

CHAPTER – II

**REVIEW OF THE INDIAN SOCIAL ORDER - BASIC
FEATURES AND CONTRADICTIONS.**

CHAPTER - II

REVIEW OF THE INDIAN SOCIAL ORDER - BASIC FEATURES AND CONTRADICTIONS

I. Indian Social Order in Ancient Period

In this chapter an attempt is made to reach in ancient Indian social order. It is believed that the pre-Dravidian settlers were the natives the aborigines of India. It was a savage and primitive society. Various views were developed by diverse anthropologists relating to the racial elements in the population of Indian. There are 7 large groups i.e. the Mongoloid, Indo-Aryan, Dravidian, Mongolo-Dravidian, Aryo-Dravidian, Sento-Dravidian and Turko-Iranian. No type of man originated on the soil of India, all are inhabitants having arrived originally from other lands, but developing within India some of their salient features and then passing on outside India.

The Indian people are divided into seven broad categories. An approximate order those who came in India from outside their names given as follows.

1. Negritos, Brachycephalic Negroids, they are the oldest people have come to India from Africa and now they are surviving in the Andaman Islands and Malaya. Some of them seen to occur among the Nagas in Assam and others tribes in South India.
2. Proto-Australoids, they came from East Mediterranean area (Palestine).
3. Early Mediterraneans, Leptorrhine, Dolichocephals, who brought earlier forms of the Austric speech.
4. Advanced Mediterranean, Leptorrhine Dolichocephals, those who became the 'Dravidian' in India.
5. Armenoids, most probably they came with advanced Mediterraneans Dravidian alongwith other language.
6. Alpines, they came earlier than Vedic Aryans with speaking Aryan dialects. They are surviving in Gujarat and Bengal.

7. Vedic-Aryans or Nordics, Lephorrhine Dolichocephals who brought the Vedic Aryan (Sanskrit) seek.
8. Mongoloids, Brachycephals, they touched only the Northern and Eastern fringes, but not greater part of India.¹

Dr. B.S. Guha, the Director of Anthropological Survey of India, has given "six main races with nine sub-types" as follows :

1. The Negrito
2. The Proto-Australoid
3. The Mongoloids, consisting of :
 - i) Palaeo-Mongoloids
 - a) Long headed and
 - b) Broad headed types
 - ii) Tibeto-Mongoloids
4. The Mediterranean, consisting :
 - i) Palaeo-Mediterranean
 - ii) Mediterranean, and
 - iii) The so-called oriental type
5. The Western Brachycephals, consisting of :
 - i) The Alpinoid,
 - ii) The Dinaric, and
 - iii) The Armenoid
6. The Nordic.²

These six types of races are discuss given below :

1. **The Negrito** : The Negritos were first human inhabitants and extinct on the soil of India. A small group of Negritos is still surviving in the Andamans. The Negritos race have been found among the Kadars and Palayans of Cochin and Travancore Hills, the Irulas of the Wynad, the Angami Nagas of Assam and some of the Rajmahals Hills tribes in Eastern Bihar. Originally they would appear to have come from Africa through Arabian and the Coast-lands of Iran and Baluchistan. The culture of the Negritos was as like as eothilic stage of history. They have their own culture and language.

2. **The Proto-Australoid** : They appear to have come after the Negritos from the West and East. A group of the Proto-Australoids passed on the Australia in very ancient times popularly known as "Austronesian" including

Indonesia, and Melanesians and Polynesians. The Proto-Australoid type was modified both within and beyond by admixture with the Negritos and the Mongoloids and if would seen the Kol and Munda type in India, the Non-Khamer type in Assam, Burma, and Indo-China, the Nicoberese in the Nicobar Islands, and Polynesian types in the Islands of the Indian Archipelago and those of Melanesia and Polynesia. The Austronesian closely associated with Indonesian, Melanesian, Micronesian and Polynesian languages. The Austro-Asiatic associated with the Kol and Munda speeches of India, Nicobarese and Man-Khumer speeches of Assam, Burma and Indo-China.

3. The Mongoloids : There are two types of Mongoloids, One is Palaeo-Mongoloid and other is Tibeto Mongoloids. The Palaeo-Mongoloids are subdivided into two types. The first is long-headed and the second is broad headed Mongoloids. The long-headed Mongoloids is resembles with Polichocephal and forming a dominant element living in Assam and the Indo-Burmese frontiers. The shape of long-headed Mongoloids is round headed and found among the less primitive tribes in Burma and in the Chittagong Hills. They are less developed section of this race. The Tibeto-Mongoloids are more advanced Mongoloids and they are found in Bhutan and Sikkim.

4. The Mediterranean : Including Palaeo-Mediterranean, true Mediterranean and so-called Mediterranean types of Mediterranean are called the Mediterranean. Medium statured, dark skinned with long-head people are popularly known as Palaeo-Mediterranean. This is found largely in the Kannada, Tamil and Malayalam tracts. The true-Mediterranean are European type, taller and fairer than the Palaeo-Mediterraneans. This is found in the Panjab and upper Gangetic valley. They are Pre-Aryan "Dravidian" people of Northern India which became Aryanised in language and contributed largely to the evolution of the Hindu people and culture of North India. The so-called oriental type of Mediterranean are commonly miscalled the Semetic or Jewish and with longish nose and fair in skin. They are found in the Punjab in Sind, in Uttar Pradesh, in Rajputana and other part of India.

5. The Western Brachycephals : Including the Alpinoid, the Dinaric and Armenoid are called the Western Brachycephals. Both Alpinoid and Dinaric Brachycephals appear to have spread over the greater part of India. The Dinaric Brachycephals are surviving in the greater part in Bengal and

Orissa, in Kathiwar, in Kannada. In Gujarat the Alpinoid Brachycephals show a greater predominance broad-head Brachycaphels are found along the West Coast of India, excepting in Malabar and they are not found in the Telegu country. The Armenoids are long-headed Iranian Zoroastrians still surviving in Persia.

6. Nordic : The Nordic entered India same time during the second half of the second millennium B.C. They gave to India its Aryan speech and bring about a great cultural synthesis leading to the foundation of the Hindu civilization in India. The Nordic Aryan elements are strong in part of the North-West Frontiers of India specially along the upper reaches of Indus and along its tributaries the Swat, the Panjkara, the Kunar and the Chitral river and in the South of the Hindu Kush range. They are surviving in the part of the Punjab, Rajputana and Upper Ganges Valley. The appearance of Nordic are tall, fair skinned yellow or golden-haired and blue-eyed Nordic elements seems to have characterised, modified, and eliminated by natural climatic condition of the body and colour, hair, eyes etc. They scattered all over the country.

There are four racial types at Mahenjo-daro, viz. (i) Proto-Australoid, (ii) Mediterranean, (iii) Mongoloid and (iv) Alpinoid. They remains unearthed at Mahenjo-daro demonstrate the existence of different sections of people who may be grouped into four main classes, the learned class, warriors, traders and artisans, and finally manual labourers corresponding roughly to the four varnas of the Vedic period. The learned class probably consists with priests, physicians, astrologers and sorurers. According to archeologists, there was no fighting classes, but there were existence of the "palace" with ancient foundations, the swords and fortwalls were exists in Sind. It also shows that some of the people were well armed. They were similar to the Kshatriyas whose duty was to protect the people. The traders and artisans consists with mason, engrarer, shell-worker, weaver, gold-smith, they are similar to vaishya corresponding of the Vedic period. The manual labour consists with leather workers, basket makers, peasant, fishermen etc. similar to Shudra corresponding of the Vedic period.³

The population of Mahenjo-daro was heterogeneous and comprised at least four different racial types, viz. Proto-Australoid. They mainly consisted of

the Mediterranean types. The Aryan and Dravidian denotes linguistic groups that have been used in an ethnic sense and the authorship has been ascribed to Dravidian, Brahuis, Sumerians, Panis, Asuras, Vratyas, Vahikas, Dasas, Nagas, Aryans etc. The Indus Valley culture was Dravidian, Brahmins, Sumerians, Panis, Asuras, Vratyas, Vahikas, Dasai, Nagas, Aryanst etc.⁴ The Indus Valley culture was Dravidian in nature. Though the language of the Brahuis was Dravidian speaking, but they are of Turko-Iranian origin yet they are distinct from the various people speaking Dravidian language in Central and Southern India. No doubt, the Sumerians were in close correlation with the Indus Valley in ancient days. The Sumerians formed a part of the population at Mahenjodaro. Sir John Marshall pointed out that the Panis, Vratryas, Vahikas, Asuras, Dasas and Nagas were distinct from Vedic civilisation. He argued that the date of the Rigveda is subsequently to 1500 B.C., more than a thousand years after the last vestige of the Indus Valley civilisation disappeared, he cannot think of the Aryans in connection with the Indus Valley civilisation.

The Indus Valley civilisation which was found at Mahenjodaro and Harappa is known as the "Harappa Culture". Exploration of Sind have brought to light three different "Cultures" viz. Amri, Jhukar and Jhanger. Jhukar and Jhanger follows the Harappa culture. Chanhu-daro civilisation displayed traces of Jhukar and Jhanges cultures in the upper levels.

Megasthenese came in India as the ambassador of the Greek King Seleukas Nicator to the Court of Chandragupta Maurya about the year 305 B.C. Megasthenese has described and recorded the Indian social organisation that the population of India is divided into seven classes. The first class is called philosopher class. They were the high rank in society but they were small group. They give suggestions to the King to improve the crops and cattle, promoting public interest and Governance of administration. The second caste consists of the husbandmen. They never go to town. The husbandmen were agriculturist. The King was the owner of the property and land. The husbandmen toll it on condition of receiving 1/4 of the production. They were protected by the soldiers. The third caste consists of herdsman and hunters who alone are allowed to hunt, keet to cattle and to sell draught animals. The fourth class consists with traders, manual labourers etc. The fifth class consists of fightingmen. They maintained at king's expense. The

sixth class consists of the overseas and assigned the duty of watching and had made reports very secretly to the King. The seventh class consists of the councillors and assessors of the King. They were the highest officers of government. No one is allowed to marry out of his own caste and not only that no one is allowed to exchange one profession to another profession. There was fixity of occupation.

Alberuni came in India about 1030 A.D. and he described and recorded the peculiar features of the Hindu Social Organisation. He has pointed out the four types of castes, namely, Brahmina, Kshatriya, Vaishya and Shudra. He pointed out that there is no differences between Vaishya and Shudra. They lived together in the same towns and villages and in the same houses and lodgings. The Shudras are called Antyaja. There are eight classes of them, namely, fuller, shoemaker, juggler, the basket and sheild maker, the sailor, fisherman, the hunter of wild animals and of birds and the weaver. Except the fuller, shoemaker and weaver were allowed to intermarry to each other. There are some people like Hadi, Doma, Chandala and Badhatau (sic) were occupied with dirty work such as cleaning of the villages and other services. They were considered like illegitimate children. They were considered as degraded outcaste. The out caste people were considered as untouchables or panchamas. The Brahmins could not interdining with other degradation castes. Al-Biruni found that most of the Brahmins reciting the Vedas without proper understanding. The Brahmins were completely free to give the payment of all dues and taxes.

Al-Biruni stated that like Brahmins, the Kshatriyas enjoyed such privileges as the study of the Vedas, Performance of sacrifices etc. The Kshatriyas could not teach the Vedas. He notice that the Vaishya as were bracketed with the Shudras in matters of education and the law of theft, murder, marriage and rituals. The Shudras were treated as the servants of the Brahmins. The Shudras were called Antyajjas. According to Al-Biruni, there were four lowest castes below the Antyajjas. They were Hadi, Doma, Chandala and Badhatu.

Duarte Barbosa who was Portuguese official in the service of the Portuguese Government in India from 1500 to 1517 and recorded the Hindu social system of India. He recorded some races or castes. These are-Resbutos,

Baneanes, Bramenes, Nayres, Biabares, Cuiavem, Mainatos, Caletis etc. Besides these, there are another lower castes e.g. Manen, Canaquis, Mogeres, Monquer, Betunes, Paneens, Revolees, Poleas, Pareens etc. He described the castes specially on Guzerate and coastal region of Malabar. The Resbutos dealt and other regions of Guzerate. They killed and ate sheep, fish and other types of food. The Baneanes were great merchants and traders. There was another class of Heathen whom they call Bramines. They were priests class. In the land of Malabar there was another caste of people called Nayres. The Nayres always carried their arms like swords and shields, bows and arrows etc. They lived with the King and other Lords. They had no touch with any one of low caste, neither they eat, nor drink, nor share in the house of a Nayers. The Nayers did not sleep with lower caste of people. In Kingdom of Malabar there was another caste of people whom call Biabares. They were Indian Merchant and nativer of the land. In this land there is another caste of people called Cuiavam. Their business was to make pottery and bricks for roofing the houses of the Kings and idols. They had their own sort of idolatry. The occupation of Mainatos was to washed the clothes for Kings, Bramenes and Nayers. The Caletis were lower castes and belonged to weaver's community. The weaving of cotton and silk cloths was their earning source. They had their own idolatry. The Manen was another lower caste. They were washermen for common people. The Canaquis of Malabar was lower caste. Making buckles and umbrellas was their main trade. They were great astrologers. Ageres were lower caste of Heathens. They were masons, carpenters, smiths, metal workers and some were goldsmiths. There was another lower caste called Mogeres. They were almost the same as the Tuias and they do not touch one another. They had no marriage law. Mogeres were sailors and fishermen. They have no idol. Like the Nayers they were as slaves. The Monquer were lower caste. They were fishers. They had their own idolatry. The Betunes were lower caste. The salt making and rice growing was their business. The Revoleens were firewood and they go naked covering only their personal parts made by leaves of certain trees. The Poleas and Pareens were belonged to lower caste. Therefore, caste was a fundamental institution of the Hindu social organisation.

Above of all discussion, it has rightly been observe that the Hindu society believe the four classes, namely- i) The Brahmins (priestly and

educated class), (ii) The Kshatriyas (military class), (iii) The Vaishya (trading class) and (iv) The Shudras (servant class).

Risley divided the people of India into six types, i.e. the Turko-Iranian, the Indo-Aryan, the Scytho-Dravidian, the Aryo-Dravidian, the Mongolo-Dravidian and the Mongoloid. These are discuss given below through a diagramatic picture.

Types of people	Found	Complexion	Eyes	Nose	Hair	Head	Stature
1. The Turko-Iranian	Baloch, Brahul, Afghans of Baluchistan and the North-West Frontier province.	Fair	Mostly dark and occasionally grey	Moderately narrow prominent and very long	Hair on face plentiful	Broad head	Above mean
2. The Indo-Aryan	Rajputana Punjab, Kashmir (Rajputs, Khattrisjats)	Fair	Dark colour	Long	Hair on face plentiful	Long head	Mostly tall
3. The Scytho-Dravidian	Marathas, Brahmins, Kunbis, coorgs they are an inter mixture of Saythian and Dravidian	Fair	Dark	Medium	Scanty hair on face and body	Broad head	Shorter
4. The Aryo-Dravidian or Hindustani	Rajputana and Bihar, they are inter mixture of Indo-Aryans. and Dravidian	Varies from lightest brown to black	Black and brown	Medium to broad	Hair on face plentiful	Long head	Shorter
5. The Mongolo-Dravidian or Bengali type	lower Bengal and Orissa, comprising the Bengal Brahmins and Kayasthas, the Mohamdans of Eastern Bengal, Dravidian and Mongolian	dark	Black	Medium with a tendency to broad	Hair on the face usually plentiful	Broad head	Medium
6. The Mongoloid	Ceylon to the valley of the Ganges, Madras, Hyderabad, Central Provinces and Chhottanag pur	Very dark and approaching black	Dark	Very broad	Plentiful hair occasionally tendency to curl	Long head	Short

It is rightly may observe from above mentioned racial discussion of Indian population is based on regional variation. Every caste is consisted with mixed pedigree. Neither Brahmin nor Kshatriya belongs to the original Aryan stock.⁵

II. Theories of the Origin of the Hindu Social Order

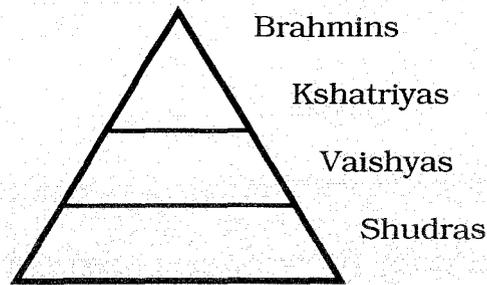
The Rigveda : The Rigveda is the earliest written literature regarding the source of the ancient Indian social order. The Purusa-Sukta of the Rigveda drives the entire society to Aryan and non-Aryans into four classes known as Varnas. i.e. the Brahmin, the Kshatriya, the Vaishya and the Shudra. It was believed and preached that for the prosperity of the World, the creator (Prajapati Brahma) created the four Varnas. Rigveda says the creator created these Varnas from different parts of his body i.e. "Brahmin was born from his mouth, the Rajanya or Kshatriya from his arms, the Vaishya from his thighs and the Shudra from his feet".⁶

These four Varnas are found in Satapatha Brahmins (II - 4 - 11) the Taittiriya, Brahmana Varna (III - 12 - 9, 3), Vajaseneya, Samhita and the Atharva Veda. The four fold vision of Varnas are found in Sruta-Sutra of Drahyana and in the Puranas.

The Brahmin, Kshatriya and Vaishya Varnas are born twice (Dwija). The first being from the mother and second from the investiture with sacred girdle. In the second birth Savitri is the mother and the teacher is the father because he gives instructions in the Vedas. Therefore, it is rightly observed that the first three Varnas are born twice (Dwija) whereas the Shudra is born only once. There is a great difference between the first three are said to be the conquering Aryan the last one is to be the conquering Shudra or Dasyu. Aryans are said to possess light colour and the Shudra or Dasyus possess dark colour. In the Yajur Veda and the Brahmanas are found the same four fold division of Indian society.

The Rigveda exclusively depicted Indian Hindu social order. It was purely an Aryan concept. The persons who possessed knowledge of the sacred love, officiated in the religious ceremonies and received gifts were called Brahmins, those who possessed fought were called Kshatriyas, the traders are called Vaishyas and those are manial services were called Shudras. A

diagrammatic shows the Hindu social order in the Rigvedic period are given as hierachical system of Hindu Social order as follow :



The Period of Brahmana : In the period of the Brahmanas, the Rig-Vedic division into the Aryan and Non-Aryan (Dasa) was replaced by that of Daivya (goldly) and Asurya (Demons). The Brahmin was supreme authority of the society and they are represented divine Varna. The Shudra are the lower in the social order. The Brahmins was always higher, noble than Kshatriya and Vaishya. The Shudras were the servants of all upper three classes.

The Period of Upanishad : The Upanishads uphold the Varnasrama Vyavastha as an essential part of Karma doctrine. On the basis of Individual capacities to works the society divided into four fold division of Varnas. The Upanishad unable to breakdown the entire social system. Upanishad failed to destroyed the Vedic ritual and orthodox Hindu culture of Varnas. Although the Upanishadic conception of Atman and Brahma (Soul and God) destroyed the discrimination between man and man spiritually the Upanishad could not destroy in equality of ancient Indian Hindu society.

The Kalpa-Sutras : In Kalpa-Sutras the first three Varnas (Brahmin, Khatriyas, Vaishyas) were allowed to perform Upanayan. Literally the 'Kalpa' means ritual. The Kalpa-Sutras comprise of the Srauti-Sutras which deals with sacrifices known as Srautyajanas. The Griha Sutras conduct household ceremonies like marriage and Upanayanas and Dharma Sutras deal with right and duties of different classes of society. The three Varnas i.e. Brahmin, Kshatriya and Vaishya became dominating class and they were called Dwijas and were allowed to hear Upananishada, the study of Vedas and they were possessed the all political authority in the society. In Kalpa-Sutra some Shudras were allowed to perform small domestic Yajnas and Shraddha. The Kalpa-Sutra allowed to Shudra girl to marry a Dvij without chanting mantras.

Shudra were only allow in religious and ritualistic festivals for watching. The Drama Shastras was strongly against the Shudras.

The Epic Age : The Ramayana and Mahabharata accepted supremacy of Brahmanism and divinely order. Both the epics believed that the Varna System as originated by the Gods themselves. The epics revealed the high position of Kshatriyas. Both the epics declared that the Varna system in society originated on the basis of nature of work and duties and it is inherited in nature. By doing service and bhakti to the gods they can attain moksha. Every varnas perform their duties has been assigned to their Karma of the previous birth. The Mahabharata also accepts the authority of divine social order, Karma and transmigratioin. The Mahabharata believes that a man is born in high and low Varna because of Karma in previous birth. Both the epics also denyed the right of Upanayan to Shudras. The Shudras those who were treated as asuras, demons, rakshhasas etc. The dominating of Brahmins over them is justiciable because of Karma in previous birth.

The Pukkasa and Chandalas were also depressed classes. They were not allow to live within the walls of the town. In Dharmasashtras the occupation of a Chandala is to carry the dead bodies of men who have no friends in other Varnas. In the Madhyadesa deals with fivefold division of society i.e. Brahman, Kshatriya, Vaishaya, Shudra and Nisada. In Rigveda depicted that "Indra Panch Kachhatinaya." Its meaning is that "Indra is the ruler of the five races". In the Buddhist Jataka also give the same opinion. In Manusmriti, the Nishadas, Chandalas and Pukkasa were under casteless classes. Kalhan, in his Sanskrit works "Raj Tarangini" pointed out that the Chandalas have been placed as martial or warriors.

The 'Manusmriti' of Manu which was probably composed during the period 1-700 A.D., accepts only the twice born of the Brahmins, Kshatriyas, Vaishya, The Shudra has only once birth. There is no fifth varnas. Those who are not of the four castes, Manu says this is the 'Mixed Castes' i.e. anuloma, pratiloma etc. According to Manusmriti, the Chandalas and Sapaka were the most hatred groups those who were the offspring of a Shudra made from a Brahman Woman and Chandal male and a Pukkasa female respectively (Manusmriti of Manu 10.51.52) Manusmriti of Manu 10.51-52 pointed out non-human views on these groups to as "the dwelling of Chandalas and

Sapaka should be outside the village; they should be deprived of dishes (apatra). their property consists of dogs and asses. Their clothes should be the garments of the dead and their ornaments should be of Iran, and their food should be in broken dishes; and they must constantly wonder about”⁷

Srimad Bhagavad Gita : Srimad Bhagavad Gita has been recognises the ‘Triguna’ theory of Varna. These three Gunas are Sattwa (light or intelligibility), Rajasa (activity) and Tamasa (darkness, covering). The Sattwa guna dominates over Rajasa and Tamasa. The Sattwa guna qualities are classified a Brahmin. They have the qualities of virtue, truth, wisdom, goodness and highmindedness. Those who have rajasic qualities are called as Kshatriya. They have the qualities of activity and would be joined as soldiers to protect the country. The maximisation of self-interest and orientation of the people belonging to the combination of Sattwa and Rajas are called Vaishya. The Persons having such Tomasic qualities are called Shudras. The Sattwa kamas are connected with selfrestrain, faithfulness, highmindedness, austerity, purity, forgiveness, straight-forwardness, knowledge, wisdom and belief in God. The Kshatriya-karmas are associated with the expression of valour, power, courage, bravery, giving protection to the weak. The Vaishya karmas are connected with the trading, agriculture merchandise and the Shudras karmas are associated with the services of the upper three classes.

The status and position of the Shudras made by the Brahmanic law-givers summarised by Dr. B.R. Ambedkar are as under :

- i) That the Shudra was to take the last place in the Hindu social order.
- ii) That the Shudra was impure and therefore no sacred act should be done with in his sight and within his hearing.
- iii) That the Shudra is not to be respected in the same way as the other classes.
- iv) That the life of a Shudra is of no value and any body may kill him without having to pay compensation and it at all of small value as compared with that of the Brahmana, Kshatriya and Vaishya.
- v) That the Shudra must not acquire knowledge and it is a sin and crime to give him education.
- vi) That a Shudra must not acquire property. A Brahmin can take his property at his pleasure.

- vii) That a Shudra cannot hold office under the state.
- viii) That the duty and salvation of the Shudra lies in his serving the higher classes.
- ix) That the higher Classes must not intermarry and interdining with the Shudra.
- x) That the Shudra is born in servility and must be kept in servility forever.⁸
- xi) The Shudra was a lower caste made by the Brahmanic law-givers.
- xii) If Shudra touches a women of the higher classes he will be liable to dire punishment.
- xiii) If the Shudra is guilty of an offence against the Brahmin, the Brahmin has the more privilege and right to collect the property from the Shudra than the Kshatriya, Vaishya and Shudra.
- xiv) A Brahmin could take property from the Shudra as punishment for sacrifices of the Shudras.
- xv) A Brahmin could not live in a country where the Shudra king is living.

Dr. Ambedkar in his article entitled on "The Brahmanic Theory of the Status of the Shudras" pointed out that the Roman Jurists divided the men into five categories, i.e.

- i) Patricians and Plebian.
- ii) Freemen and Slaves.
- iii) Citizens and Foreigners.
- iv) Persons who were sui juris and persons who were alieni juris, and
- v) Christians and Pagans.

Persons who were privileged under Roman Law	Persons who were suffered disabilities under Roman Law
i) Patricians	i) Plebians
ii) Freeman	ii) Slaves
iii) Citizens	iii) Foreigners
iv) Sui Juris	iv) Persons who were alieni juris
v) Christians	v) pagans

Under the Roman Law, the freeman possessed both civil rights and political rights. The civil rights of a citizen comprised rights of *connubium* and *commercium*. In virtue of the *connubium* the citizen could contract a valid marriage and in virtue of the *commercium* he could acquire and dispose the all kinds of property. The political right of the Roman Citizen possessed included *jus suffragii* and *jus honorum*, the right to vote in public election and right to hold office.

Under the Roman law, the slaves could not possessed the civil and political rights. They were the one kind of property of his master. They had no right to aquire the property.

The foreigners were called *Peregrine*. They were not citizens and had no civil and political rights. a foreigner could obtain no protection unless he was under the protection of a citizen.

The *alieni juris* were subject to the authority of another person. The authority was variously called such as *Potestas*, *Manus*, *Mancipium*. Under the Roman law the person subject *potestas* were such as slaves, children, wife in *Manus*, debtor assigned to the creditor by the court and a higher gladiator.

The correlative disabilities which persons *alieni juris* suffered as a result of being subject to *Potestas* were : 1) they were not free, 2) they could not acquire property, 3) they could not directly vindicate any wrong of injury done to them.⁹ Under the Roman law the Pagans were suffering disabilities and Christians were the privileged classes.

The *Plebeians* were not slaves. They were freemen and enjoyed *jus commercii* or the right to acquire, hold and transfer property. Their disability consisted in the denial of political and social rights. Their disabilities were not permanent. The *Patricians* and the *Plebeians* could not intermarry with each other. This disability was removed by the passing of the *Canulian Law* in B.C. 445 which established legal provision relating to intermarriage between the *Patricians* and *Plebeians*. The *Plebeians* could not hold public office and *Augurs* in the public Temples of Rome. This disability of the *Plebeians* was abolished by the *Ogulnian Law* passed in B.C. 300. The political disability of the *Plebeians* was removed and they had secured the right to vote in popular assemblies under the Constitution of *Services Tullius* the Sixth King of Rome. The Republic was established in B.C. 509. For this reason some act was

passed in Rome such as, the Plebian Tribunes in B.C. 494; the questorship was opened to them, formally in B.C. 421 and actually in B.C. 366; the dictatorship in B.C. 356; the Censorship in B.C. 351; and the Praetorship in B.C. 336. The Hortensian Law enacted in B.C. 287 marked a complete triumph for the Plebians. These act enacted the equality between the Patricians and the Plebians.

The Brahmanic theory did not recognise equality among various Varnas, where as the Roman law recognised equality by act passed in several times. Dr. Ambedkar raised question why the Brahmanic Law did not abolish the distinction between the Traivarnikas and the Shudras as the Roman Law did by equality the Plebians with the Patricians? There is great need to reform the Brahmnical law through Constitutional method. A Shudra could not entitled to perform Vedic sacrifices and was not able to repeat the Vedic Mantras. The Brahmanic literatures propounded that to read, hear and sacrifices of the Vedas by the Shudras community is a crime and preached that if the Vedas were read and hear by the Shudras the tongue should be cut off motten lead should be poured into his ear.

Ambedkar raised question towards the propounder of the Brahmanic law that what is the explanation of these disabilities? Why did the Brahmanic Law-givers take such a cruel attitude towards the Shudras? The Brahmanic Law book says that the Shudras have not no right to Uparnaya and they should not hold the public office. They had no right to property. These concepts of the Brahmanic Law are truly barbarious and arbitrary in nature. The Shudra is punished because he was born in Shudra family. Like the Roman Law, the Brahmanic Law should be reformed in order to solve the Shudra problems. Every men and women should be treated equally without on the basis of birth place or colour of skins, religions, creeds etc.

III. Theories of the four Varnas

The Brahmins : It is believed and preached that for the prosperity of the world the creator (Prajapati Brahma) created the Brahmin from his mouth. The Brahmins are twice born. His first birth only gives him, his manhood, whereas the second raises him to the exalted rank of Brahmin. The name of the Brahmins came from Brahmas.

The seven penitents or Rishi or Munis namely, Kasyapa, Atri, Bharadwaja, Gautama, Viswamitra, Jamadagni and Vasistha were the original founders of the various sects of Brahmins of the present days. The Vasista and Viswamita are those who were considered worthy of being admitted into the high caste of Brahmins. They were favoured by gods specially of Vishnu. The seven Munis were finally transferred to heaven and according to Hindu tradition they were to be recognized in the seven stars that form the Great Bear which are neither more or less than the seven famous Rishis themselves. They are the brightest stars in the sky because they realised that a Hindu imagination is only appealed through the visible and that was the best way to perpetuate the veneration due to there illustrious beings.

As regard Santiparva, 196 of Mahabharata presented that the original Gotras were four in number called after the names of Angiras, Kasyapa, Vasistha and Bhrigu. Later the Angiras Gotra was spilt up into two which were known by the names of the two grandsons of Angiras, viz. Bhavadvaja and Gautama. Bhrigu's name came to be substituted by that of his descendant Jamadgni. To these afterwards three new Gotras were added Atri, Viswamitra, Agastya.

According to Atharvaveda V.17.9 "The Brahman is Lord, neither the Rajanya nor the Vaishya" According to Aittiriya Brahmana VII.7, "A Brahman is better than a Kshatriya". The Taittiriya Brahman declares that "A Brahman is all god"¹⁰

Kshatriyas : The Aaittiriya Brahmana VIII.24 declares "the gods do not eat the food offered by a King who has no priest".¹¹ The Kshatriyas had lost the right of priestly function. The members of the other castes were not so entitled. Aaittiriya Brahman VII.14.19 declares that the Kshatriyas are not empowered to sacrifice and they are not allowed to take part in a sacrifice in the garb and character of his class, but had no adopt those of a Brahman before entering the sacrifice. Brahman and Kshatriya came with their instruments. The instruments of the Brahman were the instruments of the sacrifice, and the instruments of the Kshatriya were a chariot, the arrow and the bow. The Kshatriya was not permitted to enter, and seeing that he could not find any returned. The Brahmins oppose to other castes. The Brahmins

came with their instruments. Therefore, the sacrifice is established in the Brahmans.

Vaishya : During the vedic period the distinction between Vaishya and Sudra was strongly. In the period of Brahmana the distinction had also vanished. In the early Buddhist period the term Gahapati used as a landowning and merchantile class which ranked below Kshatriyas and Brahmans. The word is synonymous with Kudumbika (means householder) living in towns and villages. With the expansion of the Aryan domination and rapid increase of the Kshatriya in number, the Vaishya underwent a kind of social degradation. According to Taittiriya, the Vaishya lived only to be exploited by the Brahmans and Kshatriyas, the separation of Rathakaras (chariot-makers), Takshan (carpenter) and Kamars (workers in Brass) from Vaishya community is an instance in point. Thus, the Artisan classes became separated from the Vaishya among whom there were mercants and farmers. Vaishya means Venia or traders and them belonged after the Kshatiriya level. The vaishyas was born from the thigh of the Prajapati Brahma.

Shudra : It is regarded that the Shudra was born from the feet of prajapati Brahma. Originally the Shudras were kings and belonged to the ruling class. They were made slaves. The Kayasthas of Bengal, the Lingayats of Karnataka, king Shivaji, the Vaidyas of Bengal, who were all converts of Hinduism Gupta, Ahirs, the Goper of Bengal, Chittis the jaits, the Khatiks of the punjab, Jats Goldsmiths known as panchamas or Vishya Brahmin of Merwar and somany rastes were once regarded as Shudras. Now-a-days they are not treated as Untouchables.

The Shudras were divided into "bhojyanna" and "obbojyana". Traditionally the abbojyana were untouchables and they were not Dasis, slaves or domestic servants in ancient period. The chandalas, Vishadas, Vartyas or untouchables are out of the Varna system. The examples of untouchables castes are the Madiga in Karnataka State, Mang and Mahar Castes in Maharashtra, Adi Dravidas in Tamilnadu, Chamars in North India and Domes in Bengal live on the outside of the villages. These untouchables castes were also known as 'Avarnas' and its actual meaning is that the untouchables do not belong to the 'Varnas'. They were also called

untouchables or 'Panchama' castes. According to Yajurveda the Nishadas, Chandals and Paulkasa are belonged to fifth Varnas.

Panchamas were also regarded as 'Hinas' of four kinds i.e. (i) Hina Janmana, those who were born against rule of marriage. (ii) Vratyas, those who were failure of Dwija in performing Upanayman at proper time. (iii) Mlechas, they were living in Mlecha land. (iv) Kshatriyas who stopped performance of sacred ceremonies. The Buddhists were regarded as mlechas- The Jains and Buddhists did not accept the Vedas and the varnasham system of twice born. The Mlechas spoke a barbarian language which was different from the Aryan and opposed the Varna' and Ashram system. They were living beyond the Vindhya Mountain ranges in Andhra, Anga, Varga and Kalinga, Arattak, Karashara, Pundra, Sauvira and Pranuna were also known as Mlecha countries. They resemble to Chandalas in Aryavarta.¹²

Dasos or Dasjus were non-Aryans and did not belong to the Varnas. They were treated as Avarnas. They did not follow the Brahminic ceremonies and opposed to Varna System. The Shudra was derived from shue (sorrow) or Dru (overcome) which means that one who has overcome sorrow. Dasa or Dasjus was a Sanskritised of the Indo-Tranian 'Dahaka', he was the king of Nagas. Gradually they replaced into Shudras. Dasas were called Asuras.

Rigveda pointed out that "Indra Panch Kachhatinama. Tadindragni Yadus Turvasesud Yad". "Druhyus Pavanusu Purusus Sath" (verses 1.7.9, 1-108-8 and 6-20-2). There are two views relating to 'Panch'. The first view the term 'panch' here refers to the four Varnas and the fifth indigenous group known as Nisada. The second view the term 'panch' here refers to the five main tribes of Arya people i.e. Yadu, Turvasa, Druhyu, Anu and Puru.¹³

IV. Anti-Caste Movement

Ramanuja (1017-1137 A.D) was a Brahmin and disagreed with Shankara's theory that knowledge was the primary means of salvation. The Bhakti movement emerged by the preachers and hymn such as Jnanadera, Namadeva, Ekanath, Tukaram, Ramdas, Janabai, Sena, Narahari and so on. Most of the saints were non-Brahmins. Namdeva was a tailor by profession, Janabai was a maid servant, Sena belonged to a barbar community, Narahari was a goldsmith, Tukaram was a farmer's son, Chokha Mela was a cobbler, Gora was a potter and Sawanta was Gardener by birth. They emancipated

between the worshipper and God. The saints wanted to annihilate injustice between upper castes and down-trodden classes. Jnanesvara (1275-1256 A.D) was regarded as the progenitor of the devotional movement. Ekanatha (born in A.D. 1548) was very much opposed to caste discriminations and he had great sympathy for down-trodden classes. Ekanath opposed against orthodox caste Hindus.

Ramananda was a Kanyakubja of Allahabad. He was tremendously influenced by Ramanuja. Ramananda fought against caste and creed discriminations Kabir (A.D. 1440-1518) was said to have been the illegitimate son of a Brahmin widow and was brought up by Muslim weaver foster-parents. Raidasa was a cobbler of Varanasi. Sri Chaitanya (A.D. 1485-1533) was a Brahmin and he extended the Bhakti movement of Bengal. He opposed Brahmanism. To him, a state would be produced on the basis of truly love, sympathy, devotion, song, dance etc.

Guru Nanak (A.D. 1469-1539) was the founder of Sikhism. He was Khatri by caste and was a native of Punjab. He wanted to established a casteless society. He was a strong supported of Kabir. Guru Gobinda Singh (A.D. 1666-1708) established Khalsa (the pure) based on fraternity. There were another saints in different parts of India from Gujrat to Bengal including Namdev, Jaydev, Kabir, Shaikh Farid, Surdas, Paramanand, Ravidas and Shaikh Bhikhan. They belonged to different castes, but their intention was promoting social harmony, fraternity and egalitarian society.

Mughal emperor Akbar captured the Chittor and Ranthambor in A.D. 1568-69. He appointed many people into the services from the Rajput. They were given high offices and imperial honours in return for allegiance and loyal services. Akbar also abolished Jizya poll tax which was exacted on non-Muslims by Muslim rulers. He organised a bureaucratic administration popularly known as 'Mansabdari System'. In this system he provided equal opportunities from all castes based on professional and occupational differences. Below the Mansabdars were subordinate officials belonging to Brahmin and Kayastha caste.

Abul Fazal was a courtier of Akbar. He mentioned some castes i.e. Kayastha, Bhar, Bachgoti, Chandal, Chauhan, Gaharwal, Gautami, Ghelot, Kausik and Raghubansi evidently as sub-divisions among the Rajputs, Ahir,

Gwalia, Garasiah, Khasia, Baoriya, Bisen, Bais, Bkhand and Khari etc. According to his descriptions, there were 34 types of Brahmins, 36 types of Kshatriyas and 48 types of Vaishyas. Ramcharitmanas of Tulsi Das (A.D. 1532-1623) is religious in nature.

Swami Dayanand Saraswati (1824-1883) was a Brahmin by caste. He was a social reformer. He was sharply critical of the Chaturvarna system of Hindu society. To him, untouchables were free to study Vedas and they should be given equal right, liberty, education and other sides of society. He established the 'Arya Samaj' of Bombay in 1875 to propagate his ideals specially abolition of caste system. Swami Vivekananda was a Brahmin and in 1896 he founded Ramkrishna Mission for the welfare of all people. Upliftment of Shudras was his first aim. Dadoba Pandurang Tarkhadar (1814-1882) was a social reformer and he belonged to non-Brahmin community. In his book "Dharmavive Chan" (1943) alleged that the Brahmin community of Hindu society is responsible for the national decline and downfall. He wanted to abolish the caste system from Hindu society. He was inspired by "The Manavadharma Sabha" of Surat (1844). Paramhansa Sabha was a continuation of Manavadhorma Sabha. Emancipation of castes and caste discriminations were its main purposes.

Mahadev Gobinda Ranade (1842-1901) established 'Parthana Samaj' and the members of the Samaj were addressed by Keshab Chandra Sen. The leaders of the Samaj established Night School for down-trodden classes. In 1889, 'Maharashtra Village Education Society' was established to spread education among down-trodden classes. Jyotiba Gobinda Phule (1827-1890) born in Mali caste. He announced to come to gether both Shudras and Anti-Shudras. In 1848, he established a school for the down-trodden classes both for men and women. He opened six schools for the same castes in all areas of Maharashtra. Out of six schools three for girls and three for boys. In 1873, he founded the "Satyashodhak Samaj" for emancipation of Dalits. A Non-Brahmin movement created by E.V. Ramaswamy Naiker. To get self respect and self confidence among down-trodden classes he established this samaj. He denounced Hinduism and Sanskrit language as instrument of Brahminical control. In 1944, he founded the 'Dravida Kazhagam.' His movement was anti-Hindu, anti-North, anti-Sanskrit and anti-God. Gopal Baba Walangekar belonged to Mahar community of Dapoli in the Ratnagiri District of

Maharashtra. After retiring from military service in 1886 he organised an untouchable movement. He wrote a book entitled on 'Vital Vidhwansan'. The title of the book stands for destruction of touch pollution. He tried to create self-consciousness and self-dependence among the down-trodden classes. He founded the 'Anarya Dosh Parihar Mandali (Association for removing depravity of the Anaryas) to fight against discriminative just of Hindu society. In 1892, British Government decided to stop the entry of Mahars in the army. He stood that it is ill-treatment and injustice policy of the Government. Ramji also protested against unjust order of British Government. Shivram Janaba Kamble was important Dalits leader in Pre-Ambedkar dalit movement in Bombay. He convened "All India Conference of Untouchables." V.R. Shinde was another important dalits leader and he established 'Depressed Class Mission' under the leadership of Justice N.G. Chandravarkar on 18th October, 1906. Shinde demanded that special representation should be given to the down-trodden classes in the legislature and local unit. The first All-India Depressed Classes Conference was held on 23rd-24th March, 1918, in Bombay under the leadership of Maharaja Sayatirao of Baroda. He announced to give economical help to the Untouchables for higher education. Dr. Ambedkar also received monthly Rs.25 for higher education in USA with the condition that he was bound to serve in Maharaja of Baroda as Economic Minister after his completion of higher education. In 1920, the 'All-India Depressed Classes Conference' was held at Nagpur organised by under the Chairmanship of Shahu Maharaj of Kolhapur. He brock the hegemonic power of the Brahmins by training non-Brahmins to perform the Vedic ceremonies and rituals. Dr. Ambedkar assisted financilly by Shaha Maharaja to complete his M.Sc. and D.Sc. from London University.

Many reformists and social workers had tried to change the orthodox Indian social order. Those who could create awarness among down-trodden classes through their institutional movements they were as under. Ramdeo Panth belonged to an untouchable Dhed community (1726-1798). Ramdeo Panthi propogated that the trust in Varnashram should be avoided and it is injustice of society. The Satnami Panthi movement was founded by Guru Ghasidas. He was born on 18th December 1756 in the Biaspur District of Chattisgarh region in M.P. The principles of Satnami movement were belief in

truth, avoid idolatry, belief in casteless society, avoid taking meat etc. He has tried to establish the casteless society.

Naval Dharma Propounded by Naval Sahib was born in 1783 at village Harsalla in Nagpur district of Rajasthan. He started religious activities among the Bhangis. He created 'Naval Bustee'. The basic tenets of his faith were avoid idolatry, avoid evil habits such as drinking, eating beef, belief in equality without caste, creed, religion etc. Warkari Panth is a prominent Hindu religious movement in Maharashtra. Sri Dnyaneshwar was its first propounder. He preached equality among untouchable Mahar community. Kabir Panth was a another prominent religious reform movement and established by saint poet Kabir (1398-1494) who lived in Kashi. He belonged to lower caste known as julaha. His aim was to establish social equality.

In 1875, Swami Dayanand Saraswati established 'The Arya Samaj.' To him, Vedas had laid down the four Varna division of the society which is truly illogical in nature. He did not claim the eradication of caste system but he strongly stated that the division of society should be determined by merit and not based on birth place. The Arya Samaj propogated social reforms on following issues.

- i) Denounced idol worship.
- ii) Eradication of priesthood superstition.
- iii) Belief in monotheism, and retained the doctrine of transmigration and 'Karma'.
- iv) Protest against child marriage and sell of girl in the name of marriage.
- v) Abolition of polygamy.
- vi) Fedual education and abolition of disparity between Male and Female.¹⁴

The Nirankari Movement was established by Baba Dayal Singh of Peshawar. He preached in monotheism and abolition of the Brahmanism. He had modified social rituals regarding to marriage system for a casteless society. The Kuka movement was founded in the Punjab in 1840 by Bhagat Jawahar Mai, Popularly known as 'Sain Sahib'. Aims and objectives of movement were the reforms of the Sikh religion by removal of social superstition like idolatory and worship, marriage system, caste restrictions

and practices untouchability etc. The Namdhari Movement was started by Bhai Ram Singh of Ludhiana and he belonged to an artisan by caste. The aims and objectives were :

- i) Abolition of disparity of caste among the Sikhs.
- ii) Inter-marriage among all classes.
- iii) Widow remarriage.
- iv) Belief in monotheism and worship of only the Holy Granth.¹⁵

The 'Dev Samaj' established by Shiv Narayan Agnihotri and he belonged to a Kanauji Brahmin family in 1887. The samaj propagated eradication of caste system including untouchability and abolition of child marriage, polygamy etc. The Sat Sabha (the society of truth) was organised by Lala Behari Lal at Lahore in 1866 to reform Punjabi society. Socio-religious reforms of the Punjabi society was its motto. The Chet Ramis got their name from their-Chet Ram- he was born in a family of Vishnuites at Lahore. They proclaimed the removal of all castes barriers and untouchability from society. The Jat Pat Todak Mandal was an organisation led by the 'Broken Classes'. 'Radha Swami Faith' was established by Swamiji Maharaj who belonged to Kshatriya Varna. His aim was upliftment of the Dalit masses. Sivanarayan belonged to Brahmin caste at Benaras. He believed in monotheism and will of God. He opposed untouchability, disparity of castes, child marriage and other ill treatment of society. The Satnami Movement emerged between 1820 and 1830 in the Chhatisgarh District of M.P. by Ghasi Das who was a chamber caste. The movement proposed.-

- i) Believe in one God.
- ii) Forbade idolatry of Hindu deities.
- iii) Eradication of caste disparity and untouchability etc.

Sachhidananda holds the Satnami movements as "essentially a social uprising the Chamars in the region".¹⁶ The Gopa Jatiya Mahasabha of the Ahirs of Goalas was founded in 1912. The Mahasabha led by the Scheduled Caste for their upliftment of socio-economic conditions.

Sri Narayan Guru was born in an ordinary Ezhava family of Chembazhanti in the old Travancore State in 1857. The Ezhavas were down-

trodden classes in Kerela. He founded 'Sree Narayan Dharma Paripalana Yogam.' The Yogam is based on truthly, cleanliness, integrity and unity. He propagated "for man there is only one religion; only one caste, only one God".¹⁷

Raja Ram Mohan Roy belonged to Kulin Brahmin family of Bengal and he founded Brahmo Samaj in 1928 in Calcutta. The Aims and objectives of the Brahmo Samaj were:

- i) Abolition of the caste system.
- ii) Abolition of Satidaha Patha was made by upper caste Hindus.
- iii) Abolition of polygamy and sale of girls in the name of marriage.
- iv) Introduction of widow marriage and female education.
- v) Emancipation of Kulinism.
- vi) Opposed polytheism and maintained faith in monotheism.
- vii) Abolition of hereditary priesthood.
- viii) Abolition of various types of superstition.
- ix) Opposed idolatry.
- x) Emancipation of untouchability.

Rammohan Roy and his Brahmo Samaj sponsored collective dining and intermarriage. Anti-caste and anti-untouchability movement spearheaded by the Brahmo Samaj. He established Atmiya Sabha in 1816. He wrote many books on Vedant and Upanishad and evils of Hindu society. He started movement to abolish the Satidaha Patha from Hindu society and he came successfull by Lord William Bentinck who was at that time the British Governor General of India. To abolish caste system and other evil rituals of Hindu society Devendranath Thakur established the 'Tattavabodkini Sabha' in 1938. Manav Dharma Sabha was established by Dadoba Pandurang with the co-operation of Durgaram Manchharam at Surat in 1844. The Sabha came to Bombay in 1846 and renamed the Sabha as Paramhansa Sabha by Dadoba Pundurang. The aim of Sabha was the abolition of the caste system and idol worship.

Mahatma Jotirao Gavindrao Phule was born in Poona in 1827 in a Kshatriya Mali caste. He had opened three schools for down-trodden classes which were :

- a) A Girls' School at Budhwar Peth (1851).
- b) A School at Rasta Feth (1851).
- c) A School at Vital Peth (1852).

He also opened a Native Library for down-trodden classes. As a teacher he joined the Scottish Mission School in 1854. In 1855 Jatiba started a Night School at his own house for untouchables and he assisted by his wife. In 1873, Jatiba founded the 'Satyashodhak Samaj' (Truth Seeking Society) for securing the human rights and social justice for the down-trodden classes. From 1876 to 1882 he was a member of the Poona Municipal body. In 1882, he appeared before the Hunter Commission for dalits and women education. In 1888, he was honoured as 'Mahatma' by a huge number of people gathering in Bombay. The Maharaja of Baroda Sayajirao Gaikward proposed that the title of "Booker Thomas Washington" be conferred upon Jatiba. He proposed widow-marriage, against caste discrimination on birth, early marriage, education for lower castes and women and children. In 1878-79, he opened an orphanage at Dhanakwadi Camp both for boys and girls from the age of 2-12 ages for their psychological development. He opened the schools for the children of Mahars, Dheds, Mangs, Chamars and other boys. He and his Samaj opposed the unjust and inhuman Hindu Brahmic scriptures. His three Brahmins friend those who helped to establish his Satya Shodhak Samaj, they were-Vinayak Bapuji Bhandarkar, Vinayak Bapuji Denge and Sitaram Sakharam Dator. Jatiba was elected the first President and Treasurer of the Satya Shodhak Samaj and Narayanrao Govindrao Kudalak was elected as its first Secretary. The aims and objectives of the Samaj were as under :

- i) Rescue the down-trodden classes from unjust and inhuman Hindu scripture.
- ii) There was no need for intermediary such as priests or a preceptor for prayers to God.
- iii) Caste system from Hindu society should be abolished.

- iv) Equal opportunity should be given to each other without caste, creed religion etc.
- v) All men are the children of God.
- vi) Avoid idol-worship and caste system.

Jotiba Phule wrote a book called 'Sarvajanik Satya Dharma.' In this book he criticised all Hindu superstitions and customs, rigid and irrational rites, rituals dogmas and ceremonies etc. To him, caste of Hindu society is the main cause of unjust, inhuman, disharmony and ruin of the nation. In his views belief in one God, right conduct, equal rights, abolition of caste, equal treatment between men and women etc. are truth. Truth is the home of all things. Truth is the home of all types of religions. Truth is the pillars of all hapiness. Eradication of caste system from the Hindu society is truth. The society would be constituted on the basis of liberty, equality and fraternity. The caste system should not be based on occupations. A Brahmin boy may not be meritorious and a Chamer boy may be meritorious and virtuous.

Mahatma Gandhi was the modern emancipator of caste system of Hindu society. In his writings in 'Young India' and 'Harijan' stressed on the problems of untouchability and its removal from its roots. To him, Bhagavadgita has never taught that a Chandal was in any inferior than a Brahmin. According to Mahatma Gandhi, the Hindu scripture like Upanishad, Bhagavad Gita, Smrities and other writings were not consistent with truth and Non-violence or other fundamental and universal principle of ethics. We are all the songs of same God. There is no any discrimination on the basis of birth place. To him, there was only one Varna in India i.e. the Shudras. He desired that all the Hindus voluntarily call themselves Shudras. In his views untouchables may not be abolished through only by the force and law, for this reason changing of mind is necessary. When the majority of Hindu would be felt that the untouchability is not only a crime against God, it is the sin of human beings. Gandhi called themselves (intouchables) as 'Harijans' which literally meaning is son of the God. For the upliftment of Harijans he founded the "Harijan Sevak Sangh". To abolish disparity between caste Hindus and untouchables and progress and development of the down-trodden classes was its main function. The Sangh is trully based on welfare of the society. It was not a part of political party but the Sangh is headed by the Congress party.

V. Social Order in Various Periods in India

Social order in Vedic period (4000-1000 B.C) :

In Vedic period the literature which mainly includes the vedas, the Brahmanas and Upanishads. The Vedic period was supposed to have started from 400 B.C. and continued up to 1000 B.C. The approximate date of writing of Rigveda between 1500 B.C and 322 B.C. There were two views regarding social order.

The first was that the Brahmin, Kshatriyas and Vaishya were existed in Vedic period. The Shudras did not exist. It was created by the Aryans in the closing phase of the Rig Veda. The second view was that the three castes i.e. Brahman, Kshatriyas and Vaishya were not castes but 'Varnas' which were not hereditary but flexible.

Social order in Brahmanic period (1000-600 B.C) :

The literature of Brahmanical period includes the Brahmanas and older Upanishads. Approximately this period covers the span of about four hundred years beginning from 1000 B.C. The fourth castes became clearly established and the theory of fourth castes of Shudras repeatedly mentioned in this period, in Epic Period (600-323 B.C) both Ramayana and Mahabharata pointed out the four varnas i.e.-Brahman, Kshatriyas, Vaishya and Shudra. Both the epic also did not had the right for education of lower castes (Shudras).

Social order in Sutra period (800-300 B.C) :

There were three kinds of Sutra, namely; the Srauta-Sutras the Grihaya Sutras but the Dharma Sutras. In the Srauta-Sutras the upper three classes i.e. Brahman, Kshatriya and Vaishya were priority groups in society. The Shudra was denied the privilege of Samnyasa (renunciation). The rastra or nation consisted only of the three higher classes. The Shudras were excluded from the participation in the state a rastras activities.

In Griha-Sutras the upper three classes were allowed to Upanayan, but the shudras were deprived from it. The Griha-Satras create differentiate the status, occupations, obligations, duties and privileges of the four principal castes in matters both spiritual and secular.

The Dharma Sutras also permitted the mixed castes. It was not only permitted anuloma marriages, but also prohibited pratiloma marriages. The Vasishtha Dharma-Sutra (XVIII) has pointed out the offspring of a Shudra male and Brahman female becomes a Chandala who was treated as a fifth varna known as panchama .

The Grihasutras (700-300 B.C) and Dharmasutra (600-300 B.C) prescribed the duties and responsibilities of Varnas (four varnas) according to hierarchical order.

Social order in Maurya Period (322-184 B.C) :

After the fall of Nanda dynasty in 322 B.C. the Maurya period has emerged. In this period the two rulers were Chandragupta Maurya (322-298 B.C) and Ashoka (273-233 B.C). Kautilya was the Brahmin minister of Chandragupta Maurya. In his famous works 'Arthashastra' has pointed out the four Varnas in India and strongly emphasised that the king would be from the Brahmans or upper castes. The Shudras were strongly prohibited for sacrifice.

Social order in post-Maurya period (184 BC-606 A.D) :

The last Maurya ruler was killed by his Brahmin commander-in-chief Pushyamitra Sunga who later became the ruler himself in 184 B.C. and established a new dynasty which is popularly known as Sunga dynasty which ruled for 122 years (184-72 B.C). Under the patronage of Sunga, Kanva (72-28 B.C) and Kushan Kings (25 A.D-327 A.D) the Brahmanical religion has emerged. The probable date of Manusmriti is believed to be 185 B.C. The Gupta Period (300 A.D.- 500 A.D) became developed and the period is called Golden Age of Hinduism or the period of Hindu Renaissance. In this period the Shudras were permitted to become traders, artisans and agriculturists.

Social order during Harsha Vardhana Period :

Under Harsha Vardhana (606-647 A.D) the Chinese scholar Hieun Tsang who visited India in 630 A.D. and remained here till 643 A.D. and he pointed out his writing that the India was Brahmin dominated country. To him, the castes system existed there and unclean occupations like butchers, fishermen and scavengers had live outside the four walls of the city.

Social order in Medieval Period (700-1200 A.D) :

The Medieval period includes (a) Rajput period (700-1200 A.D) (b) Muslim period (1200-1757 A.D).

(a) Rajput period (700-1200 A.D) :

The ancient Hindu period came to an end with the death of Harsha in the middle of the seventh Century and Medieval period of history began. After the death of Harsha the whole India turn into a large number of small independent kingdoms set up throughout the country under the Rajput ruler. In this period the Brahmins gave themselves more privileges, Brahmins were subdivided with territorial limits as Kanauji Brahmins, Kankom Brahmin, Telegu Brahmins and so on. On the same way, the Kshatriya and Vaishyas were sub-divided on the basis of occupational castes, such as weavers, Goldsmiths, blacksmiths, Carpenters, brewers, fishermen, cowherds etc.

(b) Muslim Period (1200-1757 A.D) :

The Prophet Mohammad of Muslim religion came into existence in the Arab world. The Arab's first conquest of Sind was in 712 A.D. but only in A.D. 1206 the Slave Dynasty established its rule in Delhi. Under the leadership of Sultan Mahmud of Ghazani and Muhammad Ghori the Muslim invaders continued to come in India. After the slave dynasty (1206-1290 A.D) the India was ruled by different Muslim ruler and dynasties, such as, Khilji dynasty (1290-1320 A.D), Tughlaq dynasty (1320-1412 A.D), Sayyid dynasty (1414-1451 A.D), Lodhi dynasty (1451-1525A.D) and Mughal dynasty (1526-1757 A.D) including Babar (1526-1530 A.D), Humayan (1530-1540 and 1554-1555 A.D), Akbar (1556-1605 A.D), Jahangir (1605-1627 A.D), Shahjahan (1627-1658 A.D), Aurangzeb (1658-1707 A.D) and his descendants and Bahadurshah (1707-1857 A.D). During this period the Muslim caste system became more and more rigid. The Muslim were not absorbed in the elastic Hindu fold. Naturally the Hindus and Muslim could not mix together. The Bhakti cult has emerged with the hand of Bhaktas (Saints) like Ramanuj, Kabir, Nanak, Ckhaitanya, Tukaram, Tulsidas, Namdev etc. during the Muslim period in India for abolition of idolatory and excessive ritualism and domination of priestly class. During the Muslim period in India the Sunar (goldsmiths), luhar (blacksmiths), nai (barbers), dhobi (washermen) and khati (carpenters) etc. came to be treated as castes of low status. According to Al-

Biruni, during Muslim period there existed some Dalits in India like Hadi, Domo (Domba), chandala and Badhatou (Sic) etc.

During Muslim period the Ashrafs (meaning honourable) and Shaikhs (chief) were comparable with Hindus "twice born" upper castes and the Mughals and Pathens were corresponding to the Hindu Kshatriyas. There were other religions practiced in India like Christain, Judaism and Zoroastrianism, Christianity had already arrived before the Muslim presence got established here and Judaism and Zoroastrianism came around the same time when Islam entered India.¹⁸

Both of Cochin and Bombay. Jews are divided into two main castes of Jatis (groups) know as Gora (white) Jews and Kala (Black) Jews. According to Mandelbaum, these two types of castes of Jews "did not interdine or intermarry though they did not worship in the same synagogues. Those of the higher jati claimed poorer Jewish ascentry. The lower, they alleged, was of mixed.

Eckehard Kulke, in his famous work "The Parsees in India" has pointed out that before came of Parsees in India they were divided into four classes on pattern of the Hindu caste system which were as follows:

1. Chergy (Athravans= Guardians of the fire) corresponding to the Brahmans among the Hindus.
2. Warriors (Rathaeshtars= He who is standing on a war-chariot) - corresponding to the kshatriyas among the Hindus.
3. Peasants (Vactrya = He who cultivates the land)- corresponding to the Vaishya.
4. Artisans (Huiti = Some one who produces objects)- corresponding to the Shudras.¹⁹

The British Period (1757-1947 A.D) :

The British period started from 1774 when Warren Hastings was appointed the first Governor General of India. Some act attacked the caste system, such as, the Caste Disabilities Removal Act of 1850, the Widow Remarring Act of 1856, the Special Marriage Act of 1872 etc. The social movements of social reformers also attacked the caste system during the

British period. The Brahma Samaj movement founded by Raja Ram Mohan Roy in 1820 and raised by K.C.Sen and D.N.Tagore rejected the barriers of caste divisions, worship of idol and other superstition rituals. In 1849, in Maharashtra the Prarthana Sabha movement started the Paramhansa Sabha and later on changed into theistic organisation popularly known as Prarthana Samaj chiefly supported by Justice Ranade. Both the Brahma Samaj and Prarthana Samaj reforms such as inter-dining, inter-caste marriage and remarriage of widows etc. The Arya Samaj and Ramkrishna Mission led to the revival of aggressive Hinduism. The Arya Samaj founded by Swami Dayananda Saraswati (1824-1883 A.D). It strongly rejected 'Smritis' and 'Puranas', decried polytheism and accepted the philosophy of "one Veda one religion and one God". Ramkrishna Mission headed by Swami Vivekananda (1861-1902 A.D) for abolition of caste system. The Sipoy Mutiny in 1857 was the movement against the caste system.

Jotiba Phule, Ambedkar and Gandhi were the pioneer of Dalits movements. Both Phule and Ambedkar were for the total uplift of Dalits. Gandhi's work was limited to certain reforms, more within the Hindu society. Jotiba Phule belonged to Mali caste. He had little education. In 1873, he established an association popularly known as 'Satyashodhak Samaj' with definite purpose of "asserting the worth of man irrespective of caste". His revolt was against caste system. In 1851, he established a primary school for depressed classes. He criticised the Manusmriti of Manu because it was fully for domination of upper three classes specially for Brahmin caste over "Exterior Castes".

The terms "Depressed classes" was first used by the Government of India Act in 1935. It was in 1932 that for the first time the expression "Depressed classes" was used exclusively for people with an untouchable background. In 1931, special committee was also set up to draw a "Scheduled" of the Castes and Classes cover under repress classes. In 1931, the first Round Table Conference was held in London. Mahatma Gandhi and Dr. B.R. Ambedkar were key members. Ambedkar demanded a separate electorate for Depressed classes. He proposed themselves as "Untouchables Classes". He also proposed at this conference that untouchable should be called "Protestant Hindu" or "Non-conformist Hindus". But Gandhi objected to Ambedkar's demand for separate electorate. Gandhiji used his favourite term

as 'Harijan' in place of untouchable. Both Gandhi and Ambedkar did not agree with each other. Thus in the first Round Table conference no final decision was taken. In 1932, the British Prime Minister Ramsay Macdonald issued the Communal Award and also replaced the "Depressed Classes" with Scheduled Castes". Gandhi opposed against the Communal Award and his argued was that the separate electorate means division between upper and lower classes among Hindus which will have bad impact over Indian Hindu people. At last an agreement was signed between them in place of a "Separate electorate", joint electorate for Scheduled Castes with the caste Hindu majority was accepted. In 1935, the Simon Commission used at first the term 'Scheduled Caste' as 'Untouchables' and recommended some of the important caste as 'Scheduled Castes' i.e. Ckhuhra, Bhangi, Chamar, Dom, Pasi, Raigar, Mochi, Rajbansi, Dosadh, Shanana, Thiyan, Paraiyan and Kori.

Post independence Period (1947-till now) :

India has become independent on 15th August, 1947. The Constituent Assembly adopted and enacted the Constitution and give ourselves this Constitution on 26 November, 1949 on 26 January, 1950 our Constitution run its working. On the basis of religion India was divided into India & Pakistan on 14th August, 1947. Pakistan became a 'Muslim States', but all the Muslims did not migrate to that country. Some forty million Muslim still remained in India. There were large groups of other religious minorities such as Christians, Sikhs, Jains, Parsees and other. The Scheduled Castes, Scheduled tribes and OBCs had been suffering in the hands of upper sections of society for ages.

According to Article 366 (24) "The Scheduled Caste means such castes, races or tribes or parts of or groups within such castes, races or tribes as are demand under article 341 to be scheduled castes for the purposes of this constitution". According to article 366 (25) "the Scheduled Tribes means such tribes or tribal communities or parts or of groups within such tribal or tribes communities as are deemed under article 342 to be scheduled tribes for the purposes of this constitution".

Part-16 of our Constitution provided the special provisions relating to SCs/STs, Muslim, Anglo-Indian and other backward classes (OBCs). This part consists of Articles 330 to 342. According to Article 341 of our Constitution

the President has the power to declare with respect to any State or Union territory the castes, races or tribes or parts of or groups within the castes etc. as scheduled castes in relation to a State or Union territory. According to Article 342, the President has the power to specify the tribes or tribal communities or parts of groups within them as scheduled tribes in relation to a State or Union territory.

Under Article 330, the seats are reserved in the Lok Sabha for SCs/STs. In the same way according to article 332, the seats are reserved in State Legislature Assembly for SCs / STs people. Under the 79th Constitutional Amendment Act in 1999 the reservation system has been extended upto 2010. At present, in Lok Sabha the 79 seats and the 40 seats are reserved for SCs / STs respectively. There are 557 seats and 303 seats are reserved for SCs /STs in State Assembly respectively.

According to Article 331, if the President is of the opinion that the Anglo-Indian community is not adequately represented in the Lok Sabha, then he has the power to nominate the two members from the Anglo-Indian community in Lok Sabha. Article 338 Provided for appointment for a National Commission for SCs / STs. A new Article 338A added under the 87th Constitutional Amendment Act in 2003. Under this amendment the National Commission for SCs / STs added. The commission consists by a chairperson, Vice-Chairman and three other members to investigate the improvement of SCs / STs, socio-economic development of the SCs / STs and report submitted to President relating to exterior classes.

Article 335 provided the special consideration to the SCs / STs and OBC. In State and union Governmental services the 15 percent seats for SCs, 7.5 percent for STs and 27 seats for OBC are reserved in our Indian constitution. Articles 25,26,28,30 provided full freedom of religion to every citizen on the basis of castes, creed, races etc. and the articles 15, 16, 17, 29, 325 provided also has forbidden any kind of discrimination by the state on basis of religion.

Mondal Commission is called 'Backward Classes Commission'. On 1st January, 1979, by the Janata Government consisted the commission. The ex-chief Minister B.P. Mandal was appointed as the chairman of the commission. The commission submitted its report on 31st December, 1980. The

reservation for other backward Classes (OBCs) was announced by the Janata Dal Government only on August 7, 1990. The commission Proposed the 27 percent seats reserved for OBCs. On 16th December, 1992, the Supreme Court of India virdicted that there shall be 27 percent seats for OBCs. At that time the Prime Minister was Biswanath Pratap Singh.

VI. Dr. Ambedkar's Views on Hindu Social Order

Dr. Ambedkar in his work "Who Were Shudras? How they came to be the fourth Varna in the Indo-Aryan society" published in 1946. He pointed out that the creator of the Vedic literature belonged to the Aryan race. They came from outside India and invaded India. Those who were natives in India known as Dasas and Dasus and they were racially different from the Aryans. The Dasas and Dasyus were a dark race and the Aryans were a white race. The Aryans conquered the Dasas and Dasyus and the Dasas or Dasyus were conquered and enslaved were called Shudras. The Dasas and Dasyus form a fourth Varna popularly known as Shudras. The Shudras were racially black such as the Dasas and the Dasyus.²⁰ According to Dr. Ambedkar, there was no evidence in the Vedas of any invasion of India by the Aryan race and its having conquered the Dases or Dasjus to be natives of India. There was no relevance and evidence to show that the Aryans, Dasas and Dasyus was distinct on elements. The Vedas do not support in the contention that the Aryans were different in colour from the Dases and Dusyus.²¹

Dr. Ambedkar in his book "Who Were Shudras" has stated that the Shudras were Aryans community. The Shudras belonged to Kshatriya class and some powerful kings of the ancient Aryan communities were Shudras. Therefore, Shudras were belonged to the Kshatriya Varna.²² To improve his argeement he mentioned Verses 38-40 of Chapter 60 of the Shanti Parvan of the Mahabharata. The Shanti Parvan mentioned that the Pajavana was a Shudra and the Shudra Pajana performed sacrifices. The Brahmins performed sacrifices for him and accepted Dakshina from him.²³ Yaska's Nirukta ii.24 formed that the person who was the son of Pajavana is Sudas and Pajavana means son of Pijavana. From Rig Veda. VII.18.22, VII.18.23, VII.25 Pajavana was another name of Sudas .²⁴ Sudas was neither Dasa nor Arya. They were enemies to each other. Sudas was neither Dasa nor Arya. Divodasa was a king and the father of Sudas was Divodasa. Divodasa fought

against Turvasas and Yadus, Shambara, Parava and Karumja and Gungu. Sudevi was the wife of Sudas. Sudas was a king and his coronation ceremony was performed by the Brahma-rishi, Vasistha. The king Sudas was more than a Kshatriya. He was a mighty king.²⁵

The Rig Veda does not mention Shudra as a separate Varna. Satapatha and the Taittiriya do not speak of the creation of the Shudras as a separate. Purusha Sukta of the Rig Veda mentioned that there were four Varnas. The Shudras were one of the Aryan communities of the solar race. In the Indo Aryan society there were three Varnas namely, Brahmins, Kshatriyas and Vaishya and the Shudras were not a separate Varna but was a part of the Kshatriya Varna. There were many fights between the Shudras King and the Brahmins. As a result, the Shudras were defeated with Brahmins communities. In this way the Shudras became socially degraded and fell below the rank of the Vaishya and came from the fourth Varna.²⁶

Dr. Ambedkar in his book "The Untouchables : Who Were They and Why They Be came Untouchables" was first published in 1948. In this book he described where were untouchable and their emergency in Hindu and non-Hindu society. Besides Shudras he mentioned three types of classes in Hindu society namely, (i) the Criminal Tribes, (ii) The Aboriginal Tribes and (iii) The Untouchables.

The Manusmriti of Manu recommended the following by which the Untouchables live outside the village, namely;

- i) The Chandalas and the Shvapakas shall live outside the village.
- ii) Their (untouchables) wealth shall be dogs and donkeys and they must be made Apapatras.
- iii) Their dress shall be garments of the dead body. They shall take food from broken dishes and they shall enjoy black iron as their ornaments.
- iv) At night the Untouchables shall not walk about the villages and towns.²⁷

In the view of Dr. Ambedkar, the transformation of society from primitive society to modern society is the main cause of the Untouchables live outside the village. Primitive society consisted of 'nomadic society' while

Modern Society consisted of 'settled communities', Primitive Society consisted of 'tribal communities' based on 'blood relationship', while Modern Society consists of 'local communities' based on 'territorial affiliation'. Therefore, Primitive Society became to a 'territorial' community from a 'tribal' community and from a 'nomadic' to a 'settled' community. The Primitive Society was cattle society. The Primitive society was migratory because wealth like cattle was migratory. The cattle had to move always from place to another place and the Primitive people became settled community.²⁸ So Primitive Society was always changeable. Ambedkar has stated that all tribes of Primitive community could not settle at the one place at one time. The people of the Primitive Society were divided into two categories, i.e. 'settled' and 'nomadic'. According to Ambedkar, when the Aryan Society was passing from a nomadic life to the settled community, the Aryan society became into two groups namely 'settled tribes' and the 'Broken man'. The settle tribe founded the 'village' and formed a 'village community' and nomadic Broken man founded a separate group and live in 'separate quarters', outside the village.

The Hindu Shastras recognise the terms 'Antya', 'Antyaja' and 'Antyabasin'. The Hindu Scriptures argued that 'Antya' means one who was born end and 'Antyaja' means an Untouchable. The Hindu Shastras believes that the Shudras were born lost. The Untouchable is outside the scheme of creations the Shudras were Savarna and Untouchables were Avarna i.e. outside the Varna system. In the view of Dr. Ambedkar was that the term antya does not means creation of last and the last of the village. The word 'Antya' was a name and those who were lived on the outskirts of the village called 'Antya' and 'Antyaja'. Those who lived outside the village called 'Antya and Antyaja.' The Mahar community was a single largest Untouchables community in Maharashtra relating to broken men. Every village in Maharashtra was a wall and the Mahars lived in separate quarters outside the wall. The duty of the Mahars was to watch and ward on behalf of the village. ²⁹

In the view of Stanley Rice, the origin of Untouchable found in two contexts i.e. one is 'Race' and other is 'Occupation'. Risley, pointed out racial theory relating to origin of untouchable. To him,

- i) That the untouchables are non-Aryan, non-Dravidian aboriginals,
and

ii) That they were conquered and subjugated by the Dravidians.³⁰

The 'Dravidians' conquered the non-Dravidian, aboriginals, the ancestors of the Untouchable and they made them untouchables. The Aryans invaded India and conquered the Dravidians. To Ambedkar, the Aryans conquered the Dravidians and made them Shudras, Rice's racial theory is truly a 'speculation' and 'simple' to explain a complicated relating to the origin of the Shudras and the Untouchables. According to Rice, the 'Unclean' and 'filthy occupations' was the source of untouchables. Dr. Ambedkar does not agree with the occupational theory relating to origin of untouchables. Now-a-days the Brahmins, the Kshatriyas and the Vaishyas doing the works of scavengers which is filthy occupations, but untouchables could not disappeared.

According to Ambedkar, the Census commissioner tried to find out that there were differences between the Hindus and Untouchables. They showed that the Brahmins shunned the Untouchables. The 'Broken men' were Buddhists. The Brahmins disliked the 'Broken men'. The 'Broken men' embraced Buddhism and shunned the Brahmins because they were the opponents of Hinduism. The Census Commissioner well established that the Untouchables eat beef. Dr. Ambedkar said that there was time when the Brahmins and non-Brahmins ate only 'flesh' but also 'beef'. Animal sacrifice in Hindu society was as religious rite. The beef-eating was common to both the 'settled tribes' and 'Broken men'. The settled community ate fresh beef and the 'Broken men' ate the flesh of the dead cow. The Brahmins left beef-eating and started 'cow-worship'. The dead cows skin, bones, flesh etc. was the economic background of the Untouchables. They continued the habit of beef-eating against the will of Brahmanas.³¹

Dr. Ambedkar calculated the idea of Hindu Social Structure as under.

Caste Hindus Savarna Castes	Caste Hindus Savarna Castes	Non-Caste Hindus Avarna Castes	Non-Caste Hindus
Class I High Castes Dwijas-Caste evolved out of the three Varnas Brahmins, Kshatriyas and Shudras	Class II Low caste Shudras-Caste evolved out of the 4th Varna namely Shudras	Class III (i) Primitive Castes (ii) Criminal Castes	Class IV Untouchables

There were two divisions of Hindus, namely (i) Savarna Hindus and (ii) Avarna Hindus. The Savarna Hindus were divided into two class of Castes i.e. (a) Dwijas and (b) Shudras. The Avarna Hindus were divided into three classes of Castes namely, (i) Primitive Castes (ii) Criminal Castes and (iii) The Untouchables Castes. He described the two classes of the Savarna Castes as High Class Castes and Low Class Castes. He does not describe the Avarna Caste as Lower Class Castes and lowest Class Castes. The Terminology of high, low, lower and lowest assumes that they were part of one whole. Those with the stamp of the Varna were called Savarna and those were outside the Chaturvarna were called Avarna. The Savarna were called Caste Hindus and Avarnas were called Non-caste Hindus, He does not believe in regenerate and ungenerate theory of Hindu society.³²

The Primitive Tribes people lived in small scattered huts in forests. They lived on wild fruity, nuts and roots. Fishing and hunting was the main source of their food. The 'Bonda Porujas' caste was a Primitive Tribes caste which means 'naked porujas'. These tribes of people are found in Nagaland among Komjak Nagas. The Morias was another Primitive Tribes Castes. Their houses were made by leaves with bamboos. They kept cattle and goats and cultivate was in small areas of villages. The womens had used the necklace when they were dancing. They ate insects and animal meats. The religion of these Primitive Tribes was the worship of demons of all denomination and dead ancestors of all antiquity. The Criminal Tribes of people lived entirely by crime. The robbery was their main activity by violence method. They lived in the midst of civilised Hindu society and possessed a degree of culture. The Untouchables have their culture in the midst of civilised Hindu Society. They observed the religious rituals of the Hindu community. They believed in secular laws of the Hindus. They followed and celebrated the Hindu festivals. They lived on the outskirts of village in separate quarters. The untouchables could not sit in the presence of a caste Hindu. They could not wear clean clothes, brass or copper pots, wear gold or silver ornaments. An Untouchable could not take as authoritative positions over the Caste Hindus.

Indian village consists with castes. The population in the village is divided into two classes i.e. Touchables and Untouchables. The Touchables form major community in the village and Untouchables form minor community in the village. The Touchables lived inside the village and

Untouchables lived outside the village in separate quarters from Caste Hindus. The Touchables were strong and powerful community and Untouchables were weak and powerless community of village. The Touchables were ruling class and Untouchables were a lower position in the society. The Untouchable were lived in separate quarters away from the habitation of the Hindus. The quarters of the Untouchables must be located toward the South. Acquire of wealth such as cattle and land was offences of Untouchables. To built a house with tiled roof was offence of untouchables. To put on a clean dress, wear shoes, wear silver or gold ornaments, to sit on a chair in the presence of a Hindu, to ride on a horse or palanquin through the village, to take a procession of Untouchables through the village to speak of cultural language etc. were the offences for the members of the Untouchables community. The Touchables were superior and Untouchables were inferior.

The Untouchables were a messengers in a house of a upper caste Hindus. The Untouchables must work at the house of a caste Hindu when a marriage was taking place. They were engaged in celebrating occasions as menial labours. As labourer they could not demand reasonable wages. The Untouchables had no right against the Touchables. There was no equal rights. There was no democracy, liberty, equality and fraternity. The Untouchables had no right because they lived outside the village. So, they were outside the Hindu fold. They had no right to education and certainly they had no right to admit to the village school.³³

The Untouchables had no liberty in the personal selection of clothes to wear. They had no choice in the selection of food materials and they could not ride the horse on village path. They were not allowed for accomodation in public vehicles. The Harijan people were not allowed to enter into the temple. The Untouchables were debarred to take water for drink from wells by the caste Hindus.

During the 2nd decade of the 20th century Dr. Ambedkar was a student of Sociology at Columbia University, USA. Dr. B.R.Ambedkar wrote on Hindu social order specially on caste system in his famous works, "Castes in India : Their Mechanism, Genesis and Development" and the 'Annihilation of Caste'. He was present in a seminar in 1916 at Columbia University, Department of Anthropology. Latter the underdelivered presidential speech

printed in connection with the Jat Pat Todak Mandal, Lahore in 1936. In his other books 'Who Were the Shudras, Who were the Untouchable' (1948) he tried to find out the origin of the Shudras and Untouchables in the Hindu society. He strongly said that the 'Varna' and 'Caste' is valid. Varna is a occupational groups. Accordingly the Brahmans, Kshatriyas, the Vaishya and the Shudra consisted the priestly, military, merchant and the artisan and menial class respectively. Manu's Manusmriti deals with rules and regulations of the Hindu social life. Varnadharm, Jatidharma became all pervasive. He examine the theories of caste system of the earlier writers such as Senart, Nesfield, Sir H. Risley and Dr. Ketkar.

To Dr. B.R. Ambedkar, in the Hindu society there are two distinct features. One is Varna and the second is caste. He pointed out that the ideals as norms are good and are necessary. Neither a society nor an individual can do without a norm. Nor-norm can be permanently fixed, nothing is permanent, everything is always changeable. In the same way the norms and values regarding the hierarchical structure of the Hindu social order will wither away.

According to Dr. Ambedkar, the Varna is a vast occupational groups which preceded the caste system. On the same way the Brahman's, Kshatriya, the Vaishya and the Shudra constituted the priestly, military, merchant and artisan or menial class respectively. Caste system became closed based on birth. In the writing of lawgivers of our ancient Hindu society specially by Manu's writing the caste system were systematised, codified and philosophised. Manu's dharma shastra deals with rules and regulation of the Hindu social life.

Dr. Ambedkar critically assess regarding the concept of the caste system which revealed by the writing of Senart, Nesfield, Sir H. Ristley and Ketkar and so on. In the Hindu social order Dr. Ambedkar found fault with Senart's concept of caste as 'ideal of pollution'. According to Dr. Ambedkar, the idea of pollution is not necessarily connected with caste. It is priestly ceremonialism. Priest and purity are old associates. To him, "idea of pollution" is a characteristic of caste only in so far as Caste has a religious flavour. Nesfield emphasised on non-commensality as a special mark of caste. Dr. Ambedkar found its fault. He said that the non-commensality is not cause

of the mark of caste the effect of caste system is the cause of non-commensality. He said Risley's concept of caste is nothing. He does not make new point deserving of special attention. To him, Ketkar was only a protagonist of caste who had focused on the fact that caste was a system involving other castes. Ketkar prohibited inter marriage and membership by autogency. Dr. Ambedkar recognise intercaste marriage and interdinning system for abolition of caste system.

Dr. Ambedkar said that the causes of caste system is that it was the result of the superimposition of endogamy over exogamy. He found that the caste system was the result of different ethnic group. To him, notions of ritual purity and pollution are associated with occupations. Occupations are the cause to form of the division of labour. The unceable, unapproachable and the untouchable are the categories of people who occupy the extreme bottom in Hindu social organisation. The endogamy and exogamy is found in class structure both in modern and ancient times. In exogamy marriage the men and women require to marry within the appropriate group. There are so many sub-caste in several Varnas. Manu speaks Anuloma and Pratiloma marriages which by definition should take place across caste groups. In Anuloma marriage (Hypergamy) the upper caste man can marry lower caste woman. A Brahmin can have a wife from all the four Varnas, but the status, rank and property share of offsprings went in decreasing order from Brahmin to Shudra. In Pratiloma marriage (Hypogamy), a upper caste woman can marry from lower castes man. The woman lost her status and rank. The Kulinism of Bengal Kulin is the suitable example of anuloma marriage. The North India Scheduled Caste Chamar married girls are first deflowered by upper castes, Jats, Yadavas and other before they join their husband. Thus, the monotomy of caste endogamy is occasionally broken by hypergamous and hypogamous, legal and extra marital sex unions. To him, the endogamous marriage prohibited the widow marriage and encourage the satipatha. If polygyny polyandry were forbidden, the reason for endogamy could not have surplus men or surplus women. Dr. Ambedkar said that in endogamous regulations the Brahmins considered themselves superior and wanted to establish themselves as an exclusive entity. In endogamous marriages the Brahmins themselves considered as purity, superity than other Varnas.³⁴

In his presidential address to Jat Pat Todak Mandal, he has pointed out that the caste is not a only division of labour, but it is also a division of labourers in an hierarchy grading one above to lower, contrary to natural aptitudes. According to him, caste system and Hindu religion are so intimately interwoven, it is very difficult to identify where religion begins and caste ends or vice-versa. He says in every country the intellectual class is influential group and the influential is dominant, advisor and leader of the society. The whole socio-economic and political phenomena of the country depends upon the intellectual class. The Brahmins as the intellectual and priestly class have spoiled Hinduism. Only a casteless Hindu society can have the internal strength. Dr. Ambedkar strongly emphasised for the destruction of all the sacred literature - Vedas, Puranas, Shastras, Smriti and finally the priestly domination upon other three classes would be destroyed gradually. The traditional values of the Brahminism should be destroyed. He emphasised for the destruction of Hinduism, priesthood and all sacred literature. New set of values have to be deliberately created and floated. To him, caste, religions, Brahmans and sacred Literature are the main causes of inequality and discriminative justice and economic disparity. For establish a casteless society in India it is essential to destroys all sacred literature of Hinduism.

Dr. Ambedkar criticised the efforts of Arya Samaj because to him, the Samaj was going to organise the Hindu society on Chaturvarna which was based on Guna and Karma. He pointed out that the Varna and Caste are fundamentally different and opposed to each other. To him, the Chaturvarna system deadens, paralyses and cripples the people from helpful activity. To him, the real remedy for breaking caste is inter-marriage. He suggests freeing the minds of men and women from the grip of the Shastras.

The Hindu social recognise four Varnas i.e. Brahmans, Kshatriyas, Vaishya and Shudras. There is another Varna which is known as Panchamas or Untouchables. The unit of Hindu society is not the individual Brahman, or individual Kshatriyas or individual Vaishya, or individual Shudra or individual Untouchables. In the Hindu social order there is no place for individual merit.

1. The first principles of the Hindus social order is that the Hindu social order does not recognise the liberty, equality and fraternity. Liberty of

movement, liberty of speech and action are essential to each and everybody in a free social order. These liberties are fundamental. Liberty of speech is the condition of all progress i.e. intellectual, moral, political and social etc. Real liberty is possible where there is no exploitation, no oppression or depression, no unemployment, no poverty and where a person is free from all discrimination. Political liberty is related with making and unmaking of government. Dr. Ambedkar said that the Hindu social order does not recognise the individual as a centre of social purpose. The Hindu society is based on caste and Varna. In Hindu social order there is no individual status or position, caste by birth is the individual status or position in Hindu social order. To him, the Hindu social order was based on the principles of graded inequality, fixity of occupations and fixation of people within their respective classes. The Hindu social order is based on classes, but not on individual. He said that caste was a highly organised social group and every caste have fixed the status belonging to each castes. A Hindu could not change his status because he is unable to change his caste. If a Hindu man lost his caste, he would lose his status. According to Dr. Ambedkar, hierarchical organised of the Hindu social order is based on occupations. The caste system is a highly organised social group.³⁵

2. The second principle of Hindu social order is that the Hindu social order does not recognise equality. The Hindu social order believe that men are the children of Prajapati Brahma (creators of the Universe). The four Varnas were created by the creator from his different parts of his body. The Brahmins were created from the mouth, the Kshatriya from his arms, Vaishya from his thigh and Shudras from his feet. These fourth Varnas of the Hindu society were not in graded inequality. The four Varnas are not on horizontal plane, they are on vertical plane. According to Manusmriti of Manu, the Brahmin is placed at the top rank in society, below him is the Kshatriya, below the Kshatriya is the Vaishya and below the Vaishya is Shudra and lastly is the Anti-Shudra or the Untouchables. Manusmriti recognised 7 types of slaves. Narada Smriti recognised 15 types of slaves. The Brahmin may hold any slave from any Varnas. A Brahmin can have a Kshatriya, Vaishya, Shudra and Anti-Shudra as his slaves, but not one who is a Brahmin. The Kshatriya can have slave from Vaishya, Shudra and Anti-Shudra as his slaves, but no one who is a Brahmin or Kshatriya. The Vaishya can have a slave from Shudra

and Anti-Shudra as his slaves, but not from Brahmins. Similarly, a Shudras can hold a slave from a Shudra and Anti-Shudras as his slaves but not from who is a Brahmins, Kshatriya, Vaishya and Shudra, Anti Shudra can hold slave from Anti-Shudra but not from his upper four Varnas.³⁶

3. Another Principle of Hindu social order is that there is no concept of fraternity. In the Hindu Social order there are two parts. One is that men are created by the Prajapati Brahma. The second part is that men are created from the different parts of the bodies. The Brahmin was born from Prajapati mouth, the Kshatriya was born from his arm. The Vaishya was born from his thigh and lastly Shudra was from his feet. The Brahmin is no brother to the Kshatriya because the Brahmin was born from the mouth of the divinity and Kshatriya is born from his arm. The Kshatriya is no brother to the Vaishya because the Kshatriya was born from his (God) arm and Vaishya was born from his thigh. The Vaishya is no any brother to the Shudra because the Vaishya was born from his (God) thigh and the Shudra was born from his (God) feet. Therefore, no one is a brother to the other, no one is the keeper of the other. Against this divine concept of Varnas, Dr. Ambedkar has pointed out that if the four Varnas (Brahmins, Kshatriya, Vaishya and Shudra) are born from Prajapati Brahma's different parts of his bodies. So, it is right that the Prajapati Brahma is the father of the four Varnas. The father of the four Varnas are same. The four varnas are brother to each other. They are born from the same father. Therefore, Dr. Ambedkar has rightly observed that there is no contradiction and conflicts among the four Varnas.³⁷

The inequality is found in Hindu social order in the laws of marriage. Manu opposed to inter caste marriage. He does not recognise inter-marriage. He allowed to Brahmin for marriage from outside the caste to any woman. A Kshatriya is free to marry a woman from his below two classes. The Vaishya and Shudra could not marry from the Brahmin and Kshatriya woman. A Vaishya is free to marry a woman from the Shudra class, but can not marry a woman from the Brahmin and the Kshatriyas.

Inequality is found in Manu's Penal Code. Punishment was strictly imposed on down-trodden classes. There is no punishment for Brahmins. The Hindu social order does not recognise equal work, equal punishment for all, equal ability etc. According to Ambedkar, the Hindu social order does not

recognise the representative form of government which is based on government of the people, by the people and for the people. Hindu social order is rigid in nature because social status of a man is accorded accordingly to his birth. Manusmriti of Manu has given supremacy of the Brahmin class than other three classes.

4. Hindu's life is divided into four periods, namely, Brahmacharya (stage of student) Grahasthashram (stage of married life), Vanasprastha (stage of detachment from family) and Sannyasa (stage of tantamoemt of civil death). The Shudras and women were deprived from these four stages of Hindu social life. The right to rebellion is given to the upper three classes but not for Shudras. The Shudras had no right to education, right to read Vedas, right to entre the temple, right to drink water from public resources, etc. Hindu social order does not allow to use arms to the people. The Muslims or Nazis were allowed to use arms and they have the right to equal opportunity.

5. Fixity of occupation is the another principle of Hindu social order. Manu says the occupations of the four Varnas are fixed by birth place. For instance, the Brahmana is assigned for teaching and learning the Vedas. The Kshatriya is assigned to protect the people. The occupation of Vaishya is trading or business and the occupation of Shudra is serve the upper three classes. The occupation system of Hindu social is rigid in nature.

To Dr. Ambedkar, the ideal of Chaturvarna is based on social organisation. It is just a division of labour, not only division of labour but also sponteneously division of labourers. This division of labour is not sponteneous and not based on natural aptitudes. Under the caste system the social order is positively pernicious. The individual choose his work according to their efficiency, skill and ability, not on birth or race, caste, creed etc. The division of labour is not based on choice, individual sentiment or preference, but on the dogma of Predestination. The Hindu social order does not recognise the individual as the centre of social purpose, it is primarily based on 'Caste' or 'Varna', but not on individual. The Hindu social order does not recognise the liberty, equality and fraternity. According to Dr. Ambedkar, the Hindu social order is based on three principles of graded inequality, fixity of occupations and social immobility both horizontal as well as vertical. Equal work, equal ability, equal need does not recognise in the Hindu social order.

Dr. Ambedkar did not recognise that the Hindu social order is based on ancestral occupations. The Hindu social order is based on isolation and exclusiveness of classes which make them anti-social and inimical towards one another. Isolation creates rigidity of class consciousness. It makes the social life static and it creates difference between masters and slaves. To him, occupations are essential to each and everybody according to their ability, skill and efficiency. The Hindu social order debarred free interchange and intercourse between different classes.³⁸

The Hindu social order denies equal opportunity, denies right to education and denies right to use arms. This is the cause of rebellion among Hindus and the Untouchables. The Hindu social order has adopted the fixed social status of the lower orders of the society. Their economic status is also fixed. It is difficult to destroy the disparity between high and lower caste of the Hindu society. The grievances of the down-trodden classes should be placed before the high caste masses. In a free social order allow the right to equal opportunities without caste, creed, religion etc. The free social order allows equal opportunity, freedom to acquire knowledge, right to bear arms, allow liberty, equality and fraternity.

The social inequality is not only confined in Hindu, it prevailed in other parts of the countries i.e. (i) Slavery in Rome. (ii) Villainage in England. (iii) Jews and Servility and (iv) Negroes and slavery. Dr. Ambedkar raised the question that why has Untouchables not vanished? The answer is that the rigidity of caste Hindu mind is responsible for the existence of inequality in Hindu society. He described that the population of ancient Rome fell into five classes: (i) Patricians, (ii) Plebians, (iii) Clients, (iv) Slaves and (v) Freemen. The Patricians were the ruling class and were civics in every sense. The others were all in service status. The Plebs and Clients were vanishing by war. The Plebians had a right to property of both movable and immovable to transfer it but had no share in the Government. They were half citizen. The Plebians had no right to participate in the religious occasions in the city. Intermarriage between the Patrician and the Plebian was out of question. The Client were dependent on the Patrician Patron and for his Protection. A Client had no right to appeal before the tribunal court. The members of Slaves were millions in England. The English Society had at one time the servile classes.

At the time of Norman conquest, the state of English Society has been described in the Domesday Book and Dr. Babasaheb Ambedkar offered in Writings and Speeches, Vol. 5 that the population of England divided into four groups i.e. (i) Gentry and Clergy made up of tenants in chief and under tenants a smallest class, (ii) Freeholders made up of Freeman and Socmen, (iii) Half-free or Unfree made up of Villeins and Coffars and Boarders- the largest class, and (iv) Slaves. ³⁹

It was believed that the Jews were responsible for the death of Christ and they have been subjugated to persecution during the Middle ages the Jews were compelled to reside within a restricted quater in a separate part of the European towns. The jewish quater came to be known 'Ghatto'. Coyanza in Australia in 1050 enacted that no Christian shall reside in the same house with Jews, nor partake of the food. It was declared by Coyanza that punishment of Penance, excommunication, Censure etc. should be provided for offences.

Dr. Babasaheb mentions that the conditions of the Untouchables in India as like as the condition of the Catholics in England. The Catholics were subjected to many disabilities. These are :

- i) Catholic marriages by Catholic priests was considered.
- ii) Money appropriated for the maintenance of priests or to support Catholic warship were considered illegal and were subject to confiscation.
- iii) By the 13th Charles II, they were as a body excluded under corporation Act from the offices in cities and corporations.
- iv) By the 25th Charls II., their whole body was excluded from civil and military offices under the Test Act.
- v) The Roman Catholics were liable to be prevented from voting at elections (7th and 8th William III. C. 27).
- vi) By the 30th Charles II. 5.2.c.1, Roman Catholic peer were prevented from filling their hereditary sent in Parliament.
- vii) By the same statute Roman Catholic were prevented from siting in the House of Commons.

- viii) The poor Catholic were denied hospital facilities, entry into workhouses and other public institutions. ⁴⁰

According to Dr. Ambedkar, like Rome, England and other part of the countries the Indian social order is based on caste and graded of inequality. Manu was the chief law giver of Indian Hindu social order. To Ambedkar, the Hindu social order is not base on liberty, equality and fraternity. Legality and morality is absent in Hindu society. Hindu smrities such as Upanishad, Manusmriti, Vedas, Puranas, Ramayana and Mahabharata is responsible for degradation of Hindu social life. Hindu religion is caste base phenomena. Hindu social order is not base on morality and legality. Inequality of Hindu society should be avoided by establishing free and equitable society.

Indian social structure consists with three elements i.e. caste, joint family and village community. The caste originated from Varna. It is needless to mention that the caste is a social, economic, religious and political category. Indian society constitute by castes. Various Hindu scriptures such as Vedas, Smrities, Upanishad, Ramayana and Mahabharata control over the thoughts, beliefs and rituals of the Indian Hindu society. Dr. Ambedkar was influenced by Lord Buddha, John Dewy, Carlyl, Karl Marx, Kabir, Mahatma Phule and other rationatists. He was influenced by Lord Buddha's Ahimsa and non-violence method. He had good background of several social sciences such as economics, political science, anthropology, sociology, law etc. He argued that Hindu religion has created Chaturvarna. He summarised the features of Chaturvarna as under:

- i) "The real war elevated to the dignity of an ideal ;
- ii) An attempt was made to give the reality to the ideal by invoking the saction of law ;
- iii) The Purushasukta not only regarded class composition as natural and ideal, but also regarded as sacred and divine ;
- iv) The Purushasukta made the division of society into four classes a matter of dogma ; and
- v) The Purushasukta has an official gradation of society laid down, fixed and permanent, with an ascending scale of reverence and decending scale of contempt" ⁴¹

To him, caste is a harmful institution of the Hindu society. According to him, caste has two aspects. The first aspect of caste is that it divides men into separate communities and the second aspect is that the caste is hierarchical in character in nature. Each caste holds their social position, status and prestige according to graded social order. Unity and diversity is not acceptable in Hindu social order. Unity may be achieved through destroying caste barrier from the Hindu social order. In his famous work "Who Were the Shudras" he highlighted that the Shudras were Kshatriya and solar race. The hierarchical Hindu social order is artificial, made by the upper caste Hindus. The Principles of natural justice, human rights and equality were denied to the down-trodden classes by a small section of society who came to be known as Brahmins. The Hindu religion recognises the Brahmin as the highest and intellectual classes of the society and they controlled over the religious power of the society. The education system of the Hindu society was dominated by the Brahmins. Development of mental faculties and mental abilities, acquiring knowledge about religion and philosophy in Hinduism were treated as an occupation.

Dr. Ambedkar had proved in his famous work "Who Were Shudras" that in the beginning there were only three Varnas i.e. Brahmins, Kshatriyas and Vaishyas. The Shudras were added later on and present Shudras were the Kshatriyas. Due to the struggle between Brahmins and Kshatriyas for power and superiority in religious spheres the Shudra section was created by the Brahmins. To him, the Kshatriyas were ill-treated by the Brahmins. The Kshatriyas were deprived of their privileges and they became the fourth Varna. In this way the Shudra and Untouchables in the Indian society have emerged. This section of Indian society was the worst affected part and they were denied the basic human rights. His entire life was devoted for the uplifting of this section. He fought relentlessly against the injustice of the Hindu religion.

To him, untouchability is a product of the caste system by which the high caste Hindus exploited the down-trodden classes both financially and socially. He wanted to establish an ideal society based on liberty, equality and fraternity through transformation of the Indian social structure. By his initiative as the chief architect of the Indian Constitution, the numerous safeguards to the untouchables and other weaker sections of the society provided the special provisions by constitutional law. To realise his casteless

society he also advocated inter-caste marriage, inter-caste dining and religious conversion. On Buddha Jayanti day in 1956 he embraced Buddhism and renounced Hinduism.

Indian society, specially the Hindu society is stratified into castes. Indian caste is not only a social institution, it is not only a political form nor it is a religious phenomenon only. Indian caste system is basically an economic structure of Hindu society. It is a religious organ of Hindu society. It can say that the caste system is a social, religious, political and economic structure. Gandhi wrote, "To destroy caste system and adopt Western European Social System means that Hindu must give up the Principle of hereditary occupation which is the soul of caste system."⁴²

Caste system observed by Dr. Ambedkar as the hereditary division of labourers, a system of graded inequality, a process of sterilisation and devitalisation. The labourers are divided into several watertight compartments. The caste is hereditary in nature. All rights to religious rituals, education, political, cultural and other social institutions were also made hereditary. All castes are inter-related and interdependence.

The Brahmins were ruling or governing class of the Hindu society. Dr. Ambedkar raised question - (i) what is the out look of the governing class? What are its traditions? What is its social philosophy? Historically, the Brahmins were the most inveterate enemy of the servile classes. The Brahmins exploited to the Shudras and the Untouchables. The Brahmins are responsible for fallen, degraded, devoid of hope and ambition of the Shudras and the Untouchables. Traditionally, the Indian Hindu society domination by the Brahmins class. They used the Hindu Shastras such as Upanishad, Vedas, Puranas, Smrities as an instrument to exploit the down- trodden classes. There are six cardinal principle in the Brahmin philosophy.

1. Graded inequality between the different classes ;
2. Complete disarmament of the Shudras and the Untouchables ;
3. Complete Prohibition of the education of the Shudras and Untouchables;
4. Ban on the Shudras and the Untouchables occupying places of power and authority;

5. Ban on the Shudras and the Untouchables acquiring property;
6. Complete subjugation and suppression of women.⁴³

Inequality is the official doctrine of Brahmanism. The suppression and depression of the lower castes is traditionally originated by birth. The education was limited only for Brahmins classes. The education did not spread beyond a few. The Brahmins not only made education their monopoly, they declared that the acquisition of education by the down-trodden classes is a crime Punishable by cutting off of the tongue by the pouring of molten lead in the ear of the offender. The Congress politicians alleged that the Britishers are ruling class in India by a wholesale disarmament of the people of India. The Congress politicians had already forgotten that the Brahmins are ruling class in Hindu society by a wholesale disarmament of the Shudras and Untouchables. Feeling of caste, Untouchability, unapproachability and unseeability is a religion of Brahmanism. Man's inhumanity to man is a religion of Hinduism. The Brahmins have given his support to the worst wrong condition over women. In Brahminism the widows were burnt alive as sati. The Brahmins has given their absolute support to alive Satidaha Pratha. Widows were not allowed to remarry. The child marriage was supported by the Brahmins. The girls were required to be married before 8 and the husband had right to consummate the marriage at any time. The Brahmin uphold the doctrine and they had their strongest support over the doctrine. The Brahmins were the law givers for the Shudras, for the Untouchables and for the women. As a law-givers their role was blackest as compared with the record of the intellectual classes in other part of the countries. There is no room for conscience and justice in Hinduism. They were strong supporter of the discriminative justice.

Notes and References :

1. Mazumdar, C.R.; Pusalkar, A.D.; Mazumdar, A.K. (ed); "The History and Culture of the Indian People : The Vedic Age", Bharatiya Vidya Bhavan, Kalupati Murshing Mary, Mumbai, 1996, P.144.
2. Ibid. p. 146.
3. Ibid. p. 176.
4. Ibid. p. 197.
5. Kumar, Sangeet; "Changing Role of the Caste System : A Critique", Rawat Publications, Jaipur, New Delhi, 2005, pp. 58-59.
6. Jadav C.P. "Encyclopaedia of Scheduled Caste and Scheduled Tribes", Vol. I, Anmol Publishers, Pvt. Ltd. New Delhi, 2000, P. I.
7. Massey, James,; "Dalit in India : Religion as a Source of Bondage in Liberation Special Reference to Christian, Manohar Publishers & Distributors, New Delhi, 1995, P. 42.
8. Ambedkar, (Dr) B.R.; "Who Were the Shudras? How they came to be the Fourth Varna in the Indo Aryan Society". Dr. Babasaheb Ambedkar Writings and Speeches, Vol. 7, Education Department, Government of Maharashtra, 1990, pp.55-56.
09. Ibid P. 58.
10. Dutta, N.K.; "Origin and growth of caste in India, Firma KLM, Pvt. Ltd. Calcutta, India, 1986. p.57.
11. Ibid. P. 59.
12. Yadav, C.P.; "Encyclopaedia of Scheduled Castes and Scheduled Tribes, Vol-I, Anmol Publications Pvt. Ltd. 2000, pp. 7-8.
13. Massey James.; Dalit in India : Religious as a Source of Bondage of Liberation with Special Reference of Christians". Manohar Publishers and Distributors, New Delhi, 1995, P. 25.
14. Sharma, Sanjay Prakash; "Dalit Society and Upliftment, Vol II, Mahit Publications, 2004, pp. 3 - 4.
15. Ibid. pp. 6- 7.

16. Ibid. p. 26.
17. Ibid. P. 16.
18. Ahuja, Ram.; "Indian Social System" Rawat Publications, Jaipur, New Delhi, 1994, pp. 269-276.
19. Massey, James.; "Dalit in India : Religious as a Special Source of Bondage of Liberation with Special Reference of Christians", Manohar Publishers and distributors, New Delhi, 1995. p.47.
20. Ambedkar, (Dr) B.R.; "Who Were the Shudras? How they came to be the Fourth Varna in the Indo Aryan Society". Dr. Babasaheb Ambedkar Writing and Speeches, Vol. 7, Higher Education Department, Government of Maharashtra, 1990, p. 65.
21. Ibid. p. 85.
22. Ibid. p. 144.
23. Ibid. P. 122.
24. Ibid. pp. 118-119.
25. Ibid. P. 127.
26. Ibid. P. 133.
27. Ambedkar, (Dr) B.R.; "The Untouchables : Who Were they and Why They Became Untouchables? Dr. Babasaheb Ambedkar Writing and Speeches, Vol. 7, Higher Education Department, Government of Maharashtra, 1990, pp. 271-272.
28. Ibid. pp. 273 -275.
29. Ibid. P. 279.
30. Ibid. P. 290.
31. Ibid. P. 319.
32. Moon, Vasant (ed); "Untouchables or Children of India's Ghetto and other Essays on Untouchables and Untouchability, Social-Political-Religious", Dr. Babasaheb Ambedkar Writings and Speeches, Vol - 5, Education Department, Government of Maharashtra, 1989, pp. 167-168.

33. Ibid. P. 59.
34. Ambedkar, (Dr) B.R.; "Caste in India : Their Mechanism, genesis and development". Dr. Babasaheb Ambedkar Writings and Speeches, Vol - 5, Education Department, Government of Maharashtra, 1989, pp. 6-9.
35. Jatava, D.R.; "Social Philosophy of B.R.Ambedkar, Rawat Publication, New Delhi, 1997. P. 60.
36. Jatava, D.R.; "Sociological Thought of B.R.Ambedkar", ABD Publishers, Jaipur, India, 2001, pp. 106-107.
37. Ibid. pp. 123-124.
38. Ibid. pp. 116-117.
39. Moon, Vasant (ed), "Untouchables or Children of Indian's Ghetto and other Essential Essay on Untouchables and Untouchability, Social - Political - Religious", Dr. Babasaheb Ambedkar Writing and Speeches, Vol. 5, Higher Education Department, Government of Maharashtra, 1989, P. 77.
40. Ibid. P. 79.
41. Shashi, (Dr.) S.S.; "Ambedkar and Social Justice", Vol.1, Directorate Publication Division, Ministry of Information and Broadcasting, Government of India, Patiala House, New Delhi, 1992, P. 160.
42. Ibid. P. 122.
43. Ambedkar, (Dr.) B.R.; "What Congress and Gandhi have done to Untouchables", Dr. Babasaheb Ambedkar Writing and Speeches, Vol. 9, Education Department Government of Maharashtra, 1990, P. 215.