

CASTE

Ganga Prasad's, *The Caste System*¹, is a study of the caste and the so called untouchables, the sudras. It attempts to trace the division of all men into four varnas, which prevailed in ancient India and was originally based on merits and not on birth.

G.S. Gurye's, *Caste and Race in India*², describes the features of Hindu society when it was ruled by the social philosophy of caste, and elucidates the genesis and growth of the institution of caste. This study highlights the conditions of Scheduled Caste, their problems like evils of untouchability, social inequalities, and economic exploitation. Socio-economic condition reveals the low position that they held in the hierarchy of society.

Paul G.Hiebert's, *Caste and Personal Rank in an Indian Village: An Extension in Techniques*³, explains the caste rank is important in an Indian village, but caste alone does not determine a man's personal rank. He deals with objective method for determining caste ranks and man's caste rank determine his personal rank in the village. In the context of his own village, where he is judged as a person, a man can gain influence through non caste channels. The range of personal mobility is limited however by the dominant role played by the caste hierarchy in determine a man's personal status in the village.

Dipankar Gupta's, *Social Stratification*⁴, is a collection of essays concerning the historiographical relevance of caste system and similar self-reflexive writings.

¹ Ganga Prasad Upadhyaya, *The Caste System*, Reink Books Publishers, Lahore, 1922.

² G.S Gurye, *Caste and Race in India*, Popular Prakashan, Bombay, 1932.

³ Paul G.Hiebert, *Caste and Personal Rank in an Indian Village: An Extension in Techniques*, *American Anthropologist*, Vol.71, No.3, January 1969.

⁴ Dipankar Gupta, *Social Stratification*, Oxford University Press, New Delhi, 1991.

*Interrogating Caste*⁵, is another major work to be mentioned the hierarchy is arbitrary and valid only from the perspective of the individual castes. The study conceives the caste system and provides fresh insight into caste as a social, political and economic reality.

K.L. Sharma's, *Caste and Class in India*⁶, is a collection of essays reflected on caste and class in India. Caste and class are viewed as the most significant dimensions of social stratification. Another major work *Social Inequality in India*⁷, furnishes a historical analysis of the society, profiles of caste, class, power and social mobility. His focus is on the study of theory, structure and process relating to hierarchy and social inequality.

Gloria Goodwin Raheja's, *Caste, Colonialism and the Speech of the Colonized: Entextualization and Disciplinary Control in India*⁸ analyzes transformation in colonial representations of caste and in the entextualization of speeches. As discourse about caste came to predominate in colonial representations of Indian society there was a corresponding shift in the way that proverbial speech figured in imperial documents, strategies of entextualization were altered. Another article *India: Caste, Kingship and Dominance Reconsidered*⁹, is a study of the relationship between a hierarchical order of castes, with its focus on the superior position of the Brahmans, on the one hand and a conception of sovereignty focused on the Hindu King or the royal function of the dominant caste at the level of the village.

⁵Dipankar Gupta, *Interrogating Caste*, Penguin Books, New Delhi, 2000.

⁶ K.L Sharma ,*Caste and Class in India*, Rawat Publishers,Jaipur,1994

⁷K.L,Sharma, *Social Stratification in India issues and Themes*, Sage Publications, New Delhi,1997.

⁸ Gloria Goodwin Raheja,'Caste, Colonialism and the speech of the Colonized: Entextualization and disciplinary control in India', *American Ethnologist*, Vol.23, No.3, August 1996.

⁹ Gloria Goodwin Raheja, 'India: Caste,Kingship and Dominance Reconsidered,' *Annual Review of Anthropology*,Vol.17,1998.

Suvira Jaiswal's, *Caste*¹⁰, reveals the caste as a hierarchical social system rooted in religious principle that imputed inherently pure or polluting status to social groups. This study indicates that the caste ideology has gained strength due to political and economic reasons, in spite of the fact that there are increasing differentiations of wealth and status of individuals within each caste.

Nicholas B. Dirks's, *Castes of Mind*¹¹, argues that caste is in fact neither an unchanged survival of ancient India nor a single system that reflects some core culture. Rather than being an expression of Indian tradition, caste is a relatively modern phenomenon-the product of the encounter between India and the British colonial rule. The author examines the rise of caste politics in contemporary India, in particular caste-based movements and their implications for Indian nationhood.

Anupama Rao's, *The Caste Question: Dalits and the Politics of Modern India*¹², explores how India's dalits transformed into citizens. The caste questions reveal the dynamics of an Indian democracy discriminated not by overcoming caste, but by new forms of violence and new means of regulating caste.

Surinder S.Jodhka's, *Caste*¹³, includes various perspectives and diverse experience of caste. In this perspective, the ideology of caste shaped social interaction among the Hindus, their social life and identities are discussed.

Anand Teltumbde's, *Republic of Caste*¹⁴, argues that the exclusion and disempowerment of dalits emerge as intrinsic to India's republican system whether

¹⁰ Suvira Jaiswal, *Caste*, Manohar Publishers, New Delhi, 1998.

¹¹ Nicholas B. Dirks, *Castes of Mind*, Permanent Black, Delhi, 2002.

¹² Anupama Roy, *The Caste Question: Dalits and the Politics of Modern India*, Permanent Black, New Delhi, 2010.

¹³ Surinder S .Jodkha, *Caste*, Oxford University Press, New Delhi, 2012.

¹⁴Anand Teltumbde,*Republic of Caste*, Navayana, New Delhi, 2018.

expressed through state policies on education, agriculture and land ownership or the tacit encouragement of caste embedded in both law and political practice. He attempt to rebaptize Marx into an Ambedkarite and Ambedkar into a Marxist. This is the born out of the author's conviction that the only plausible solution lies in merging dalits and the proletariat. He argues dalits to foreground the need to annihilate caste and reorient themselves to see society in class terms. He is unambiguous in his view that annihilation of castes will necessitate thorough going democratic revolution, which can happen only through a class struggle, which presupposes a meeting point between Ambedkar and Marx. However, Teltumbde sees Ambedkar as reactive and thus purely pragmatic and Marx as scientific and as having a theoretical foundation, which has objective rigour and correctly explains the past. Ambedkar is pictured as having only a short-term approach, whereas Marx is praised as one who has given a scientific frame work for revolution and a theory to bring it about. So the author is harshly and uncharitably critical of Ambedkar in comparison to Marx.

Anand Teltumbde's, another major work *Dalits: Past Present and Future*¹⁵, discusses the ideology, strategy and tactics of the dalit movement in India. It also traces the history of the caste system from its origin to the present day. The book traces the varied changes that befell them during the colonial period and their expansion thereafter under the leadership of Babasaheb Ambedkar in the centre of political arena.

Dalit study of Gail Omvedt, *Dalit Visions*¹⁶, explores and critiques the sensibility which equates Indian tradition with Hinduism, and Hinduism with Brahmanism. It deals with the way in which the dalit movement and other social forces have confronted and contested brahmanic Hinduism not only its most virulent form of *Hindutva*, but equally the more liberal forms that have provided the dominant interpretation of Indian society

¹⁵ Anand Teltumbde, *Dalits: Past Present and Future*, Routledge, Newyork, 2016.

¹⁶ Gail Omvedt, *Dalit Visions*, Orient Black Swan, New Delhi, 1995.

and history. *Understanding Caste: From Buddha to Ambedkar and Beyond*¹⁷, analyses the historical issue of caste and anti- caste movements. The formation and hierarchy of caste system and how it affects the Indian society at various stages is very well narrated.

Eleanor Zelliott's, *From Untouchable to Dalit:Essays on the Ambedkar Movement*¹⁸, analyzed the dalit identity and politics in general and Ambedkar movement in particular.

*The Cracked Mirror:An Indian Debate on Experience and Theory*¹⁹ by Gopal Guru and Sundar Sarakkai, addresses the lived experience of dalits in the backdrop of social theory. It also discusses the issue of egalitarianism in the social science in India.

A Padmanaban's,*Dalits at the Cross-Roads their Struggle-Past and Present*²⁰, deals with the edifice of uniting all the Scheduled Caste's and Scheduled Tribe and giving them political identity, leading to rights and safeguards built by Dr. B.R Ambedkar through his 'educate, organize and agitate'. It also suggests that the emergence of strong will and determination among the dalits is required to protest, revolt and to assert their rights.

*Dalit Assertion in Society, Literature and History*²¹, edited by Imtiaz Ahmad &Shashi Bhushan Upadhyay, analyzes the identity of dalits in history, literature and society. It also examines the dynamics of a pervasive caste system that is intrinsically hostile to the growth of a collective consciousness among the backward classes.

¹⁷ Gail Omvedt, *Understanding Caste, From Buddha to Ambedkar and Beyond*, Orient Blackswan, New Delhi, 2012.

¹⁸ Eleanor Zelliott, *From Untouchable to Dalit: Essays on the Ambedkar Movement*, Manohar Publications, New Delhi, 1992.

¹⁹Gopal Guru and Sundar Sarakkai, *The Cracked Mirror: An Indian Debate on Experience and Theory*,Oxford University Press, New Delhi,2012.

²⁰ A Padmanabhan, *Dalits at the Cross-Roads their Struggle-Past and Present*, Madras,1996.

²¹ Imtiaz Ahmad &Shashi Bhushan Upadhyay,*op.cit.*.

*The Oxford India Anthology of Malayalam Dalit Writing*²², edited by M. Dasan, V. Prathiba, et.al, attempts to creative expressions and images of Malayali dalits from the early twentieth century .It narrates the growth of dalit aesthetics in Kerala, locates the writings in their cultural, historical and political context.

P.Sanal Mohan's, *Modernity of Slavery*,²³ tells the story of the *Cherumas*,the *Kuravas*, the *Parayas* and the *Thanda-Pulayas* the slave castes of nineteenth century in Kerala and their tryst with Christianity. In the nineteenth and twentieth century's, when European Missionaries began working among the slave castes, thousands joined the church. Their experience, struggles and memories shaped their collective self, and deeply impacted the emergence of dalit consciousness in Kerala.

The socio economic backwardness of the dalit has been discussed in general by A.K.Bakshi in *Dalit and Human Rights*, S.Chinnammai, in her *Relevance of Socio Economic Thoughts of Dr.Ambedkar Today*, and by K.S. Chalam, in his *Economic Reforms and Social Exclusion*²⁴.

²² M.Dasan, V.Prathiba, et.al, *The Oxford India Anthology of Malayalam Dalit Writing*, Oxford University Press, 2012.

²³ P. Sanal Mohan, *Modernity of Slavery*, Oxford University Press, New Delhi, 2015.

²⁴ A.K,Bakshi, *Dalit and Human Rights*,Akhand Publishing House, New Delhi,2010.,K.S Chalam, *Economic Reforms and Social Exclusion*, Sage Publishers, New Delhi, 2011., S.Chinnammai, *Relevance of Socio-Economic thoughts of Dr.Ambedkar Today*,New Delhi, 2011.