

The Caste System Inherited Ancient Societies, Shape Social Structures, and Its Impact on Human Rights of People and Community

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ABSTRACT

This research paper critically examines the caste system, an entrenched social hierarchy that has deeply influenced societies and impact on the lives of millions of people in India. A documentary qualitative research method was used in the investigation. Documentary data were gathered from pertinent academic publications, papers, books, articles, and research reports, as well as official documents from various relevant organizations. All collected data were analyzed by content analysis and logical analysis. This research explores its origins, historical development and comprehensive understanding of the social exclusion in complex dynamics surrounding the caste system. Its impacts on individual rights, human rights, gender equality, open society and intergenerational transmission by ruling elites; its analyzing factors i.e. socio-cultural, religious, political, occupation and economic and formation and shaping social hierarchies; religious texts, social practices, unequal access to resources, struggle for social mobility and institutional structures. Finally, with multidimensional approach the importance of addressing caste-based inequalities, affirmative action, promoting social justice, legal reforms (advocacy), social movements, grassroots initiatives, inclusive policy interventions (State and NGO) and working towards a more inclusive and equitable society for all. Dismantling the Hindus believe that it is a divinely ordained system. Caste system is a major obstacle to the growth of the people and the nation as well as stands against the norms or hindrance for inclusive development i.e. liberty, equality and fraternity of Republic (Sangha) and Democracy.

Keywords: Caste System, India, Human Rights, Equitable Society, Social Justice

Introduction

The world is flourishing with rapid globalization and developed AI tools. People sharing and understanding different culture will create an attentive responsible world hoping peace all around. But parallely human emotion of happiness and problems in common also gets global. E.g. issues like feminism, discrimination and caste etc. When the new world order was shaping with end of colonialism and military rules and freedom was getting celebrated. Still in parts of Asia and other parts of world a major human rights issues was going global from India i.e. Caste. Caste is different from class as 'Caste' is believed to be divine origin on basis of birth and status is permanent, it is a 'closed group' with no social mobility and inherit hierarchically; while 'Class' is purely open system depends on economic factors and social circumstances.

Lower caste i.e. Shudras (Backward caste) and Untouchables (Dalit/schedule caste and Adivasi/schedule tribe) were socially and economically excluded from rituals, education, temples, wealth accumulation, and public services etc at every section of society i.e. hidden apartheid they had to suffer (Backelin-Harrison, 2018). The history can be traced by various factors i.e. archeological evidence, literary sources, languages existed and foreign travelogues. The fact which uncovers the political or king rise successfully mostly laid on the foundation of social and cultural revolution led by their group of intellectual and philosophers. E.g. After Buddha's revolution in society the Buddhist kings rise like Ashoka, after revolution of Adi-Shankracharya Shaivites kings rise (later Hindu kings), similarly poets, saints and scientific intellectual philosophers like Ravidas, Guru Nanakdev, Kabir etc Sikh kingdom rise and after that history it connects with Chokamela and Namdev philosophy that led to establish Hindvi King Sivaji, Joytirao Phule and Dr.B.R.Ambedkar to BAMCEF and Bahujan Samaj Party and political party of social justice rise e.g. Ayyankali, Narayana guru, Adi-Dravida Mahajana Sabha, Kumaran Asan and Periyar philosophies led to DMK rise and it is major power in south India but its philosophies in modern times impact all Indians and rationales. So before any successful revolution in power capturing foundation is lead on social and cultural revolution otherwise power shrinks and later vanishes without proper ideology.

Caste- Understanding Origins, historical development and social exclusion (complex dynamics).

Origin of caste is unknown in terms of historical timeline as ancient history of India starts from Indus valley civilization i.e. 2600 B.C. to 1400 B.C. but according to archeology and texts (indecipherable) there is no evidence of caste and civilization is Buddhist that is truth unrevealed e.g. Big stupa, cities towns were developed with drainage system; stones were discovered like small stupa dancing doll etc. Place was found by British historian and archeologist Alexander Cunningham in 1873 when he was searching for Buddhist stupas according to text of Faxian (Chinese Buddhist scholar travelled India in 422 C.E). Patliputra the epicenter and capital of ancient kings does not mention about any Hindu king. While few scholars claim Vedic period i.e. 1400 B.C. to 600 B.C. rise of brahmin as there is no archeological or scriptures as give evidence about that it is verbal only, arrival of Aryan was not invasion but migration can be traced and four fold division on basis of 'Varna' and Pancham (5th division Dalit/Untouchables who rejected brahmin autonomy and leadership) in society and rise of castesim mentioned in 'Purusashukta' (10th book of Rigveda) but it happened after Buddha period. Buddhist at that time used Dhamma/Brahmi script but Brahmans used Devnagri script. Society was controlled on basis of four Vedas i.e. Rigveda, Yajurveda, Samaveda and Atharvaveda but there is no evidence based on archeology and scriptures. According to UNSECO (Ref N^o 2006-58), last written evidence of Rigveda oldest dated manuscript traced in 1464 A.D. i.e. Lodi dynasty timeline means medieval period and total number of manuscript is 30, one manuscript is written on birch bark and the remaining 29 are written on paper. While script used is sharda script which itself evolved by western branch of Dhamma/Brahmi script and its timeline is 8th -12th century A.D as well as all texts of sanskrit used this language so evidence of Brahmans can be cleared from language and its text origin.(UNESCO, UN, 2004). 600 B.C. to 7 C.E. is flourishing and almost starts of declining of Buddhist kingdom later respectively. So, with rise of Buddha in 600 B.C. evidence of Brahmin and their four fold division (Varna System), caste and untouchability in society doesn't reflect in scriptures and archeology of that contemporary buddhist king's period, King Asoka and other Buddhist kings time. In 302 B.C after 250 year of Buddha Greek historian Megasthenes who visited Magadha main power centre of King Chandragupta Maurya (His

grandson King Asoka spread Buddhism and its teaching to all parts of Asia and other parts with trade and cultural relation) describes Indian society in ‘Seven Classes’ not caste in his book named Indica i.e. philosophers, cultivators, herdsman, artisans and traders, soldiers, overseers, and councilors (Schwanbeck and Kuldeep, 2015). The language of ancient India was Pali or Prakrit (means naturally born language) and down south Tamil (one of oldest Indian language) can be traced from archeology, scriptures and stones but Sanskrit the sacred language of brahmin hasn’t been evident at that time. So existence of sanskrit language is not found so how brahmin talks or writes it’s clear that they were not present parallelly. If brahmin speak sanskrit and Indian people speak pali, how they communicate without common language this type of logical question is still unanswered by greatest Indian brahmin scholars. Till 7th century sanskrit (which was created by accustoming Pali and Prakrit as well as other languages) can be traced in intellectual group (Norman and Kenneth, 1983). There was rise of ‘Crypto-Buddhist’ Adi Shankracharya who challenged philosophy of Buddhist monks and gave theory of Advaita Vedanta and rise of Shavisim to undermine Buddhist culture and way of Indian life (Biderman and Shlomo, 1978); parallelly Vajrayan Buddhism in India-Tibet was also rising as well as buddhist hybrid sanskrit were introduced by monks for educational purpose. Later after 7th century, proper form of sanskrit was almost developed, when buddhist kingdom and hold of monks started shrinking in India due to internal fraction with social structure of society as it was getting challenged by brahmin and their kings (followers of shaivites and vaishnavites) as well as external Muslim invaders combined who were continuously attacking Indian society destroying Buddhist institutions, universities massacred monks (Brahmanism and Muslim can be equally hold accountable). While Buddhist kingdom stayed till 12th C.E. notable events i.e. Pala dynasty (1161) and King Jayachand (1194) fall, Nalanda university (1198) was destroyed in this very time, monks were massacred so they flew in other Asian countries and Buddhism survived little in other parts of country (Stewart, L.M. 1988). This was high time of brahmin with their kings and foreign invaders who took control of India but in fragmented parts. Gradually the king who lost with Brahmin revolution and external invaders their people were made slaves (shudras) and monks who survived anyhow were caught and declared as untouchables. Buddhist from ancient to medieval respectively can be called “The Untouchables (pure) to Untouchables (impure/dirt)”. So, Dr.B.R.Ambedkar made clear statement that “Today’s untouchables were ancient Buddhist” and also proves the history of India is nothing but the “Battle between Brahmanism and Buddhism”. From 13th century inclusive of Mughals Period caste based division and discriminatory practices were highly practiced and prevailed in worst form in all parts of India. Brahmin also started writing and compiling their text, one of book Manusmriti or Laws of Manu written by Manu (brahmin) set of legal code and constitution for brahmanical society to put their supremacy, cultural capital at top of social structure and institutionalized caste-based discrimination. As there was evidence of resistance from philosophers, poets and rational scientific intellectual like Ravidas, Kabir, Nanakdev, Namdev, etc from different parts of country but it was not united like umbrella under one roof because of no king from their own groups (Chandra and Mitra 2003). History of dalits were almost forgotten that they were previously buddhist and in modern history during British India, impurity of caste were rediscovered because it was so smoothly mixed in culture and practice that it was difficult to be noticeable by British intellectuals. At same time intellectual and academia group of britishers were rediscovering ancient history and buddhism of India from extracting archeological evidence, scriptures, stones etc combining and contrasting it with foreign travelogues and their writings. As brahmanical text doesn’t mention about Indus valley civilization, King Asoka and their greatest empire, Nalanda university burning and real facts history of Indian land. New history were getting discovered and dalits were unknown that this was their real history which were hidden from centuries it was later uncovered by

Dr.B.R.Ambedkar, George Ware Briggs and other scholars. Britishers did not carry slaves from Africa or other parts in India because here it was already full of hierarchical untouchables and shudras respectively 5th and 4th fold of societal structural division. Year 1818 Battle of Bhima Koregaon was turning point in history when King of Peshwa and his 28000 soldiers lost to 500 soldier (Untouchables), dalit fought against and suppression of Peshwa rulers because caste discrimination was highly practiced. ‘Third Anglo Maratha War’ but it should be named as Anglo Peshwa War because there was not Maratha king present and not led war, Peshwas, who overtook Maratha kingdom of Chatrapati Sivaji after him and his son Sambhaji Maharaj death by conspiracy (Galton, J. 2018). Many scholars claim Sivaji as Shudra caste as Hindavi king not Hindu king but in modern India this theory was diluted according to political needs of different communal parties (Deol, 2020). In 1835 T.B. Macaulay with 'Minute on Indian Education' opened doors of education for everyone irrespective of caste via method of downward filtration model. On social ground in name of caste discrimination in Travancore Kerala ‘Breast-Tax’ was prevalent (untouchables and shudras women were denial to cover breast until she pay tax) also in Madras province lower caste were sold in open market; to which Vivekananda called it lunatic (BBC, 2016). Thus, after British crown took over India control after East India Company (1858) they did 1st caste based census in 1872 to identify different groups and caste of society to rule in better way. Last census was done after every ten years in 1931 in which 4147 caste were notified in 1941 census was not done due to world war II. After that from 1951 government of India thought with caste census figure may prove caste based sentiments and thus it was stopped (Bhagat, 2006). Since then policies were made without census which were ineffective, and almost question of representation in every sectors either economical or social and political context went unnoticed, affirmative action were not implemented in every section properly this affected inclusive growth and development of India. Without census how any policies and can be made with result oriented benefits without any scientific data. Now this problem has risen as lot a created a wide gap economically and socially between upper caste and lower caste.

Since independence of India; country was heavily depended on agriculture sector and vision of J.L.Nehru and Dr.B.R.Ambedkar for “Idea of India” further led development with balancing of public sector and private sector i.e. mixed economy. As the world at that time was divided into communist and capitalist bloc but India was moving with socialism (Nehru was inspired by USSR economy i.e. Five-Year Plan) and opted mixed economy to balance Indian economy with both public and private sector and Indian states were hold accountable for development of more public driven sector. So, India’s economy was mainly agricultural and service based and one of fact that India was also a caste based country. After 76 year of independence there is still upper caste, dominant and middle caste, and schedule caste/tribes (dalits/adivasi) as well as discrimination and untouchability is practiced. The vision for India at that time was upliftment of lower caste and eradication of untouchability on birth basis i.e. by caste. The second reason was India came out of colonialism of British so; they wanted to develop public sectors instead of private sector as they were aware of ills of capitalism so need of private economy was just to balance the economy with public sectors. Thus they wanted strong public and government institutions because it will also help to apply better public policies and affirmative action (reservations) benefits to dalits (untouchables) who were undersurface of society, with efforts to promote social justice and minimize caste inequities, challenges and issues related to discrimination and inequality endure. This would eventually lead to inclusive development with participation of all people in every sector both dalits and upper caste to make India develop faster; ‘unity in diversity’. But is it enough; No, it is like a ‘crutch to a lame person not the proper surgical treatment’. When Brahmins came in power during beginning of

medieval period; the people who were almost treated as untouchables for almost 1000 years whose history, culture, language and institutions were destroyed and divided into more than 1018 castes on basis of birth and occupation was to serve upper caste. The children of untouchables were born as slaves; no this was bigger than slavery as it was hierarchical (father is also untouchable so as son and so on...) to do rest odd jobs i.e. worst part of feudalism and subjugation. Hence dalits (SCs) and adivasi (STs/tribals) need more than affirmative action as they constitute 16.6% and 8.6% of population respectively. Fact is that combined public and government sector produces only 2% of Jobs where affirmative action can be implemented while 98% are private sector. While as brahmin due to cultural capital and superior in caste social structure they got educated in english early compared to other caste as shudras and untouchables were denied of education as per brahmin sacred scriptures parallely British's East India Company was taking control over India. This gave brahmin an edge thus they became eligible to take control of majority of private sectors after independence, dalits and shudras got right to education after the independence so they were highly depended on government economic and social policy as well as public and government sectors. Still dalits and tribals are under-represented in almost all major sectors including government. Also dominance of lobby and certain caste group in private sectors has raised major concerns relating to question of 'inclusive representational development' of country as neglecting 30% means $\frac{1}{4}$ of population including women is definitely alarming situation and against the 'Idea of India' and democratic freedom if dalits are still discriminated every day. So the relating to concerns there is need to look for policy that overpower religious communalization which that gives strength to caste discrimination as the authority is given by brahmin from brahminical scriptures there should be no doubt of single question that it should be banned or wrecked and strafed. Religious extremism and communalization must be separated and left for asphyxiation from politics and social context. Finally proportional representation and economic sharing must be provided with full devotion.

Literature Review

Mechanism of creation and caste foundation, it is difficult to find exact beginning of caste system as it did not emerge from a single source, but rather emerged through an intricate historical process. Experts from Dr. Ambedkar presentation in Dr. Goldenweizer's Anthropology Seminar at Columbia University i.e. "Caste in India – Their Mechanism, Genesis, and Development" which is now worldwide accepted theory. The observations and assessments continue to be useful in comprehending the caste system's complicated historical and social dimensions. Theory states that Population of India is a conglomeration of Aryans, Dravidians, Mongolians, and Scythians as well as morally, duty practice and action is diverse. Only the thing that binds Indian despite diversity, philosophically i.e. Indianess feeling is 'culture' (Robinson, 2021). The discern point is the primary cause of caste establishment is the superimposition of endogamy on exogamy and results e.g. customary law 'Sati' (imposed lifetime widowhood) and child marriage. Other important point is that a society's sub-division is a natural occurrence but when these groups became castes (by birth) resulted by replication, specified duties (hereditary), justification for religious faith and ex-communication i.e. 'Segregation in Society'. It was not challenged because of the fear of ostracism and rigidity of birth-based caste boundaries resulted in societal discrimination and inequity (Ahammed, 2019). Caste-based prejudice is maintained by rituals and social practices. While other factors like socio-economic and political cause was agricultural expansion and settled communities also results caste formation. This all was started by Brahmin later all groups followed the same way because society after getting away from teaching of Buddhism wanted something new to be

followed. Ancient brahmanical legal book Vedas was foundation also appreciated hierarchical social structures and well known Manusmriti was instrumental in codifying and defending caste-based inequality and hierarchy.

Looking at “Who Were The Untouchables And How Did They Become Untouchables”.

The Untouchables were not a distinct race, but rather a subset of Indian civilization. According to historical timeline and Brahmanical text also there was no distinctive category of Untouchables. They did not come under four fold division of Varna system created by Brahmins (Deliege, 1993), but who were they. They were called as ‘Avarnas’ i.e. outside fourfold division of Varna system. Was it racial and occupational? Answer is no (Ambedkar, 1948) as it might be surprising but formally led consequences suggested it had different origin. Exact date to be mentioned than it was observed from text of Xuanzang around 6th Century A.D in reign of Buddhist King Harsha Vardhana but it not clearly mentioned about untouchables but it was the groups they were followers of monks reside with them outside village who also came in fold of untouchables along with monks. They were not shudras to get confused with as shudras were part of Varna system. Looking at cause, consider beef-eating as the source of Untouchability. Cow slaughter has been designated as an act of capital punishment by Brahmin and Hindu Kings who were present in some part of India. But before that according to Brahmin textbook Vedas and Manusmriti cows was killed for ritual practice and beef-eating was part of Brahmin culture (Kancha 2015). Buddhist teaching and monks practice were not part of killing or harming any animals or humans but Buddhists used to eat beef after death of cow not by killing. In terms of intellectual level Buddhists were far ahead of Brahmanism but in fight of supremacy Brahmins took decision to give up eating beef and propagated beef eating is impure this attracted large people groups. Based on sociological investigation and historical context, Untouchability began out of the fight for domination and supremacy struggle between Buddhism and Brahmanism, which has so profoundly shaped Indian history. Also politically when kings with support of Brahmin who overthrown Buddhist Kings the law was introduced against monks who eat beef and beef eating was banned in some part of Indian continent as Hindu king was not having large dynasty like Buddhist kings it was only limited to certain parts. But beef eating was continued by monks in other parts where king was chosen by Buddhist Sangha.

Buddhists were only who were not part of Varna system, so actually untouchables of today are non-other than Buddhist monks of late ancient times historically (Ambedkar 1948). Political, economic and social cause were as, later after fully destruction of Buddhists Universities e.g. Nalanda, Vikramshila etc, Buddhists Kings lost battles due to both internal Brahmanical elected king war and Muslim invaders it was difficult to be in power as Buddhist Kings has to fight both the enemies. Social factors like monks stopped reaching lay people and followers and acceptance degraded as people become superstitious who came under influence of Brahmins (Karunatilaka 2013). Buddhist economical practice of earning were destroyed and captured as well as looted and further economic servitude, religious views, social isolation, and Buddhist vengeance were enough to rigid untouchability. As Buddhism's influence diminished in India, Brahmanical Hinduism, with its severe caste order, began to reestablish itself. Buddhists were hounded by the Brahmanism establishment, which led to their demise (Ambedkar 1948). In today present time they are called as schedule caste constitutionally and dalit (broken people) as assertive and widely used, they constitute 22% and 10% schedule tribe i.e. 32% combined while in Bihar 19.68% and 1.68% respectively (Manya, 2023).

Further elaborating on “Who were shudras how they came under Varna system”

According to M.A.Sherring

It makes little difference whether the Shudras were Aryans, aboriginal inhabitants of India, or tribes formed by the merger of the two. They were placed in a class by themselves at an early age, and granted the fourth or last degree of rank, despite being a long way from the three superior castes. Even though they were not Aryans at the outset, through extensive intermarriage with the three Aryan Castes, they have become so Aryanized that, in some cases, as previously demonstrated, they have gained more than they have lost, and certain tribes now designated as Shudras are in reality more Brahmins and Kshatriyas than anything else.

However, today's Shudras are diverse group of castes sprung from diverse stock and are racially distinct from the ancient Shudras of Indo-Aryan society and had an extremely low social status as well as people who had no respect due to no civilization, no culture and no position. (Ambedkar, 1946). The focus of attention is not on the Shudras as a people, but on the legal system that subjects them to hardships and punishments. The pains and punishments system was most likely developed by the Brahmins to cope with the Shudras of Indo-Aryan civilization, who no longer exist as a distinct, independent, and recognizable population. However, bizarre as it may appear, the Code intended to deal with them has stayed in effect and is now enforced to all low-class Hindus who have no kinship with the original Shudras (Devy, 2023). Traditionally, Shudras worked in menial and service-oriented occupations like as agriculture, labour, and domestic service (Pais, 2021). Political changes, societal transformations, and economic transitions are examples of such variables. The Shudras were a Solar race Aryan community. There was a time when Aryan civilization only recognized three Varna: Brahmins, Kshatriyas, and Vaishyas. The Shudras did not form their own Varna. In Indo-Aryan society, they belonged to the Kshatriyas Varna. The Shudra monarchs and the Brahmins had a constant feud in which the Brahmins were subjected to countless tyrannies and indignities. Because of their animosity for the Shudras as a result of their tyranny and oppression, the Brahmins refused to perform the Shudra Upanayana. As Upanayana (ritual) was denied, the Shudras, who were Kshatriyas, were socially degraded, fell below the level of the Vaishyas, and thus became the fourth Varna and thus it led rise of “Shudras” (Ambedkar, 1946).

Analyzing ways of “Eradication of Caste System”

After the arrival of the British, it was also observed from modern history even from thoughts of Periyar and Ambedkar, that the reformers among the high-caste Hindus were enlightened intellectuals who focused their efforts on ending forced child marriage, enforced widowhood, and other social injustices (Burton, 1998). However, they did not see the need to campaign for the abolition of castes and advancement of lower caste (shudras and untouchables), including lower caste females, nor did they have the courage to do so. In India, by saints political revolutions were preceded by social and religious reforms. However, during British administration, the issue of political independence took precedence over social reform, and therefore social reform remained neglected. E.g. Congress and Social Conference were two wings with the same goal and activity. Congress defined the weak spots in the political organization, while the Social Conference's role was to remove the weak points in the Hindu Society's social organization, but the Conference was taken over by political wings and so fell apart (Scales, 1998).

Socialists must first combat the demonic forces of caste, whether before or after the revolution. Caste is a division of laborers rather than a division of labour. Caste, as an economic organization, is also a destructive institution (Ambedkar 1936). As one possible solution to the problem is promoting inter-caste marriage (Lohia R.M, 2009) and abolition of Priestly caste if not then through examination everyone despite different caste must pass exam to become priest not on heredity basis. Everyone who claims to be a Hindu must be eligible to become a priest (Veeramani, and Periyar). A priest should be a servant of the state, subject to disciplinary action by the state in matters of morals, beliefs, and worship, in addition to being subject to the regular law of the land like all other citizens. The number of priests should be controlled by law to meet the needs of the state. No ceremony performed by a priest who does not have a sanad (ritual) shall be considered valid in law, and it should be declared a crime to officiate as a priest without a sanad. Better suggestion is that untouchables who were “The Untouchables” must go back to their original religion of Buddha and must follow buddhist teaching and practice. If something stops then the underlying cause of preserving castes i.e. Brahmanical textbooks such as Vedas, Manusmriti shastras, and so on, hence dynamite should be applied to it and it must be destroyed from the root (Ambedkar 1936). According to Ambedkar, "Make every man and woman free from the thralldom of the 'Shastras', cleanse their minds of the toxic notions founded on the 'Shastras' and he or she will interdine and intermarry" and “The one who doesn't know history cannot create history” pointing towards untouchables and shudras. Thus, Ambedkar reconverted to former Buddhism on 14 October 1956 with more than 1 million follower is biggest mass conversion in history of world i.e. “The Great Conversion” also set twenty two vows (oaths) (Kulkarni, 2022) before anyone who want to become buddhist as he said previously in 1935 “I was born as Hindu but I will not die as Hindu” (Aakash, 2023) because he was aware of real history.

Caste, class, and race are three independent but interconnected social conceptions used to categorize and classify people within civilizations. Mentioning differences;

Caste is a social hierarchy structure that is prevalent in India and certain other South Asian countries. It classifies people based on their birth, family history, and inherited factors. Caste is frequently linked to work and social duties. Inheritance: Caste is often carried down through generations and inherited from one's parents. In traditional caste-based societies, changing one's caste is difficult. Caste systems are highly rigid and hierarchical, with little social mobility between castes. Geographical Concentration: Caste-based communities in India are frequently concentrated in distinct regions. Discrimination: Caste has historically been linked to inequality and social exclusion, notably against lower-caste people.

Class: Differentiation based on economic characteristics: Class is a social categorization based on economic characteristics such as income, wealth, education, and occupation. It represents a person's socioeconomic standing in society. Inheritance: While family heritage might influence class, it is not normally inherited in the same manner that caste is. It might alter over a person's lifespan due to things such as education and employment. Fluidity: Because social class is more fluid than caste, social mobility is stronger. Individuals can advance or fall in class based on their achievements and circumstances. The concept of social class is more universal and may be found in many different societies around the world. Discrimination: Class discrimination, often known as classism, can occur, however it is mainly due to socioeconomic discrepancies rather than inherent features.

Race is a social construct that classifies people based on physical qualities such as skin color, facial features, and hair type. It is frequently linked to shared ancestry, culture, or geographical origin. Race is not inherited in the same way that caste or statuses are. It is a social construct

that has historically been used to classify and differentiate people based on perceived physical characteristics. While racial categories can be fluid in some ways, systematic racism and discrimination can limit people's chances based on their racial or ethnic heritage. Global Variation: Because race and racial categories are embedded in the historical and cultural environment of each location, the concept of race and racial categories vary greatly among cultures and locations. Discrimination: Racial discrimination, often known as racism, has been a major concern in many regions of the world. Individuals are treated unequally based on their racial or ethnic identity.

Research Methodology

This study used a documentary research method to conduct qualitative research. All documented data was gathered from related research reports, academic books and papers, as well as other international university papers and information. Throughout the data triangulation process, all obtained documentary data were subjected to content analysis, critical analysis, and logical analysis in order to achieve comprehensive study results and discussion, conclusion, and suggestions.

Results and Discussion

1) Impact on Individual Rights that is Human Rights by Caste System

Caste has a substantial impact on individual rights, particularly for Shudras (Other Backward Castes) and Untouchables (Schedule Caste/Tribe), and this frequently results in the restriction and even denial of some basic rights for individuals based on their caste or social position. This shows they were treated not even as humans who comprise around more than 500 million (Hoff, K. et al. (2011) and (UN News). According to Human Rights Watch; Mentioning few like (A) Right to Equality: Lower-caste individuals have historically been denied the right to equality due to social, economic, employment, housing, public service access and educational disparities with higher-caste individuals. (B) Right to Freedom: lower castes were restricted freedom of choice in many parts of life, such as marriage, profession, and social relationships as well as interactions even 'Right to Life was in peril. (C) Right to Dignity: Lower caste dignity was eroded and has been targeted by discriminatory and degrading practices, e.g. untouchability, depriving people of basic human dignity and respect as well as impacted serious psychological and emotional implications. (D) Right to Education: Due to social and economic prejudice, lower castes have had inadequate access to education. Denial of educational chances limits their right to education and impedes their social advancement as well as integration in society. (E) Right to Employment: In India, traditional jobs e.g. leather work (cobbler), sanitation works etc are connected with distinct castes. Lower caste face discrimination in employment based on caste identification has limited one's ability to work freely and pursue a career of one's choosing. (F) Right to Political Participation: The caste system has influenced political involvement and representation, as well as lower castes have faced impediments to political participation and holding positions of power that can influence their lower caste community and making policies which can help lower caste in upliftment. (G) Right to Social Mobility: Individuals from lower castes have had restricted social mobility due to the fixed caste system. Upward mobility opportunities have been limited, sustaining economic and social inequities. (H) Right to Security: People from lower caste are frequently victims of violence and discrimination. They have faced physical threats, particularly when questioning the established status quo or demanding social equality. (I) Right to Property: Discrimination based on caste has impacted individuals' property rights, particularly land ownership. Caste issues

have influenced access to land and control over resources. (J) Right to Marriage: Right to Marriage: The caste system has placed limits on inter-caste marriages, resulting in social and familial constraints that limit an individual's freedom to pick their life mate. There are several incidences of honor killings when two people from different castes marry. (K) Right to Access to Justice: Due to bias structure and social discrimination within the judicial system, justice has frequently been limited for lower-caste citizens. They may encounter difficulties reporting to police stations and getting remedies for caste-based violence and discrimination. (L) Right to Freedom of Religion: Historically, temples and religious institutions barred lower castes from participating in religious activities. Religious practices and prejudice within religious communities have been affected by the caste system.

2) Caste System Impact on Dalit Women

In India, the caste system has significant and interconnected effects on women, frequently aggravating the difficulties they encounter as a result of both gender and caste discrimination. . Savitribai Phule, Ambedkar, and Periyar, among many others, played crucial roles in social justice movements also “Hindu code bill” drafted by DR. B.R.Ambedkar plays a game changing role in their life. "I measure the progress of a community by the degree of progress which women have achieved” (Ambedkar, 1927). Double discrimination occurs when women from lower castes face prejudice based on both their gender and caste. They have to cope with not only traditional patriarchal conventions, but also with the hierarchy within their own caste group. Due to economic constraints and societal discrimination, women from lower castes may have limited access to quality education. This lack of education can limit their possibilities and create poverty loops in pattern as well as fewer rights to land and property also 75% girls are primary school dropouts, which jeopardizes their economic security and independence. Early child marriages are common and these practices can have a negative impact on young girls' health, education, and overall well-being. Limited economic opportunities i.e. women from lower castes, for example, are frequently relegated to low-paying and demeaning employment, such as agricultural labour or manual scavenging. This economic exploitation has the potential to hinder their financial independence and mobility. Exploitation and violence are frequently more vulnerable to many sorts of violence, such as devadasi system, forced labor, domestic abuse and sexual harassment. Caste and gender discrimination can make it difficult for them to seek assistance or justice. Access to healthcare services during pregnancy and childbirth. Mostly receive insufficient or discriminatory healthcare, resulting in maternal and reproductive health inequities. Women's reproductive rights are affected, as is the freedom to accept a girl or male as a kid. They may have restricted access to family planning and healthcare services, limiting their ability to make educated reproductive health decisions. Access to political representation is difficult. Their ability to engage in decision-making processes may be limited if the political system does not effectively represent their interests and decision making policies to uplift their lifestyle. In terms of self respect and dignity; exclusion and social stigma and encounter humiliation and ostracism, this can undermine their sense of dignity and self-worth. Freedom of speech and limited voice within their families and communities. They may have little input in major decisions that affect their everyday lives which may not have positive result. So, poverty, illiteracy, and restricted access to healthcare are all at the nexus of much vulnerability. These intersecting circumstances have the potential to further marginalize them (HOSSAIN, 2016).

Hindu Code Bill (1955-56) granted rights to women i.e. Hindu personal laws are being reformed and modernized. The measure attempted to resolve several concerns including Hindu marriage, divorce, property rights, and succession. The law was met with strong opposition

from conservative Hindus, particularly religious leaders and traditionalist groups. They said that the reforms violated Hindu traditions and beliefs. The Hindu Marriage Act, the Hindu Succession Act, the Hindu Minority and Guardianship Act, and the Hindu Adoptions and Maintenance Act were subsequently split into four different bills. (A) Marriage and Divorce: establishing monogamy as the norm, establishing a legal marriage age, and simplifying divorce procedures. It attempted to ensure equal rights for couples in marriage and divorce. (B) Inheritance and Property Rights: Hindu women's inheritance and property rights are governed by legislation. Its goal was to eliminate gender inequities and ensure that daughters received a proportionate share of their family's property. (C) Adoption, Guardianship and Succession: Streamlining legal procedures for adopting children and setting clear criteria for minor guardianship. Establish universal property succession regulations to ensure that property is divided evenly among successors, regardless of gender. (D) Hindu Law Codification: Successfully attempted to codify Hindu personal rules, offering a complete legal framework to replace the numerous and often contradictory customary practices existing in different parts of India (Ambedkar, 1947). It was a significant step forward in modernizing Hindu personal laws and ensuring more gender equality within the Hindu community. These reforms were seen as significant achievements in the early years of independent India, and they played an important role in creating the country's legal landscape (Kaushiki, 2023).

3) Verses from Brahmanical religious text advocates rigid caste system, discrimination, and untouchability

There is no doubt that brahmanical text advocated untouchability and discrimination against women, dalits (SC/ST) and shudras (OBC) even supports and uphold abusive castesim verses. It had dismantled human rights even the basic natural rights for human and they cannot posse's life of dignity. Placing Brahmin in top of social order by birth makes it rigid and no social mobility is present. Presenting some abusive verses from Vedas, Manusmriti (law book), Upanishads, Bhagavad Geeta different shastras and smritis and how it holds caste system with full rigidity. In Valmiki Ramayana 2.109. Verse 34 abuses even Buddha means sanskrit evolved later Pali and does not have exact date to be written decoding verse states that "The Buddha is a thief in the same way. Understand that the Tathagatas are atheists. They are the most hated men in the community. A wise person should shun atheists" (IIT Kanpur).

3.1) Vedas against shudras, untouchables and women

Purusha Sukta (Rigveda 10.90. Verse 12): According to the hymn, Purusha (Human) is divided into several sections, including Brahmins (priests) from his lips, Kshatriyas (warriors) from his arms, Vaishyas (merchants and farmers) from his thighs, and Shudras (servants) from his feet. This passage is frequently cited as an early allusion to socioeconomic differences. Rigveda 1.164. verse 45 refers to "Four Varna" (castes) and implies that each has a distinct role in society. Warnings to never breach caste laws and 'fear' considerations are added in the verses to keep people from deviating from their caste duties. Because caste duties stay constant throughout life, one should concentrate solely on his caste duties. Rigveda 10.85: verse 6 describes the Vedic concept of Varna, which can be seen as a broader division of humans into vocational categories. Rigveda 9.63, verse 5: This passage refers to the "division of labour" among diverse groups within society, implying that numerous occupational groups coexisted and contributed to the community's well-being. Mandal 10 of the Rig Veda, verse 17. According to the narrative, Saranyu refused to have sex with Vivasvat and fled, but Vivasvat pursued her and raped her. Brahma Purana 4.42-43; Shiva Purana, UmaSamhita 5.35.32-34; Matsya Purana 11.34-37; and Brahmanda Purana 2.3.59.74-76 expound on the incident of

Vivasvat raping his wife. "Saranyu, daughter of Tvastr, bore twins, Yama and Yami, to Vivasvat the sun," according to Nirukta 12.10. She fled, having substituted another lady of similar appearance and taking the form of a mare. He, Vivasvat, the sun, who had likewise taken on the form of a horse, pursued her and joined her. As a result, the Asvins were born. Manu was born from a similar-looking lady."

3.2) Upanishads make caste based slurs and abusive on lower caste

From, Chhandogya Upanishads 5.10.7, "Those whose conduct has been good here will soon be born as a Brahmana, a Kshatriyas, or a Vaishya." Those whose behaviour has been evil will soon be born in evil births, such as the birth of a dog, pig, or chandala (shudras)" (Srivastava, 2021).

3.3) Decoding Bhagavad Geeta verse against lower caste and women

The Bhagavad Geeta alone provides adequate reason for maintaining caste boundaries and injustice. The Bhagavad Geeta (verse 9:32) demeans women and declares that women were born from sinful wombs. Mankind is split into four groups (Varna) according to Bhagavad Gita verse 4:13. This means that generated castes cannot be modified because they are fixed at the time of creation. You are born into a caste and die as a member of that caste. Obscenity and disdain/hatred vary according to birth (Bhagavad Gita 9:32). The absoluteness of the caste system and how executing caste duties will be the ultimate importance in one's activities are discussed in Bhagavad Gita verses 3:4 and 3:5. You live and die to uphold and carry out your Vedic obligations. [Verse 3:5 refers to 'nature' attributes; read verse 4:13 and verse 18:41 next to it to see what quality it refers to, i.e. the activities assigned to different caste groups.] By maintaining such tight order, the Bhagavad Gita sustains the caste system's hierarchy, which cannot be altered and whose caste regulations must be followed at all costs. Verse 18:41-18:48 shows how society is divided into Varna and what obligations are assigned to each Varna. Varna is decided by his innate, inborn characteristics, according to the Bhagavad Gita (Barbara, 1986). By connecting innate features of distinct Varna, Gita provides the conceptual foundation for Fourfold Varna theory; (3:26 and 3:35), Verses 2:31–33, verses 3:35 and 2:31 to 33. Verses 1:40–1:43 use 'terror' to maintain caste strictness and that failing to complete caste obligations adequately is immoral and causes devastation in the family and society. 1:43 declares that "sins of men who violate the family create disorder in society," 6:41, 6:45. Verse 5:18 is just as castesim as the rest and does nothing to promote social equality (Carl, 2019). The text is speaking in a spiritual sense, and one could argue that it encourages spiritual equality but not social equality. The verse may appear to advertise that the audience sees everything equally, which may appear to market the idea of an egalitarian society, but it does not indicate that society should be egalitarian. The text places "outcaste scavenger" underneath priests and animals when it says "and even an outcaste scavenger." Doesn't it suggest a hierarchical caste system to you? It most emphatically does. It is also vital to remember that looking at objects with "equal eye" does not imply 'equal status' or 'equal rank' in the Varna.

3.4) Manusmriti numerous Codes against the Shudras

Manu categorizes Hindus into four Varna, or castes. He not only categorizes Hindus into four Varna, but also ranks them. Manu, in addition to dictating rank and occupation, provides Upper caste privileges and penalizes shudras. Brahma, the greatest creator, gave birth to the Brahmins from his mouth, the Kshatriyas from his shoulders and Vaishyas from his thighs, and the Shudras from his feet for the sake of humanity (Viridi, S.L. 2001). (Manu's code I-31,) God stated that a Shudras duty is to serve the upper Varna faithfully, without murmuring (Manu 1-91) . There are numerous Manu Smriti Codes against Shudras e.g. (Manu II, 31), Manu II, 32,

(Manu 11-135), (Manu II2), (Manu III. 156), (Manu IV-78 to 81), (Manu IV, p. 61). In the company of the Shudras, he must never read the Vedas (Manu IV. 99), (Manu VIII-20 to 22), (Manu VIII. 20), (Manu VIII. 21), (Manu VIII-50, 56, and 59), (Manu VIII. 270), (Manu VIII. 271), (Manu VIII. 272), (Manu VIII. 374), (Manu VIII. 413), (Manu VIII-417 & X129), (Manu VIII. 417) (Kovena, 1987). All these verse are abusive; A Shudra was not to have any relationship with a lady of the higher classes, and Manu considered adultery committed by a Shudra with her to be a deadly offence. 24. (Manu XI.)1, 2, 3, 4, In terms of acquiring understanding and expertise, Manu's successors went far beyond him in their cruelty towards the Shudra for studying the Veda. For example, Katyayana states that if a Shudra overhears the Veda or attempts to say a Vedic term, the king shall chop his tongue in two and pour boiling molten lead into his ear (Burnale and Thind 2021 & 2017). Men and women are not born equal, according to Manu's law book and the Brahmans' rigorous adherence to it. Individual merit and individual justice are not taken into account. If the individual obtains the advantage, it is not because of his or her own merit (Shashtri, 2011). The privilege is associated with class, and if he or she is fortunate enough to enjoy it, he or she is destined to be born in the privileged class. On the other hand, if a person is suffering in a class, it is because he is a member of that class. As a result, according to Manusmriti, the suffering of Shudras and women is due to the fact that they are members of their caste and gender, respectively. The 'Smriti' (law book) of Narda openly advocates slavery, but because Varna system (Manu's establishment of caste system) was important and deviously intertwined into religion, to subdue the Shudras through superstitions like opium to an addict, the Brahmans let the slaves die" (Ambedkar, Volume 1987).

4) Affirmative action, legal changes, social movements, grassroots initiatives, and inclusive policy interventions are all tactics for advancing social justice and combating various forms of discrimination and inequality.

The result of study on caste system focuses on eradication of caste from every layers of society. So when system becomes oppressive there is needed to make resistance fashionable. Affirmative action measures have been adopted in India through reservations in education, government jobs, and political representation for Scheduled Castes (SCs), Scheduled Tribes (STs), and Other Backward Classes (OBCs). These policies seek to create possibilities for historically marginalized caste groups while also promoting social fairness. Legal changes include the creation and implementation of legislation prohibiting caste discrimination. These laws are intended to preserve the rights and dignity of people of lower castes e.g. SC/ST Act. Dalit rights groups, founded by luminaries such as B.R. Ambedkar, campaign for the rights and dignity of Dalits (untouchables). They aim to end caste-based prejudice and advance social justice. Other Backward Classes (OBC)/Shudras movements strive to address their special concerns and push for affirmative action measures that benefit their communities. These movements seek to empower OBCs and close socioeconomic gaps. The Ambedkarite movement, inspired by B.R. Ambedkar's views and ideologies, focuses on social and political engagement to end caste prejudice and promote equality. It places a premium on education and empowerment as strategies of achieving social justice. Local grassroots organizations and initiatives seek to combat caste-based discrimination. To empower marginalized caste groups, they frequently engage in community development projects, awareness campaigns, and education programmes. Measures aimed towards the socioeconomic development of marginalized castes are included in inclusive policies. These measures seek to enhance access to education, healthcare, and economic opportunities while diminishing caste inequities. Movements and organizations work to prevent and remedy caste-based atrocities and violence against lower-caste people. They raise awareness, support victims, and advocate for justice in

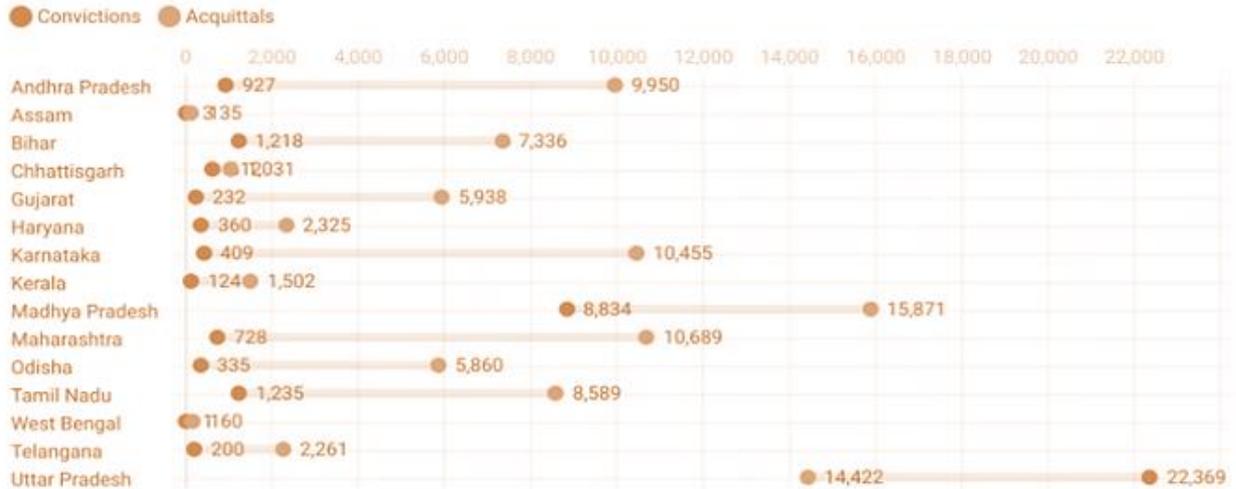
incidents of abuse and discrimination. Initiatives promoting inter-caste and inter-faith marriages challenge caste-based societal conventions and promote social integration. These endeavors aim to break down caste barriers and create social peace. Some organizations and efforts focus on cultural and educational programmes to challenge prejudices, develop understanding between castes, and foster a sense of unity and equality. The Indian government has adopted inclusive policy interventions and social programmes with the goal of improving the socioeconomic position of marginalized communities. The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) and scholarships for SC/ST students are two examples. Reserved seats in legislatures for SCs and STs to assure their political representation. Giving these communities a voice in decision-making processes improves social fairness. In the 1970s, the Dalit Panthers were a social and political movement. It attempted to combat caste-based discrimination and violence by focusing on subjects such as land reform and Dalit rights protection. The BSP is an Indian political party that primarily defends the interests of Scheduled Castes and Tribes. Kanshi Ram created it, and it has grown in popularity in numerous areas, particularly Uttar Pradesh and became national party. Education, healthcare, economic development, and social welfare may be the emphasis of programmes. Movements address the interlocking types of prejudice faced by Dalit women in particular. They advocate for gender equality and the rights of Dalit women. On April 14th, the birth anniversary of Dr. B.R. Ambedkar serves as a platform for supporting social justice and raising awareness about caste-based discrimination. Media sources, documentaries, and cultural projects can help raise awareness about caste discrimination and challenge preconceptions. In colleges and educational institutions, student-led movements frequently campaign for social justice and against caste-based discrimination and hold awareness campaigns, protests, and debates.

Data Analysis

According to a study from the Ministry of Home Affairs' National Crime Records Bureau (NCRB), the atrocity cases recorded under the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 in the years 2018-2021.

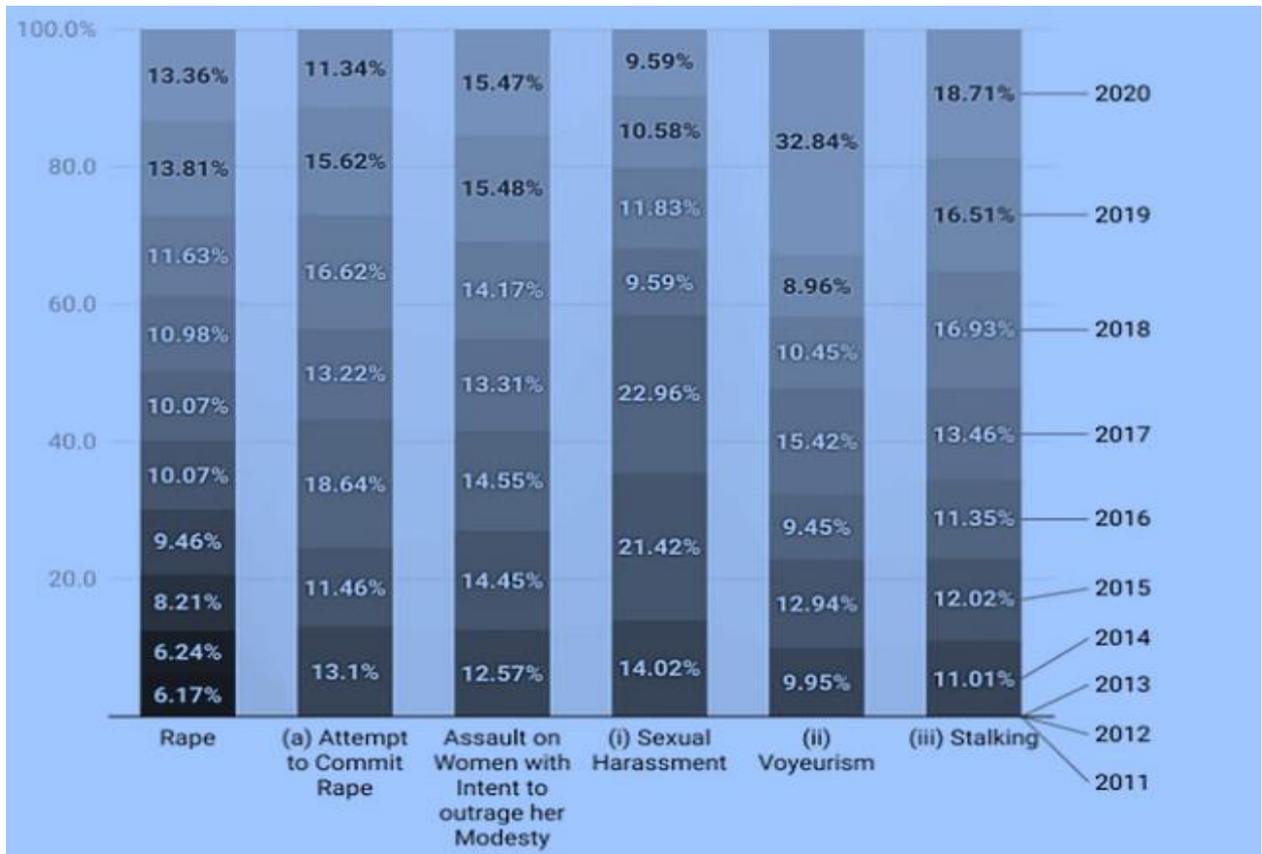
Year	Cases registered
2018	49064
2019	53515
2020	58538
2021	72000*

(* means Approx) with 1.2% rise. Source - National Crime Records Bureau (NCRB) Total 15 states list of India 2011-2020; Correlation between conviction and acquittals in crime against Dalits.



Source - National Crime Records Bureau (NCRB)

Crime Against Dalit Women in India 2011-2020

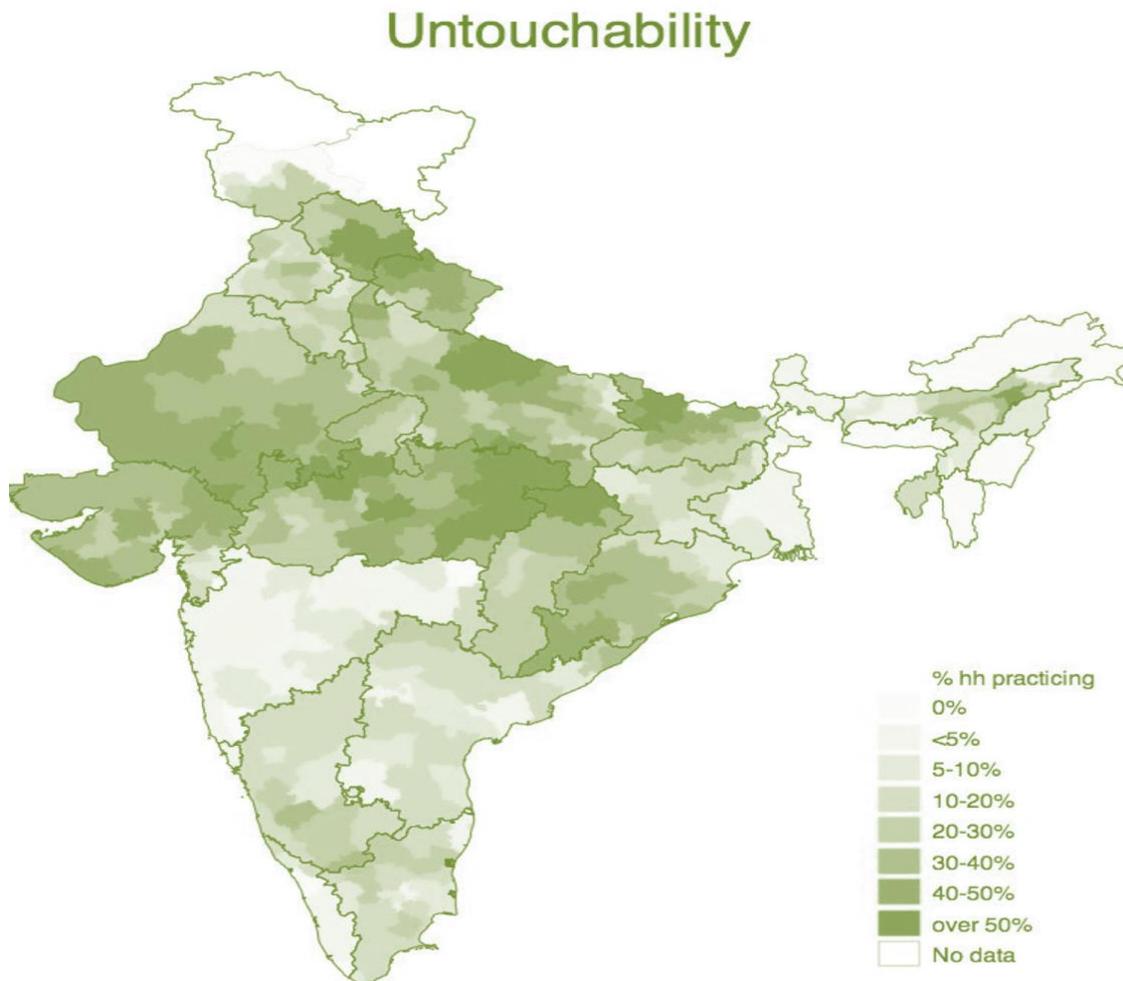


Source - National Crime Records Bureau (NCRB)

The data presented is based on the FIRs that have been registered. The reality on the ground is even worse. The number of crimes committed against dalits is increasing. The government must conduct a thorough investigation into the incident, involving activists, public representatives, and civil society." This community is subjected not just to the caste system, but also to institutional discrimination and social marginalization. On an average every 30

minutes a dalit girl is raped. Still untouchability is practiced on large scale impacting people and their rights. Regardless of policies, anti-discrimination legislation, or social reform efforts.

Map 1: District-wise Map of the Share of Households Practicing Untouchability



Conclusion

The research has investigated the multiple facets of caste-based discrimination and its ramifications for individuals and communities through a thorough examination of historical, cultural, and contemporary viewpoints. It is clear that custom practices of Brahmans later evolved into culture and religious form during 7th century later wards. Dismantling the Hindu/Brahmanical believe that caste system is a divinely ordained system as none of texts were created by divine means and UNESCO reports uncovers that the evidence of oldest script Rigveda of Brahmans have been dated 1464 C.E. The beginning of ancient archeological evidence does not reflect any mentions about caste and brahmanical caste order which is found in contemporary India. Significant impediment to the advancement of both people and the nation, and frequently regarded as a block to growth. The caste system's impact on human rights is not limited to India; it resonates with global issues on discrimination, social fairness, and human rights promotion. Caste system has many flaws only positive side is that who are in upper strata of system are benefitted with cultural power and resources while it has negative

impact as it affects 85% of Indian population. Social inequality, economic disparities, educational barriers, occupational restrictions, social divisions, political exploitation, inefficiency in resource allocation, **violation of human rights** discrimination, and violence are all examples of social inequalities. Impact on national identity due to a lack of social mobility and social exclusion. It's important to note that efforts have been made in independent India to address these issues. Affirmative action policies, such as reservations for Scheduled Castes (SCs) and Scheduled Tribes (STs), have been implemented to promote equality, rights and welfare of individuals from marginalized castes and provide opportunities for historically disadvantaged groups. Additionally, various legislations and initiatives aim to combat caste-based discrimination and protect the rights of individuals regardless of their caste background. Dalits in modern institution discriminated e.g. after independence they started getting entry to public and government educational institutions at that time dalits were not available in large spaces in these fields but after education now they are rejected on basis of not found suitable this is modern way of discrimination and social exclusion. Constitution of Indian advocated in protections against caste-based discrimination also policies, anti-discrimination laws, and social reform movements played significant role. Reservations for women in local governance (panchayats/village) and various organizations have worked to empower women from lower castes and raise awareness about their rights. Achieving gender and caste equality requires comprehensive efforts to combat both forms of discrimination and promote social and economic empowerment for all women and 'The Hindu Code Bill' and the subsequent acts played a pivotal role in promoting gender equality and social justice within the Hindu community. The impact of the caste system on individual rights remains a complex and evolving issue in India. However, challenges persist in fully realizing these rights and eliminating caste-based discrimination and inequalities. Dr. B.R. Ambedkar's commitment to these reforms underscored his dedication to advancing the rights and dignity of marginalized groups in India. Before any political revolution dalits must concern on socio-economic, religious and cultural revolution as it will work as foundation to gain sustainable political power. One of way to escape this rigid caste system is to embrace buddhism as it was successful attempt by Ambedkar in 1956 and people along with Ambedkar who reconverted to buddhism are most developed in terms of well being and educational literacy compared to dalits who are still following Brahmanical Dharma, according to IANS report 2017.

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