



THE IMPACT INDIAN CASTE SYSTEM'S AND THE CONVERSION OF RELIGION HISTORY: AN ANALYSIS

- Dr. Ramesh Kumar Shukla
 - Rupa Jha
 - Associate Professor, School of Legal Studies, LNCT University Bhopal, MP, India
- Research Scholar, Department of Law, School of Legal Studies, LNCT University Bhopal, MP, India

Abstract: In India, the caste system is deeply ingrained in people's mentality and has been identified as a major obstacle to social justice and human rights. This article attempts to examine and analyze the sensitivity and rigidity of this system. Additionally, the paper makes an effort to examine the research of a few researchers, demonstrating how choosing a different religion allowed the victims to live honorably and with dignity.

Keyword: Social justice, Human Rights, Self-respect, Caste system, and people's psychology

INTRODUCTION

Religious conversion is now commonplace in Indian religious tradition. Approximately 50,000 low-caste Hindus and members of nomadic tribes became Buddhists on May 27, 2007 (Reuters 2007). Religion is not an idea about the supernatural; rather, it is just a way of seeing the world. It is an idea of the world, a method of creating a reality that appears to individuals who encounter it to be exceptionally real (Buckser and Glazier 2003). In this situation, it is reasonable to wonder what would lead someone to suddenly change their religion and undergo a drastic change. According to those who convert, many Indians choose to switch to another religion in the hopes of escaping the harshness of the Hindu caste system and finding a life of dignity.

Despite the Indian Constitution's ban on caste discrimination, Dalits, or untouchables of lower caste, are nevertheless frequently killed or beaten if they dare to marry into a higher caste girl's family or attend a temple restricted for that caste (Das 1970). Even while exposure to western culture and spectacular economic success has reshaped many social perspectives, the caste system has endured, particularly in rural areas.

As a result of a worldwide fall of humanity, casteism in India has been compared to apartheid in South Africa, racism in the United States, ethnicism in Zaire, and communalism in practically every other country in the globe (Pannikar 1955). In addition to other issues, they endanger everyone's security, which is a basic need for survival in every society, including men, women, and children.

With its distinct and unusual caste system, India is regarded as having one of the most stratified societies in recorded human history (Bugle 1958; Gould 1988; Hutton 1961; Leach 1960; Srinivas 1962). The intricacy of the Indian caste system, its connection to Hindu religious practices and beliefs, the extent to which the castes are autonomous and cohesive social groups are what make it "unique" (Nanda 1987). The ranking and ordering of castes is justified by Hindu religious belief, which helps to consolidate and legitimize the system (Howard 1986).

This system is considered "peculiar" since it is one of the most effective ways to split people into two groups: "Higher Castes" and "Lower Castes." Social scientists refer to these concepts as "purity" and "pollution," and they are supported by specific religious consequences that create this straightforward divide. Originally, Hindu society's separation into these categories was said to be the result of divine determination (Aggarwal 1971; Bugle 1971; Weber 1958). Historically, castes below the upper caste are forbidden from carrying out jobs deemed unworthy of their caste, either by coercion or by the prospect of supernatural punishment (Freed and Freed 1972; Gough 1971; Khare 1970; Mahar 1972; Sinha 1967). Even though the Indian caste system has been questioned throughout history, the religious consequences have made reforming it challenging. The Universal Declaration of Human Rights (UDHR) is flagrantly violated by the moral, intellectual, and theological justifications for the caste system (UDHR, 1948). Many discriminatory and unequal practices that persist in Indian society can be attributed to the caste system (Mishra 1975; Mishra 1979; Sachchidananda 1977; Vidyarthi and Mishra 1975).

The objective of this article is to examine and evaluate the inflexibility and lack of sensitivity of the caste system, which is deeply ingrained in people's minds and has been identified as a significant barrier to the implementation of social justice and human rights. Additionally, an effort has been made to examine the research of a few researchers, which demonstrates how and to what degree choosing a different religion has allowed the victims to live honorably and with dignity.

INDIAN CASTE SYSTEM

The definition of the castes is hereditary endogamous groups that observe reciprocal bans and social restrictions on interaction, as well as established customary occupations. There are thought to be 3000 castes in the nation. These castes are divided into three categories: lower caste (Dhobi and Nai), intermediate caste (Ahir, Sunar, and Kurmi), and upper caste (Brahmin, Rajput, Baniya, and Kayastha). Additionally, there exist the Bhangi and Raigar untouchable castes. In order to determine their standing in the ceremonial hierarchy, these castes are associated with four Varnas: Brahmins, Kashtriyas, Vaisyas, and Shudras (Ahuja 1993).

During the early stages of human civilization, all civilizations were structured according to equal opportunities in the political, social, and economic spheres (Discochers 1993). In comparison to other periods of human history, the social stratification seems to have arisen recently. The aforementioned conclusion is grounded in archaeological data and the observation that some other cultural traits linked to stratification are relatively recent (Ember and Ember 1995).

The Rig-Veda's mantras suggest that the Aryans' primary and nearly exclusive concerns were health, riches, prosperity, and power, and that their religion served as a way of obtaining these things. There were four main classes in society by the end of the Rig-Veda era. The basis for this four-fold division—which was regarded as fundamental—was religious sanction. The four classes, or Varnas, that evolved over the Rig Veda period and are still in existence today are Priest (Brahmins), Warrior (Kashtriyas), Peasant (Vaisya), and Serf (Shudras) (Basham 1967).

These Varnas were divided over time and gave rise to numerous castes and subcastes respectively. Even now, castes have a far greater influence on the lives of the lower classes than do Varnas. It is more important to be an Ahir, Kayastha, or Sunar than it is to be a Vaisya or Shudra. In every location, profession, and religion in this country, the caste group is almost always linked to cooperative sentiments.

According to some authors, the Brahmins were accorded a better social rank during the reign of Pushyamitra Sunga (187 B.C.) (Rao 1989; Thaper 1988). The "Shudras" were subject to several cruel and immoral rules that were enacted against them, and they were regarded as untouchables. The Simon Commission first introduced the phrase "scheduled caste" in 1935 to refer to those who were deemed untouchables.

In ancient India, they were referred to as "broken men" or "out castes," according to Ambedkar (Ambedkar 1946). As "depressed classes," the British labeled them. They fell under the category of "exterior caste" in the 1931 Census. This group was named as "Harijans"—the offspring of God—by Mahatma Gandhi (Gandhi 1954). Knowledgeable members of the untouchable castes did not welcome this designation because they believed that being called God's children was only an attempt to ameliorate their circumstances rather than overthrow the system that fostered inequity (RoyBurman 1977). These are referred to in Hindu scriptures as the "Chandals," "Unclean Castes," and "Exterior Castes" (Mishra 1979). In

all of India, the caste system still exists, albeit with varying degrees of rigidity. It consists of various forms of subordination and superordination, ceremonies and rituals, social vocations, vices, and dogmas.

A METHODOLOGY FOR DISCRIMINATION AND UNEQUALITY IN THE SOCIETY: THE CASTE SYSTEM

Even though the Indian constitution theoretically and legally abolished the caste system, the system's importance in daily life and its impact on the structure of power in the political, social, and cultural spheres cannot be discounted. The lower caste was subjected to numerous social, political, economic, and religious limitations as a result of the ancient Hindu "Dharmashastra," which rendered the untouchables entirely dependent on those in higher positions for their subsistence. They have therefore endured physical abuse, taunts, and social and personal humiliation for a very long period. The untouchables were denied access to public amenities like wells, rivers, roads, schools, and markets as recently as the early 20th century (Garanter, 1984). They were forced to bind an earthen jar around their necks to prevent their sputum from getting on the ground and polluting the lives of others, and to bind a broomstick behind them to cover their footprints before others could see them (Dangle 1992). The untouchables were the most impoverished and miserable group in human civilization for a very long time as a result of all these strict rules.

In India, it has been discovered that a small number of castes hold the majority of the powerful positions in the fields of economics, governance, and culture. Caste and regional tensions, as well as social turmoil, resulted from the reality that a small number of castes ruled over the destiny of the entire nation. A fierce rivalry between the rich and underprivileged classes is maintained by the disruption these groups produce. According to Desai (1959), Meynand (1963), and Singh (1993), this is detrimental to the growth of a strong national economy. The untouchables of today are economically dependent, socially vulnerable, and politically helpless.

As the primary creator of the Indian constitution, Ambedkar devoted most of his efforts to establishing a new system of social justice and equality in the constitution. Ironically, though, despite the constitution's operation for fifty years, his ideal has not come true. The numerous forms of torture that are still inflicted upon the untouchables serve as evidence of this (Baisantry 1991). The harsh reality is that India's old culture includes an egregious and inhumane caste system that divides society and views a sizable portion of its population as outsiders and untouchables. Even if a smaller percentage of them rose to prosperity through government favoritism and advanced in their careers and economy, they continued to be marginalized and rejected in society. People from lower castes too frequently face severe suppression from those from higher castes when they want to advance in society. Mob raids, murder, arson, and even rape are among the tactics used by their oppressors (Das 2004; Kumar 2000; Louis 2003).

The upper castes' self-assumed traditional belief in their superiority and their positions of power in society often guarantee the continuation of the caste system. Their status benefits them in three key ways: financially, socially, and sexually. Thus, these individuals have no qualms about keeping this system in place (Ember and Ember 1995). Gandhi defended the caste system on the grounds that it increased productivity for "allotted" labor. Indeed, the idealization and defense of India's caste system has been based on the "efficacy of socially allotted work." But in practice, there is some animosity involved in completing this assigned labor.

Inter-caste disputes and a breach between the higher and untouchable castes have been brought about by the caste system (Ahuja 1993). The majority of communities still experience residential segregation. People who have shifted from their typical line of work experience fewer status disabilities. However, in certain instances, they suffer as a result of their inherited identity's prominence (Sachchidananda 1977). One of the major obstacles to development initiatives is the caste system. Factionalism is another issue brought on by this system (Dube 1988; Madan 1965; Singer 1959; Singh 1977). Projects that appear to benefit members of a certain caste are met with opposition by those from many castes who feel envious of the beneficiary's status in society. At the expense of everyone else, they want to protect their own status. According to Bose 1944 and Kapp 1963, inter-caste factions function as a barrier to societal progress, much as caste factions. India is developing at a slow pace, as Kapp has noted, because of the influence of Hindu social groups and Hindu culture. However, Milton Singer (Singer and Bernardcohn 1968) rejects the idea that India's progress has been hampered in any way by Hindu culture and the caste system.

The results of a caste system in place include the dominance of some castes over others, the exploitation of lower castes by higher castes, obstacles to political power and mobility, rivalry for economic opportunities, and the acquisition of symbols of higher status (Beteille 1965; Ghurey 1969; Gould 1987;

Srinivas 1952). In addition, this system is blamed for women's poor position and hinders political unity (Bugle, 1971; Ahuja, 1993). The caste system steers and mentally influences individuals to pursue particular careers (Sahay 1993; Sahay 2002), which obstructs the society's ability to develop economically. The long-lasting effects of the caste system can also be measured by the frequency with which they appear in our folktales (Sahay 2000). According to Lordusamy and Sahay (1996), it is impossible to overlook the caste system's dependence on one another when carrying out significant life and death rites.

In India, people belonging to lower castes struggle against the status imposed upon them, which comes with prejudice and disabilities. Instead, they aim for a higher caste status and all of its benefits. Castes further up try to stop others from aiming so high. The explosive potential of every caste in the society is contained in this conflict of interests (Berreman 1966).

An increasing amount of hostility towards the scheduled castes has been consistently noted in the report of the National Commission on Scheduled Castes and Scheduled Tribes. Many women from scheduled castes and scheduled tribes are raped by upper caste men while they labor in their fields, industries, and homes. On the other side, the males of the scheduled caste are exploited by the expropriation of their lands, the payment of meager wages, and their use as bonded labor (Report 1979). Additional proof is the rise in crimes against scheduled castes that the police have documented not to be forgotten is the incident that occurred in Belchi village, Bihar, in May 1977 regarding the murders and atrocities committed against the scheduled castes. Between 1978 and 1992, similar incidents were documented in Madhya Pradesh, Uttar Pradesh, Rajasthan, and Bihar. According to these crimes, there are occasionally reports of Harijans being propagated into Islam and Christianity. In February 1981, a reported religious conversion occurred in Meenakshipuram, Tamil Nadu, India, where around 1,000 Harijans were converted to Islam (Ahuja 1993).

Hinduism and Indian tradition are synonymous under the caste system. Thus, 106.23 million people (as of the 2001 Census) at the bottom of society live in unspeakable ignorance, filth, and humiliation due to their generalized Hinduism and the caste system in particular. They are so repugnant that they are unfit for normal human interaction. Every man born among these people is a soul, according to the orthodox theory, and his current degradation is a deserved retribution for his previous sins, which included some pretty vicious lives. One may easily grasp the kind of national peril this mass of crushed humanity poses to India. These people are dispersed throughout India, sometimes in tiny groups and sometimes in larger ones, and they represent a wide variety of races. Most of the time, their poverty is abject (Farquhar 1977). The caste system has contributed to India's sociocultural, psychological, and partially economic disparities.

HUMAN RIGHTS AND CASTE SYSTEM

Human rights are the bare minimum of rights that all people, regardless of circumstances, are entitled to just by virtue of being "members of the human family." They are founded on the desire of humankind for a life in which the dignity that each and every person possesses would be respected and taken into account (Kang 1995).

Below, we will examine how implementing the caste system conflicts with some articles of the Human Rights.

Article 1:

Every human being has inherent worth and equal rights from birth. Since they possess reason and conscience, they need to behave kindly toward one another.

This clause is violated by the upper caste's pervasive attitude of inequity and disdain for those born into lower castes.

Article 2:

With no exceptions for anything, including national or socioeconomic origins, property, birthplace, sexual orientation, language, religion, politics, or any other aspect of one's identity, everyone is entitled to the freedoms and rights outlined in this proclamation.

It is against this article to classify people according to their caste, which is based on birth and is a fundamental component of the caste system sanctioned by religion (the Manusmriti and the Bhagavad Gita). The idea of open options, free competition, growing specialization, and individual mobility with a dynamic modern economy is completely contrary to the notion of hereditary occupation of the caste system.

Article 5:

Nobody has the right to face difficulties or cruel, inhuman, or humiliating treatment or punishment.

The Ram-Charitra Manas' Dhor Gawar Shudra Pasu Nari Sakal Tadana Ke Adhikari, as prescribed by Tulsidas, frequently misguides the actions of persons from higher castes, in contravention of this.

Article 13(1):

Everyone is entitled to the freedom to live and travel within each state's borders.

The rights listed above are denied to members of scheduled castes who are compelled to live in rural areas.

Article 16(1):

The freedom to marry and start a family belongs to both men and women of legal age, without distinction on the basis of race, nationality, or religion. They are entitled to the same rights before, during, and after marriage.

Article 18:

All people are entitled to freedom of mind, conscience, and religion; this includes the ability to alter their religion or belief and the ability to publicly and privately express their religion or belief by teaching, practice, worship, and observance, whether they do it alone or as a community. Only Brahmins are allowed to possess and control places of worship, like as temples, because to the caste system. Hindus of lower castes are never allowed to become priests.

Article 23(1):

Everyone is entitled to the freedom to choose their own job, to fair and comfortable working conditions, and to protection from unemployment. This rule is broken by caste-based occupational systems and their prescriptions.

Article 26(1):

Everyone is entitled to an education. At the very least, free primary and basic education is required. It will be mandatory to receive an elementary education. Lower castes have been denied the ability to receive an education as a result of the caste system's practice. The caste system openly and unmistakably breaches the UDHR. The caste system has created unbreakable barriers between people.

The caste system divides laborers rather than just labor itself. It's a hierarchy where workers are ranked higher than lower in the division. This allocation of work is not predicated on an individual's preference or innate ability (Ambedkar 1948; Rawat 2005; Singh and Gadkar 2004). The principle that freedom, equality, and fraternity are the cornerstones of human rights is violated.

A DIFFERENT APPROACH CHOOSING A DIFFERENT RELIGION

The word "alternative strategy" suggests that sect or religion change is an option when more traditional methods of bringing about social change, devoid of any reference to religion or sect, are unable to accomplish the goal of eliminating unfair and discriminatory practices in the community. This choice, or choosing to follow a different faith or sect, is not new in this nation. This is actually the fundamental source of the many different Hindu sects and subsects. This truth, which is frequently disregarded, is demonstrated by the various, varied, and possibly contradicting systems of beliefs that are present in the contemporary composite Hindu religion and philosophy.

The Vedic religion and its practices, which gave rise to the four Varnas and many castes and sub-castes afterward, were not scholarly endeavors in the development or evolution of religion. Rather, they were accompanied by the advent of Jainism, Buddhism, Atheism (Charvak philosophy), the Bhakti movement, and, more recently, sects of Kabir, Raidas, etc. These were bold, colorful attempts at bringing about societal change. Every new school of thought that was established caused a sizable portion of the then-mainstream Hindu population to choose to convert to a different religion or sect; these decisions were typically motivated by unfair or discriminatory practices. That the forerunners of these faiths and groups encountered strong opposition, particularly from the guardians of the Hindu religion is well known.

Around 500 BC, Buddhism and Jainism provided a break from the prejudice and unfair treatment experienced by lower caste members (Hardon, 1968), which led to a rise in "religious conversion." Since they involved specific rites and rituals at the time of entry into this religion and specified conduct for day-to-day living linked with the different system of belief, as compared to the then-Hindu religion, these were the early examples of religious conversions in the real sense of the word. Since they released the downtrodden segments of society from the control of the then-Hindu religious guardians, who could no longer take advantage of them, these conversions were met with greater opposition. The idea of birth equality for all males was central to both Buddhism and Jainism. Brahmins and other Hindus of higher castes find it completely intolerable.

The destruction of Buddhism, the widespread conversion of Buddhists to Hinduism, and the assimilation of Jainism and Buddhism into Hindu philosophy and religion destroyed one of these religions' central tenets, which was "equality of men by birth" in society and reinstated the caste system.

In India, atheism independently of Buddhism and Jainism also developed into a number of sects and sub-sects (Thaper 1988). The movement, led by the well-known materialistic philosopher Charvaka, rebelled against the presence of God, the slave system, and caste exploitation (Barlov 1984). Within this sect, Ajit Keshkambalin was another significant figure. These men rejected the idea that souls continue to exist after death and, more significantly, they held the view that "quality of men by birth". They offered an 'alternative religion' The idea behind the Bhakti cult, which was founded in south India in 600 AD by Alwars and Nayanars, was what made it so popular.

It gave a religion that did not differentiate people based on where they were born and showed no regard for caste or creed. Once more throughout the Middle Ages, the majority of Bhakti-cult writers, singers, and saints opposed the Varna system.

The caste system was resisted by Namdev (1270–1350 A.D.), Chokamela (13th–14th century), Kabir (1398–1498 A.D.), Raidas (a Kabir contemporary), and Tukaram (1608 A.D.). However, proselytizing was never done on a formalized basis— Buddhism being the exception. A small portion of the supposedly lower castes, drawn by their democratic structure, voluntarily adopted a different religion and family methodology.

For lack of information from "the perspective" that serves as the article's focus, the growth of Christianity and Islam during Muslim dominion in Kerala and the surrounding areas, as well as Goa, a hundred years ago, are not included for examination in this article. However "equality of men by birth" is a noteworthy aspect of both of these religions.

Two significant coordinated proselytizing campaigns have emerged in recent years: the first was led by Christian missionaries following British colonization of India, and the other involved Ambedkar, Phule, and other notable figures. We are going to look at these two in more detail:

The lifestyles of all the castes underwent some astounding transformations during British administration. Old privileges and authority were eliminated during this time, along with old professions and educational programs that were either marginal or outmoded, new prospects for growth and success were developed, and power was allocated to certain people. A reform movement occurred in India against this backdrop (Galanter 1984). Certain changes were brought about in the society by the growth of the western educational system, the numerous western inventions that were not intended for use in a society separated into impenetrable compartments, the escalating national sentiments, and the heavy propaganda of enlightened leaders.

Given this, we ought to be shocked by any success Christian missionaries have had in spreading their faith. However, this is not surprising, particularly considering the second concerted attempt that Ambedkar, Phule, and others made following India's independence: it just goes to demonstrate how persistently caste-based discriminatory and unequal practices remain in Hindu society.

The social and economic circumstances of the formerly exploited and neglected communities in India were improved by the Christian missionaries' introduction of various welfare measures (Dhan 1967; Sahay 1976; Sandhavar 1973; Sen 1960). (Corringe 2005; Sahay 1975; Seenarine 2004). Different social programs were used to support evangelization among the converts. The opening of hospitals, schools, dispensaries, orphanages, vocational centers, and other facilities along with other initiatives aimed at ending suffering and offering tangible compensation occurred virtually simultaneously (Elvin 1960; O'Malley 1938; Singh 1944; Thomas and Taylor 1965). For those who experience prejudice as a result of being born into a Hindu caste that is lower than others and the acceptance of the Christianity was merely an alternative for a dignified life. They were immediately relieved of the guilt of having been born into a scheduled caste or a primitive tribe, as was their posterity. There was a correlation between economic improvement and psychological and emotional recovery.

The second significant organized effort at religious conversion is examined next. Ambedkar, Phule, Ramabai, and Tarabaishinde rejected Hinduism and chose Buddhism for themselves and the marginalized groups in society that had endured centuries of oppression at the hands of the Brahmanic cult (Kosambi 1992; Shinde 1992). Phule believed that a religious substitute was necessary. He questioned the existence of Hinduism and questioned its legitimacy at every turn. Hinduism is superstition, a toolkit of trickery, and a tool for dominance, according to him (Phule 1991). As Ambedkar put it, "caste is the monster that crosses your path," he was aware of the terrible and poisonous impact the system had on certain segments of society. Without eliminating this monster, political reform and economic development are impossible. The notion that good things do not descend from heaven also seems to him. (In "Ambedkar and Social Justice") Every advancement has a price, and only those who can afford it will be able to enjoy it. Buddhism, which he believed to be strictly scientific and devoid of caste prejudice, was accepted by him and thousands of his followers.

The aforementioned instances succinctly demonstrate how religious conversion has always been an alternate tactic for ending unfair and discriminatory practices in Indian society. It might be incorrect to think that those who are subjected to discrimination will always have the opportunity to temporarily change their religion. It is true that the caste stigma is so pervasive in Indian society that converts frequently bear the label of their original caste despite their desire to fit into an ideal group and their ability to adapt a new identity (Ram 1988). Muslim (Basham 1967; Kessing 1958), Christian (Clarke 1998; Samuel 1999; Tharamangalam 1966), Mahar Buddhist (Issac 1965), and Sikh (Basham 1967) communities all exhibit caste-group dynamics.

CONCLUSION

Every human person has the capacity to acquire limitless intelligence and volition under the right circumstances, but those circumstances have not yet been established for those who most need them. Communities of lower castes are incredibly diverse, comprising hundreds of castes and sub-castes. They are dispersed throughout India. All of them experience oppression because of caste disparities, regardless of their distinctions in language, religion, and way of life. Numerous discriminatory acts carried out in the name of caste have negative effects on social, cultural, religious, and economic spheres. Because of the depth and complexity of the issue, merely passing legislation will not solve it. The impacts of caste discrimination persist even though the Indian constitution is not based on the laws of Manu and Bhagwad Geeta and outlawed untouchability (the Untouchability Offences Act of 1955, followed by the Protection of Civil Rights (PCR) Act of 1976). The low caste communities are still under subjugation because the upper caste members hold all the power. In the past, these communities have turned to other religions as a substitute tactic to deal with their issues, and if society as a whole does not give up unfair and discriminatory behaviors based on caste, this may continue in the future.

REFERENCES

- 1) Aggarwal, P. 1971 Caste, Religion and Power: An Indian Case Study. New Delhi: Shriram Centre For International Relation.
- 2) Ahuja, Ram 1993 Indian Social System. New Delhi: Rawat Publication.
- 3) Ambedkar, B. R. 1946 Who Were The Sudras? Bombay: Thacker & Co.
- 4) — 1948 The Untouchables. New Delhi: Amrit Book & Co.
- 5) Baisantry, D. K. 1991 Ambedkar; Total Revolution. New Delhi: Segment Book Distributors.
- 6) Barlov, V. 1984 Indian Philosophy In Modern time. Moscow: Progressive Publishers.
- 7) Basham, A. L. 1967 The Wonder That Was India. Calcutta: Rupa & Co.
- 8) Berreman, Gerlad D. 1966 Castes In Cross-culture Perspective. Berkeley: Berkeley.
- 9) Beteille, Andre 1965 Caste, Class & Power. Berkeley: California Press.
- 10) Bose, P. N. 1944 History Of Hindu civilization. London: Oxford University Press.
- 11) Buckser, Andrew, and Stephen D. Glazier 2003 The Anthropology Of Religious Conversion. INC: Rowman & Littlefield Publishers.
- 12) Bugle, C. 1958 The Essence & the Reality of The Caste System. Contribution To Indian sociology 2(2).
- 13) — 1971 Essay On Caste System. New York: Cambridge Press.
- 14) Clarke, S. 1998 Dalits & Christianity. New Delhi: Oxford University Press.
- 15) Corringe, Hugo 2005 Untouchable Citizens. New Delhi: Sage Publications.
- 16) Dangle, Arjun 1992 Poisoned Breed. Bombay: Orient Longman.
- 17) Das, K. C. 2004 Indian Dalits Voices, Visions & Politics. New Delhi: Global Vision Publishing House
- 18) Das, M. S. 1970 An Exploratory Study Of Touchable-Untouchable Inter-Caste Marriage In India. Indian Journal Of Sociology 1(2):130 to 138.
- 19) Desai, A. R. 1959 Rural Sociology. Bombay: Vora & Co.
- 20) Dhan, O. R. 1967 These Are My Tribes Men; The Oraon Of Ranchi Ranchi: Ranchi Press.
- 21) Discochers, J. 1993 Methods Of social analysis. Bangalore: C. S. Publication.
- 22) Dube, S. C. 1988 Modernization & Development. New Delhi: Vistaar Publication.
- 23) Elvin, V. 1960 Nagaland. Shillong: Research Department.
- 24) Ember, R. C., and M. Ember 1995 Anthropology. New Delhi: Prentice Hall Of India.

- 25) Farquhar, J. N. 1977 *Modern Religious Movements In India*. New Delhi: Munshiram Mohanlal Publisher Pvt. Ltd.
- 26) Freed, S., and R. Freed 1972 *Some Attitude Towards Caste in a North Indian Village*. *Journal Of Social Science* 15(2):1-17.
- 27) Galanter, Mark 1984 *Competing Equalities*. London: Oxford University Press.
- 28) Gandhi, M. K. 1954 *The Removal Of Untouchability*. Ahmedabad: Navjivan Publishing House.
- 29) Ghurey, G. S. 1969 *Caste & Race In India*
- 30) Bombay: Popular Prakashan.
- 31) Gough, K. 1971 *Caste In A Tanjore Village*. In *Aspects Of Caste In India*. E. Leach, ed. New York: Cambridge University Press.
- 32) Gould, Harold 1987 *The Hindu Caste System*. New Delhi: Chankya Publication.
- 33) — 1988 *Caste Adaptation In Modernizing Indian Society*. New Delhi Chankya Publication.
- 34) Hardon, J.A 1968 *religion Of The world*. New York: Doubleday Image Book.
- 35) Howard, C. M. 1986 *Contemporary Cultural Anthropology*. Boston: Little Brown & Company.
- 36) Hutton, J. H. 1961 *Caste In India: Its Nature, Function & Origin*. Bombay: Oxford University Press.
- 37) Issac, H. R. 1965 *India's Ex-Untouchable*. New York: The John Day Company.
- 38) Kang, S. S. 1995 *Forward Note*. In *Human Rights In India: Implementation & Violation*. G.S. Bajwa, ed. New Delhi: Anmol Publication.
- 39) Kapp, William 1963 *Hindu Culture*. In *Economic Development & Economic Planning In India*.
- 40) Kessing, M. F. 1958 *Cultural Anthropology: The Science Of custom*. New York: Rinehart.
- 41) Khare, S. 1970 *The Changing Brahamins: Association & Elites Among The Kanya-Kubja Of North India*. Chicago: University Of Chicago press.
- 42) Kosambi, Meera 1992 *India response To Christianity, Church & Colonialism, Case Of Pandita Ramabai*. In *Economic & Political Weekly*, Vol. October.
- 43) Kumar, Raj 2000 *Dalit Culture: A Perspective From Below*. *Social Action* 1(50).
- 44) Leach, Edmond 1960 *Aspects Of Castes In South India, Ceylon & North- West Pakistan*. Cambridge: Cambridge University Press.
- 45) Louis, Prakash 2003 *The Political Sociology Of Dalit Assertion*. New Delhi
- 46) Gyan Publishing House.
- 47) Lourdusamy, S., and Sarita Sahay 1996 *The Mythological story Of Gayasura & The Performance Of Sradha-Yajna In Gaya: Beliefs & Behaviour Patterns Of Hindus*. *Folklore & Popular Religion* 1(1):197-203.
- 48) Madan, T. N. 1965 *Family & Kinship*. Bombay Asia Publishing House.
- 49) Mahar, J. M. 1972 *The Untouchable In Contemporary India*. Tucson: University Of Arizona Press.
- 50) Meynand, J. 1963 *Social Change & Economic Development: UNESCO Publication*.
- 51) Mishra, Nararyan 1975 *Some Aspects of Dusadh Of Darbhanga*. *Indian Journal Of Social Research* 28(2).
- 52) Mishra, Narayan 1979 *Studies On The Scheduled Castes In Bihar*. In *Growth & Development Of Anthropology in Bihar*. L.P. Vidyarthi, ed. New Delhi: Classical Publication.
- 53) Nanda, Serena 1987 *Cultural Anthropology*. California: Wadsworth Publishing Company.
- 54) O'Malley, L. S. S. 1938 *Bihar District Gazetteer*. Patna: Govt. Of Bihar.
- 55) Pannikar, K. M. 1955 *Hindu society At Cross Road*. Bombay: Asia Publication.
- 56) Phule, J. 1991 *Untouchables*. In *Collected Works Of Mahatma Jotu Rao Phule*
- 57) P.G. Patil, ed. Pp. 39-40. Bombay: Government Of Maharashtra.
- 58) Ram, Nandu 1988 *The Mobile scheduled Castes: The Rise Of New Middle Class*. New Delhi: Hindustan Publishing House.
- 59) Rao, R. S 1989 *Caste System In India: Myth & Reality*. New Delhi India Publisher.
- 60) Rawat, G. S. 2005 *The Status Of Dalit & Human Right In India*. New Delhi: Sumit Enterprises.

- 61) Report 1979 The Community on Untouchability. New Delhi: Department Of social Welfare, Government of India
- 62) Reuters 2007 Indian Low-caste Hindus, Nomads Convert en Masse. Bombay: Monday 28 May, 2007, 11.05 AM
- 63) RoyBurman, B. K. 1977 The problems Of Untouchables. R. Thaper, ed. New Delhi: Tribe, Caste & Religion In India.
- 64) Sachchidananda 1977 The Harijan Elite. Faridabad: Thomson Press.
- 65) Sahay, K. N. 1975 Christianity As An agency Of Tribal Welfare In India. In Applied anthropology In India. L.P. Vidyarthi, ed. New Delhi Kitab Mahal.
- 66) —1976 Under The Shadow Of Cross. Calcutta: ISRAA.
- 67) Sahay, Sarita 1993 Job-Motivation & Job-Preference Of Working Women In Different White Collar Jobs At Ranchi. Bulletin Of Bihar Tribal Welfare Research Institute 32(1):39-48.
- 68) — 2000 Folktales Of Bihar: An Anthropological Perspective. Folklore 13, <http://haldjas.folklore.ee>.
- 69) —2002 Tribal Women In The New Profile: Anmol Publications, New Delhi.
- 70) Samuel, J. 1999 Religion International. London: Oxford.
- 71) Sandhavar, A. N. 1973 The Methods Of Christian Conversion Among The Tribals: The Korwa Of Palamu. Journal Of Social Research 16(1):87-92.
- 72) Seenarine, Moses 2004 Education & Empowerment Among Dalit (Untouchable) Women Of India. Lewiston: The Edwin Mellen Press.
- 73) Sen, Jyoti 1960 Missionaries Activities In Chotanagpur. Journal of Social Research 3(2):128-131.
- 74) Shinde, Tarabai 1992 Stri Purush Tulna (in Hindi). Nagpur: Asok Publication.
- 75) Singer, Milton 1959 Traditional India: Structure & Change. Philadelphia.
- 76) Singer, Milton, and Bernardcohn 1968 Structure & Change In Indian Society. Chicago.
- 77) Singh, I. 1944 The Gondwana & The Gonds. Lucknow: Lucknow Press.
- 78) Singh, Ramgopal, and Ravindra D. Gadkar 2004 Restoration Of Human Rights & Dignity To Dalits. New Delhi: Manak Publication.
- 79) Singh, Y. 1977 Social Stratification & social Change In India. New Delhi: Classical Publication.
- 80) — 1993 Modernization of Indian Tradition. Jaipur: Rawat Publication.
- 81) Sinha, S. 1967 Caste In India: Its Essential Pattern Of Socio-Cultural Integration. In Caste & Race. A.R.J. Knight, ed. Boston: Little Brown.
- 82) Srinivas, M. N. 1952 Religion & Society Among The Coorgs Of South India. Bombay: Oxford University Press.
- 83) — 1962 Caste In Modern India & Other Essays. Bombay: Media Publishers.
- 84) Thaper, Romilla 1988 Bharat Ka Itihas (in Hindi). New Delhi: Rajkamal Prakashan Pvt. Ltd.
- 85) Tharamangalam, J. 1966 Caste Among Christian In India. In Castes: Its Twentieth Century Avatar. M.N. Srinivas, ed. New Delhi: Viking.
- 86) Thomas, M. N., and R. W. Taylor 1965 Tribal Awakening. Bangalore.
- 87) Vidyarthi, L. P., and N. Mishra 1975 Harijan Today. New Delhi: Classical Publication.
- 88) Weber, M. 1958 The Religion Of India: The Sociology Of Hinduism & Buddhism. New York: Free Press.