practicing the forces gave in Article 341(1) on him, the President of India proclaimed an Order in 1950, known as The Constitution (Scheduled Castes) Order, 1950. In the rundown of the Scheduled Castes this request nearly re-established the rundown of the Government of India (Scheduled Castes) Order, 1936. Concerning the Scheduled Caste individuals the Constitution has taken after the premise the British Government set down in 1936. This applies to the rundown, as well as the model, which the British Government used to characterize "Booked Caste", in light of the fact that the same is taken after for the Order of 1950. On that premise the third passage 2, no individual who purports a religion not quite the same as Hindu, might be regarded to be an individual from a Scheduled Caste." This section was changed in 1956 by Parliament to "Hindu or Sikh" and again in May 1990 to "Hindu or Sikh or Buddhist".

So the places of the President and Parliament are the same as that of the British Government in 1932-36, in light of the fact that it has utilized "religion" as the paradigm to characterize the Scheduled Castes, yet a political gathering like the Bharatiya Janata Party (BJP) has a still more conventional and one-sided measure concerning the Scheduled Castes, or the Dalits. On June 12, 1990 at Thiruvananthapuram in South India, a senior pioneer of the BJP, L.K. Advani expressed his gathering's basis on this inquiry, which was accounted for by the Indian Express:

The BJP pioneer, in any case, said that his gathering was

forcefully restricted to any move by the V.P. Singh government to stretch out reservation to believers to Islam and Christianity from Scheduled Castes and Scheduled Tribes. It had upheld the expansion of reservation to SC/ST believers to Buddhism on the grounds that under the Constitution Buddhists and Sikhs and Jains were named Hindus. Reservation to proselytes to different religions would disregard the proposal of the Constituent Assembly, he included.

This is the essential inconsistency India has, which the Constitution of the nation and those in charge of its execution are looked with, in light of the fact that the view communicated above, and choices in view of such perspectives, not just abuse the major rights (Article 15.1), they likewise bring up the issue of human rights in view of the guideline of equity.

As to rule, the point made by Ram Vilas Paswan should be noted. Paswan, who was then Union Minister of Welfare and Labor, made the comment while expressing the items and purposes behind proposing to incorporate neo-Buddhist believers from Scheduled Caste foundation in the rundown of Scheduled Castes. He stated:

"New-Buddhists" are a religious gathering which has appeared in 1956 because of a rush of changes of the Scheduled Castes under the administration of Dr. Babasaheb Ambedkar. Upon transformation to Buddhism, they ended up plainly ineligible for statutory concessions... Various requests have been made... for broadening every one of the concessions and offices accessible to the Scheduled Castes to them likewise on the ground that difference in religion has not modified their social and financial conditions... As they impartially should be dealt with as Scheduled Castes with the end goal of different reservations, it is proposed to revise the Presidential Orders to incorporate them in that.

In May 1990 the change was passed by Parliament and now neo-Buddhists additionally get similar concessions which Scheduled Castes having a place with the Hindu and Sikh religion were getting. In any case, the point here is that the premise of the alteration has changed from what the 1950 Order says in regards to "religion".

The Presidential Order looks great at first glance from all viewpoints, yet in the event that one looks profound into the soul of this Order, one understands how it has turned into the reason for the congruity of the Dalits' concern, bolstered by the capable religious anteroom. To the extent the Constitution is concerned, one may concur with Ambedkar that there is nothing terrible in it, since it appropriately kept up the soul of secularism while ensuring full flexibility of religion to each subject (Articles 25, 26, 28, 30), and it additionally has illegal any sort of separation by the State based on religion (Articles 15, 16, 29, 325). Yet, at that point, the above Presidential Order had not just abused the hallowed soul of these Articles of the Constitution, yet in addition has truly conflicted with each expression of these articles. Strangely, to confer these established infringement, the Supreme Head of the nation has been utilized.

The other reality which should be noted is that by including the Presidential Order the expression "Hindu" in 1950, indeed formally, India as a country, naturally has maintained the arrangement of rank (varna). Along these lines what Gandhi

won through his "quick unto passing" in 1932 has been won in post-Independence India by those keen on carrying on such a framework through the Presidential Order.

By one means or another, for over four decades now, the Dalits have additionally fallen into this trap. On the other hand, the individuals who have not fallen into the trap have been denied even of their essential human rights or balance, including sacred central rights. The best cases of this are the Christian and Muslim Dalits. To some degree, the Sikh Dalits and the Buddhist Dalits have won their rights and in a way have prepared for others. In any case, it appears, for the fuller rebuilding of the human privileges of the Dalits, they need to in any case pause and work.

Report of the primary Commissioner for Scheduled Castes and Scheduled Tribes for the period finishing 31st December, 1951

The Constitution of India likewise engages the Government in Article 338(1) to choose a Special Officer for the Scheduled Castes and Scheduled Tribes. This Article in the second proviso expresses the obligation of the Special Officer in these words:

It might be the obligation of the Special Officer to research all issues identifying with the shields accommodated the Scheduled Castes and Scheduled Tribes under the Constitution and answer to the President on the working of those protections at such interims as the President may coordinate, and the President should make every single such report be laid before each House of Parliament.

Under this Article the President of India selected L.M. Shrikant as the main Commissioner (Special Officer) on November 18, 1950, with the duty expressed in the second provision of Article 338. This work is worried about the Dalits (Scheduled Castes) and with that piece of the report of L.M. Shrikant concealing the period to December 31, 1951, which helps in knowing the condition of the Dalits in the early time of post-Independence. Shrikant opens his report with these words, which are important:

Position in Hindu society is as yet the most capable factor in deciding a man's respect, calling or calling. Such an unbending standing framework isn't discovered anyplace else outside India. Every single such calling include treatment of the supposed grimy employments like tanning and cleaning of conceals, produce of cowhide products, clearing of roads, rummaging, and so forth distributed to a few ranks, otherwise called Harijans, who are around 5 crores as indicated by the most recent figures accessible.

The most imperative proclamation of the report is found on the opening page. It peruses as takes after:

By the power of propensity the Harijan (Dalit) has lost his sense of pride to such a degree, to the point that he respects his work to which his station is denounced not as a revile from which he ought to remove himself however as a benefit or safeguard, which he should ensure. He has very little strength to look for another activity in field or manufacturing plant. He has in this manner wind up plainly lethargic as a top priority and body and insensitive to his own condition; and he won't teach his youngsters.

These words uncover the internal idea of the dalitness (state) of the Dalits which they have come to by the progressing abuse of the standing and the social framework which Indian

culture keeps on keeping up. Some portion of the announcement peruses that a Dalit "has lost his sense of pride to such a degree, to the point that he respects his work to which his standing is denounced not as a revile from which he ought to remove himself however as a benefit..." These words likewise uncover the energy of the position framework which can change the individual into such a self-bondage or a subjection from which it appears to be relatively difficult to be freed. The second imperative truth about the Dalits that Shrikant has expressed is that the Dalit has "wind up noticeably languid at the top of the priority list and body, insensitive to his own condition". Obviously being "languid as a primary concern" and to feel "hard" for his/her own condition are a piece of the inward nature or dalitness of the Dalits which truly is in charge of numerous issues of the Dalits, which can't just be managed by minor going of enactment or giving monetary offices. Shrikant has furnished one conceivable recommendation to manage the issue, to be specific "training" which he says, a Dalit isn't willing to provide for his youngsters. This non-ability is again part of the internal idea of dalitness, which should be managed initially, when one discusses making an arrangement for the instruction of Dalit kids.

Shrikant, as the primary Commissioner, embraced a broad visit to get direct data about the Dalits, on whom he spent much space in his report, depicting what he had watched and had seen by and by. For instance, about the usage of the Social Disabilities Removal Acts embraced by different states, he says that not very many violations submitted against the Dalits have become visible. The primary explanation behind this is Harijans (Dalits) have no fearlessness to approach either to draw water from the basic wells or to go to shps, open eateries, inns and so on., as they are for the most part financially subject to non-Harijans in a single manner or the other. At places where offenses submitted under these Acts have not been made cognizable, it is exceptionally troublesome for the Scheduled Caste individuals to make any move against guilty parties on the grounds that the police are unequipped for making any move if a report is made to them. Shrikant's view again gets bolster from the Report of the Commissioner for Scheduled Castes and Scheduled Tribes of April 1985-March 1986. This report, 35 years after the principal report of 1951, demonstrates that these barbarities against the Dalits proceed as in 1950-51 or before.<sup>163</sup> Even the later Commissioners watched that while 15 for every penny of the posts were held for the Scheduled Castes, just 2.2 for each penny were filled.

These Commissioners' reports demonstrate that truly the improvement of the Dalits' concern is proceeding on an indistinguishable example from before. It is on account of no exertion has been rolled out to improvement the religious-cum-social-cum-social highlights of Indian culture that the Dalits' concern is sustained.

### Conclusion

There are numerous recorded speculations and meanings of the foundation of Dalits in India and its underlying foundations in the overwhelming Brahmanical culture in India. There are couple of actualities of Dalit history in Hindu religious books and all that do exist are described

slanderously. In Indian culture and culture, as I reflected upon, a genuinely huge measure of relevant data is essential with a specific end goal to comprehend the acts of society and also Dalit associations and the contentions that describe the contemporary Dalit development. In spite of the fact that the issue of rank must be one of the most established on the planet, the historical backdrop of the Dalits' available issue started around 1500B.C and much over 3,500 years they have endured and keep on suffering various mistreatments, which have dependably been bolstered by religion straightforwardly or by implication. On account of the long history of persecution the Dalit's have lost their self-way of life as full individuals, which they have now acknowledged "as a piece of the common request things" or "as a benefit" and this in a genuine sense is the inward imprisonment of their being from which they require freedom or discharge.

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