

**DALITS IN PUNJAB: A COMPARATIVE STUDY OF JAT  
PAT TODAK MANDAL AND AD-DHARMA MOVEMENT  
(1920-1980)**

Thesis Submitted for the Award of the Degree of

**DOCTOR OF PHILOSOPHY**

**in**

**History**

**By**

**Shifali Saini**

**Registration Number: 41801040**

**Supervised By**

**Dr. Mohammad Ashraf Dar (27025)**

**Department of History (Assistant Professor)**

**Lovely Professional University**



**L** OVELY  
**P** ROFESSIONAL  
**U** NIVERSITY

*Transforming Education Transforming India*

**LOVELY PROFESSIONAL UNIVERSITY, PUNJAB  
2023**

### DECLARATION

I, hereby declared that the presented work in the thesis entitled” Dalits in Punjab: A Comparative Study of Jat-Pat Todak Mandal and Ad- Dharma Movement (1920-1980)” in fulfilment of degree of **Doctor of Philosophy (Ph. D.)** is outcome of research work carried out by me under the supervision **Dr. Mohammad Ashraf Dar**, working as **Assistant Professor**, in the **History, Centre for Distance and Online Education** of Lovely Professional University, Punjab, India. In keeping with general practice of reporting scientific observations, due acknowledgements have been made whenever work described here has been based on findings of other investigator. This work has not been submitted in part or full to any other University or Institute for the award of any degree.



**(Signature of Scholar)**

Name of the Scholar: Shifali Saini

Registration No.:41801040

Department/school: History

Lovely Professional University,

Punjab, India

**CERTIFICATE**

This is to certify that the work reported in the Ph. D. thesis entitled “**Dalits in Punjab: A Comparative Study of Jat-Pat Todak Mandal and Ad—Dharma Movement (1920-1980)**” submitted in fulfillment of the requirement for the reward of degree of **Doctor of Philosophy (Ph.D.)** in the **History**, is a research work carried out by **Shifali Saini ‘41801040**, is a bonafide record of her original work carried out under my supervision and that no part of the thesis has been submitted for any other degree, diploma or equivalent course.



(Signature of Supervisor)

(Signature of Co-Supervisor)

Name of supervisor: *Dr. Mohd. Ashraf Dar*

Name of Co-Supervisor:

Designation: *Assistant Professor*

Designation:

Department/school: *History / Social Science*

Department/school:

University: *Lovely Professional University*

University:

## **Acknowledgement**

I would like to express my sincere gratitude to my Supervisor Dr. Mohammad Ashraf Dar (Department of History Assistant Professor, Center for Distance and Online Education, Lovely Professional University) for continuous support throughout my Ph.D research with her patience, motivation, enthusiasm, and immense knowledge. He is an inspirational figure from whom I could learn so much during my Ph. D. research work. His guidance helped me throughout my research journey and will always help me in my future academic life.

I would also like to thank for Dr. Pritpal Singh, Dean School of Social Sciences, and Lovely Professional University. I would like to thank for Head of Department History Dr. Mannu Sharma for his kind blessings. I would thank Dr. Santosh Kumar (Asstt. Prof. AmityUniversity, Lucknow) for his kind support. My sincere thanks also goes to Dr. Ronki Ram is a very famous person who did tremendous work on Dr Ambedkar and dalit and also thank Mr. K.C Sulekh Sir who worked with Dr ambedker and the upliftment of Dalit society till the date. My sincere thanks also goes to Dr. G.C. Kaul president Ambedkar Bhawan, Jalandhar, Dr. Jaswant Rai Head of Bhasha Vibhag, Hoshiarpur, Mr. Subhash Ganger, Mr. Roshan Bharti, Dr. Radhe Shyam, Sh. Satwinder Madara, Dr. Kamal Kishore, Dr. Mahesh Prajapati for guiding me many times during my research work. Last but not least I would like to mention the support of my parents and all my family members. Without their motivation, my efforts would have been meaningless.

**Shifali Saini**

## INTRODUCTION

Apart from naming a time and place at the beginning of the 20th century, "Modern India" has come to represent an interminable struggle with history—the struggle to develop ethics of justice for the present despite the violence of its past; the struggle to maintain a belief in democracy despite the limitations imposed by modernity. A beginning of new age in Indian history with the advent of the 19th century, this period as a result of the interaction with western civilization, a new feeling and consciousness arose in the people of India, which affected all the life literature, education, society, religion etc. of the country<sup>1</sup>. British scholars also did research work in the field of Indian civilization and culture and inspired the study of Indian scholars towards their ancient civilization and culture, as a result of which a new wave of awakening emerged in the country and progressive ideas got inspiration.

In terms of caste, class, gender, and other social distinctions, Indian history demonstrates the existence of social divides. The entire social fabric of Indian society has been altered as a result of such divisions, in which the exploited group, whether it be women, untouchables, or Advasis, has been systematically pushed to the margins by the traditional Brahmanical oppressive structure. A number of political shifts have also occurred in the country, including the emergence of the Jat-Pat-Todak Mandal and Ad movements in various parts of colonial India. The Ad Dharm movement was one of these movements, and its main goal was to free the so-called untouchables so that they could live in dignity and equality with people who were born twice. At the same time, the Jat-Pat-Todak Mandal also organizes some meetings for the formation of Dalit by the Jat-Pat-Todak movement. As a result of social and religious movements, reservation policies, and the green revolution, Untouched Punjabis have become more socially conscious.<sup>2</sup>As a result, they have strengthened their economic position over a period of time through concerted struggle. They have acquired increased political consciousness and want to gain political power, representation, equality and social justice. Despite having been influenced by the leadership of the Ad- Dharm movement and great personalities like Ambedkar and Kanshi Ram, they still lack a common Dalit leader who can bring Dalit of Punjab; constituting almost onethird of the total population of the state (31.94 percent, Census of India 2011) and the largest proportion of the Scheduled Castes population in the regional states of India, under one umbrella and provide them with a dynamic political

---

<sup>1</sup> J, K. W. (1966). *The Arya Samaj in the India: a study of social reform and religious revivalism, 1877-1902*.

<sup>2</sup> Ram, R. (2004). *Dalit, Dalit consciousness, and the Ad Dharm movement in Punjab*. Contributions to Indian sociology, 38(3), 323-349.

leadership to occupy a significant space in the politics of the region. Before the starting Dalit movement.

The formation of new era of reformism, the powerful form and influence was reflected in the social and religious spheres. In fact, this trend took the form of a moral force in its second generation, which played a significant role in our social and religious reform, as a result of which the various movements related to reforms in the field of society and religion started in the nineteenth century, they were given new education. Not only did it get the strength, the serious social and religious evils and evils prevalent among Indians also inspired these movements to a great extent. In such a situation, consciousness and awareness arose in the field of Indian society and religion in the last century and various social and religious reform movements were initiated. Through these movements, the social reformers deeply attacked social inequality and emphasized on the establishment of social equality. He refused to accept birth and succession as the basis of discrimination, and supported the theory of karma. He appealed to the people to improve their situation in the real world instead of striving for salvation after death. The social reformers considered the caste system to be a great obstacle in the way of national unity and national organization. In this sequence, the form of two major movements appeared in Indian history, which were respectively Jat Pat Todak Mandal and Ad-Dharma, whose influence gave birth to a new consciousness in the society<sup>3</sup>.

The studies also show that Dalit have become aware of their rights, have raised voices against inequality and have demanded social change but there is an absence of dynamic political leadership amongst them which can help them, gain political power.

## **SOCIAL REFORM MOVEMENTS IN INDIA**

In the eighteenth century, nations were formed in more and more regions of the world. In order to develop fully, the nascent nations struggled against internal and external barriers and for self-defence and self-development, battles were fought among the nations. The eighteenth century was undoubtedly the sad and dark period of Indian history.

Social upheavals were continuing in the struggling society of India, due to which there was an atmosphere of social and political plight and great uncertainty and decline. In fact, due to the decline of the powerful government power and the loss of administrative system and

---

<sup>3</sup> Chatterjee, D. AMBEDKAR'S SEARCH FOR SOCIAL JUSTICE: CONVERSION AS THE TOOL. *GLOBAL JOURNAL OF INDIAN HISTORY AND CULTURE*.

peace, great social disorder and anarchy was emerging in India in the dark and deplorable years of the 18<sup>th</sup> century, which caused great damage to the Indian civilization and culture. From the end of the eighteenth century and the beginning of the 19<sup>th</sup> century, many such incidents happened in India which proved to be helpful in the new construction of India. During this period, many social evils were prevalent in India, mainly the Sati system, child marriage, slavery system, polygamy, sacrificial system, Devadasi system, exploitation of widows and untouchability etc<sup>4</sup>. All these social evils had taken a stronger root in society by getting a religious base. In the early phase of the 19<sup>th</sup> century, India appears to be very backward from other countries on all fundamental grounds political, religious, educational and economic. There was no experience of any kind of mobility in the society. All the institutions were becoming ineffective. Many such evils took place in the society which could pave the way for the downfall of any society where religion has always played a big role in the lives of Indians. Every human being has the fear of God and natural forces. He does not want to do any such work in his life, which will spoil his afterlife, that is, after death, he will get into hell. In such a situation, there is less faith in God and more fear of him. This is the reason that many evil practices were recognized in society in the 19<sup>th</sup> century under the guise of religion.

Similarly, when we study the social system of India in the 19<sup>th</sup> century, there to we find disappointment. In Europe, where the era of Enlightenment was emerging in the 18<sup>th</sup> century, Indian society and its education system were going towards its decline. In the absence of education, passivity, inertia, fatalism, isolation and narrowmindedness were expanding among the people. The importance of religious education was very high in society but that too not everyone had the right to study. There was an almost complete lack of education among the lower classes and women and both these classes were completely dependent on others and they did not get any kind of rights. The culmination of a society based on inequality was that the people belonging to certain castes living in the society were made untouchables and deprived of even the basic necessities of life<sup>5</sup>.

A collective effort to create a new way of life is known as a social movement. They have their commencement in a state of turmoil and determine their thought process power on one

---

<sup>4</sup> Yang, A. (1990). Whose sati? Widow burning in early 19<sup>th</sup> century India. *Journal of Women's Study*, 1(2), 8-33.

<sup>5</sup> Forbes, G., & Forbes, G. H. (1999). *Women in modern Indian history* (Vol. 3). Cambridge university press. <sup>6</sup> Zastoupil, L. (1988). JS Mill and India. *Victorian Studies*, 32(1), 31-54.

hand from the disappointment with the ongoing type of life, and then again from wishes and expectation for another plan or procedure for living (Denisoff, R. S., and Merton, R. K., 1974). The rise of a new way of life is portrayed through the career of a social movement. In its starting a social change development is undefined, ineffectively coordinated and without structure: The mechanisms are the fundamental spontaneous mechanisms, and collective behavior is primitive. A social reform takes on the characteristics of a society as it develops. It acquires forms and organizations, a collection of traditions and customs, established leadership, a stable division of labor, social norms, and values. In short a culture and social qualities, a social association and another plan of life. (Mill, J., 1817)<sup>6</sup>.

"Social reform movement is that movement which seeks gradual change in the evils of the society instead at the rapid change it is for the social good except for the fundamentalist which does not have any sense of selfishness."

In British India, a number of socio-religious movements not only brought about social reform among Indians but also contributed to the rise of nationalism in the country and eradicated numerous wrongdoings. In the first half of the 19th century, Indian society was rigid, caste-ridden, and debauched. It followed specific practices which are not with regards to philanthropic sentiments or values but rather were all the while being continued for the sake of religion.

Raja Ram Mohan Roy, Ishwar Chand Vidyasagar, and Dayanand Saraswati, as well as DD Karvey, Keshav Prasaad, and a slew of other great enlightened Indians, began making changes to society so that it could meet the challenges of the West. They rose their voice against the caste system in India. In this context, several social reformers were doing tremendous work for the caste movement like Jyotiba Phule, BR Ambedkar, and EV Ramaswami Nayankar etc. The social experiments of all these not only gave a new dimension to the society but due to their standing against the social evils, many movements, and social institutions were also born. He made them successful through different movements, which are as follows:

In general, the reform movements could be divided into two groups:

## 1) Some Reform movements in India

➤ **Brahmo Samaj**- the samaj was a socio-religious movement in India that influenced renaissance era of Bengal. Its originator, Raja Ram Mohan Roy, was a distinguished social reformer of his time. This reform movement was founded in 1828 by Raja Ram mohan and Dwarkanath Tagore. One of its objectives was to unite the people divided in different religious beliefs and to remove the evils spread in the society. He stopped many religious customs under Brahmo Samaj like- Sati Pratha, child marriage, caste system and other social. In 1814, Rajaram Mohan Roy established "Atmiya Sabha". It came to be also known as Brahmo Samaj in 1828. Devendranath Thakur took him forward. Later Keshav Chandra Sen joined. Due to differences between them, Keshav Chandra Sen established an organization named "Bharatvarshiya Brahmo Samaj" in 1866.

➤ **The Prarthana Samaj** -The Prarthana Samaj movement drew inspiration from the Brahmo Samaj (1828) founded by Raja Rammohan Roy in Bengal and devoted all its energy to the propagation of religious education for the healthy improvement of individual and social life. After Bombay, it gradually expanded to places like Pune, Ahmedabad, Satara and Ahmednagar. The purpose of the Prarthana Samaj was to worship God through prayer and service. Like the Brahmo Samaj, the teachings of the Upanishads and the Bhagavad Gita are the basis of the objective, but in one respect it differs from the Brahmo Samaj, in that the teachings of the medieval sages of India, especially of Maharashtra – Dnyaneshwar, Namdev, Eknath and Tukaram – find pride of place. Is. it is not monotheistic

Prarthana Samaj, under the leadership of Ranade, agitated against caste system, child marriage, idol worship and other evils of Hindu society. She started the schemes of women's awakening in the nineties of the 19th century. Establishment of Arya-Mahila-Samaj (1882) is the result of those plans. The first night school established by Prarthana Samaj in 1878 was a pioneer in the field of mass education and adult education. Vasudev Babuji Naurangee Balkashram was established by Lalshankar Umashankar in Pandharpur in 1875. This children's home later came under the protection of Prarthana Samaj. It is the oldest and

largest institution of its kind and it has completed its centenary in 1975. Two more Balkashrams run under the patronage of Prarthana Samaj – one in Virle Parle (Bombay) at D.N. The Sirur home and the other at Wai in Satara district. The Depressed Class Mission Society of India, an organization famous for the abolition of untouchability, was founded by Vitthal Ramji Shinde, an activist of the Prarthana Samaj. In 1917, the Prarthana Samaj Ram Mohan English School was established. Now under its patronage more than ten schools are running in and around Bombay.

➤ **The Aligarh Movement** - The originator of the Aligarh movement was Sir Syed Ahmed Khan. This movement was in favor of English education and cooperation with the British government. The aim of this movement was to get maximum reservation in jobs by giving English education to the Muslims and making them devotees of the British rule. Syed Ahmed's main associates in this movement were Chirag Ali, Nazir Hamad, Altaf Hussain and Mau. Shibli was a Nomani. It was a systematic movement whose basic objective was to improve the social, political and educational aspects of the Muslim community. The movement sought to modernize Muslim education through English learning and Western education rather than focusing only on traditional teachings. Scientific Society was established by Sir Syed in 1864 in Aligarh to translate western works into Indian languages, to encourage Muslims to adopt western education and to develop scientific temper among Muslims. The Aligarh Institute Gazette, a journal published by Sir Syed, was a part of the Scientific Society. In the year 1877, he established the Muhammadan Anglo-Oriental College on the lines of Oxford and Cambridge Universities, which later developed into the Aligarh Muslim University. The movement worked for the revival of the Muslims, as well as a common language (Urdu) was given to the Muslim society by this movement.

## 2) Revivalist movements

➤ **Arya Samaj** - The Arya Samaj plays a significant role in nineteenth-century Indian literature and history. Such a wide and subtle change did not happen even as a result of contact with Islam in the middle Ages. On the one hand, India became a slave of a distant Western race in the nineteenth century, and on the

other hand, by taking advantage of Western knowledge-science and scientific inventions, it gained a new consciousness and left behind the laziness of medieval and many mythological evils, bad practices and traditions. History is witness to the fact that this spirit and consciousness, in the conditions of political and economic slavery, found expression in the form of struggle between East and West, that is, in the form of struggle between Indian spirituality and Western materialism. Political and economic consciousness was only a fraction of that consciousness. It was this struggle of East and West that gave birth to Raja Rammohan Roy, Swami Dayanand Saraswati, Swami Ramakrishna Paramhansa, Swami Vivekananda, Swami Ramtirtha, Lokmanya Tilak, Rabindranath Tagore, Yogi Arvind and Mahatma Gandhi.

- **Satya Sodhak Samaj** - Satyashodhak Samaj was founded by Jyotiba Phule on 24 September 1873 in Pune, Maharashtra. Education, social rights, justice, and political access for the underprivileged were all emphasized in this reformist society. Its primary goal was to support and empower women, Shudras, and Untouched people in Maharashtra. Savitribai, Jyotiba Phule's wife, was also a social organizer for the women's class. Any organization's principles are strengthened by its nature. The Satyashodhak Samaj was democratic and non-elitist. It was being proliferated in the nearby language so that individuals could relate themselves to the general public. Every organization has its own objectives to fulfill which people come together. The Satyashodhak Samaj also had its own objectives, and all this was happening at a time when no one from any class was raising voice against the caste system but was bowing down to Brahminism. The highest objective of Satyashodhak's society was to provide education to the exploited castes. Shudras and Ati Shudras were to be removed from the clutches of Brahmins and consciousness was to be created in them so that Brahmins would not be able to use Shudras and Ati Shudras according to themselves.

Both the revivalist movement and the reformist movement relied, to varying degrees, on appealing to the religion's lost purity. The discussion of some important movements is below. A new intellectual wave occurred in Europe in the 18<sup>th</sup> century, which resulted at the beginning of a new era of awakening. Rationalism and the spirit of inquiry gave progress to European society. Even a new western educated class of India could not live without being

influenced by rationalism, scientism and humanism. Influenced by this new knowledge, these western educated Indians started the work of social and religious reform<sup>6</sup>. The process of change that started on this basis of rationalism and neo-consciousness was called 'Renaissance'. In the process of the renaissance, the alien beliefs and beliefs were attacked and the emphasis was on adopting new knowledge and new beliefs by abandoning various Kuratis<sup>7</sup>.

The impact of colonial rule on the land of India played an important role in a very sensitive phase of modern Indian history. Under British rule, Indian society and culture underwent extensive changes and it regained its traditional image. All the external invaders who came to India before the British, either could not make any far-reaching effect on the society and culture or else they got absorbed in the culture here. But the arrival of the British in India at a time when the winds of modern western culture were blowing in Europe and humanism, rationalism, science and scientific investigation were establishing their importance<sup>8</sup>.

### **RELIGIOUS AND SOCIAL EVILS IN INDIAN SOCIETY**

In the 19<sup>th</sup> century, Indian society was bound by superstitions and social evils. Hindu society was full of barbarism and superstitions. The priests had maintained their importance in society and had established supremacy over the general public through various rituals and futile religious aid. He told education, knowledge and religious activity as his privilege and with the help of these he tried to establish his dominance over the mind of the common man with this mind set of upper class privileged society show their dominance through his fake ideology. The Dalit and lower class people always suffers by this kind of ideology.

### **DALIT MOVEMENT IN THE BRITISH INDIA**

Untouched people's movements took place in India at the national and provincial levels prior to independence. Dr. Bhimrao Ambedkar and Mohandas Gandhi raised the issue of untouchability on a national scale. Gandhiji and Ambedkar, on the other hand, used different strategies to resolve them. Gandhi thought that untouchability was a sin against Hinduism and suggested that Hindus could fix it by changing their morals. He came up with the term

---

<sup>6</sup> Proctor, J. H. (1962). British Indian, Society and Government in Transition 1920-1960. *Social and Economic Studies*, 273-304.

<sup>7</sup> Ramsey, J. (1993). The science education, reform movement: implications for social responsibility. *Science Education*, 77(2), 235-258.

<sup>8</sup> Klein, A. M. (1983). The Plains truth: The impact of colonialism on Indian women, 7(4), 299-313.

"Harijan" to refer to untouchables and Dalit as "people of God" in the same way that upper caste people are. On the other hand, Ambedkar believed that the very nature of Hinduism was the root of untouchability and that the only way to end it or caste discrimination against untouchables was to abolish Hinduism or to convert them to another religion, preferably Buddhism. Ambedkar attempted to eradicate untouchability from the lowest rungs of Hindu society before actually challenging the tenets of Hinduism or calling for its conversion. In such manner, he began the sanctuary section development. The most significant event, the "Mahad Satyagraha" in Maharashtra in 1927, significantly altered Ambedkar's perspective on Hinduism. Ambedkar led a large number of untouchable people to the Chaudar reservoir, which was only accessible to untouchables by orthodox Hindus, in this incident. Orthodox Hindus opposed Ambedkar's efforts, so they performed a ritual purification of the tank. Ambedkar was forced to burn the Manusmriti because of the reaction of orthodox Hindus. In 1935, he said, "I must have been born a Hindu, but will not die a Hindu." He realized that conversion is the only way to free the Dalit from the threat of untouchability, and that Hinduism is the source of the issue. Ambedkar converted to Buddhism in 1956, along with many of his supporters, due to his steadfast divisiveness.

Indian social system was equally pathetic. Women had the lowest position in the society. The birth of a girl child. His marriage was considered a burden and widowhood as a curse. Girls were killed after birth. Child marriage was another evil of the society. The practice of polygamy was prevalent in the society and in Bengal, under aristocracy, even the old man used to marry very young girls. The married life of women was very pathetic and struggle<sup>9</sup>. If a woman's husband died (even among the upper castes), she was forced to burn her husband's funeral pyre. This was known as 'Sati Pratha'. Raja Rammohun Roy called it murder under the guise of scripture. Fortunately, if a woman escaped from this cruel practice, she was forced to spend the rest of her life in humiliation, scorn, oppression and misery.

## **CONDITION OF DALITS IN INDIA**

Problem of caste discrimination: The caste system was also an important evil of the society. Varna or caste was determined on the basis of Vedic rituals. At the bottom of this caste system were the people belonging to the Scheduled Castes, who were seen from the point of view of the society and were considered as untouchables. These untouchables, or

---

<sup>9</sup> Kadam, R.(2012). Empowerment of Women in India-An Attempt to Fill the Gender Gap (June, 2012). *International Journal of Scientific and research publications*, 2(6).

untouchables, constituted more than 20 percent of the entire Hindu population. The untouchables were subjected to discrimination and restrictions. This system divided the society into many classes or groups. Later on this system proved to be important in national integration and development. It was also observed that caste consciousness, especially marriage was also present among Muslims, Christians and Sikhs, who followed the untouchables, but in a less militant form<sup>10</sup>.

The class consciousness gradually started separating the other community from the Hindus. Later on, the caste system of Hindu society created discrepancies and difficulties in many other areas. The practice of untouchability almost isolated this class of people from the society. This evil was a shameful blot on human civilization and prestige, Opposition to Western Culture After the establishment of colonial rule in India, well-planned efforts were made to spread English civilization and culture in the country. Urbanization and modernization also influenced the thoughts of the people. The disturbance of these new ideas created a sense of diffusion in Indian culture and spread of knowledge. New awakening in enlightened Indians, modern western culture and the consciousness of defeating foreign powers spread a new ray of awakening. Gradually, the consciousness began to awaken that due to the weakness in the Indian social structure and culture, a vast country like India has gone into the hands of a handful of foreigners. It was also realized that India had lagged far behind in the race of civilization. This thinking gave rise to a reactionary nature. At the same time, some western-educated Bengali youth, inspired by the thinking that India was lagging far behind in civilization and development, attacked the ancient beliefs and values and adopted western ways of eating like meat and alcohol<sup>11</sup>. This definitely started to reflect that perhaps the Indian society is now going through a period of social and cultural change.

In the last decade of the 19<sup>th</sup> century, the boom of democracy and nationalism started affecting Indians and also the socio-religious institutions of India. These factors soon set the background for the emergence and development of the process of a renaissance. Various factors such as the development of nationalist sentiments, the new economic emergence, the spread of education, the influence of modern western values and culture, the thinking of empowering the world community, paved the way for 'reform'.

---

<sup>10</sup> Radha, R. (2019). Historical perspective of violence against women in India through various ages. *International Journal of Basic and Applied Research*, 9(6), 149-153.

<sup>11</sup> Hobsbawm, E. (2010). *Age of empire: 1875-1914*. Hachette UK.

In the intellectual class of the 19th century, mainly the middle class of Europe or the spread of humanism and scientism brought a new consciousness and a strong desire to make medieval values and practices relevant to the present times. Then he made a revolutionary change in the society by taking the help of ideology like Renaissance and Reformation. The class which played the most important role in the process of renaissance and reformation was not any industrial or business class, but people working in government offices, teachers, journalists, lawyers and doctors, whose interests were somewhere in the middle. Were similar to others. Intellectual criteria the important grounds, which provided the ideological ground to the reform movements, were religious universalism, humanism and rationalism. Rationalism was introduced to justify social relevance<sup>12</sup>. Raja Rammohan Roy firmly believed that faith in all religions, faith in unity, worship of the Nirguna God and disbelief in caste system are the main factors. He quoted ancient experts and expressed faith in human reasoning, which in his view is the final test of any theory, oriental or western<sup>13</sup>.

Although religious reformers tried to reform their religion during this period, their approach was not limited to any one religion but was universal. Apart from Hinduism, Raja Rammohun Roy also made public many wrong customs of Christianity. He believed that basically all religions give the same teaching. He emphasized the fundamental unity of all religions and propounded the principle of monotheism. Sir Syed Ahmed Khan believed that the basic purpose of all religions is the same. Even if their method is different. Keshavchandra Sen's views were also liberal in this regard and he said that all the religions of the world are true<sup>14</sup>. The attitude of the British government also inspired to start a reform movement in Indian society. The internal intention of the British was that a section of the Indian society should be painted in such a western color so that they could protect the British interests. The British wanted to create a class of government officials who were Indian in physical form and English in mind. The main thing behind this intention was that a huge army of officers was needed for the successful conduct of administration in a vast country like India. It was a very difficult task to appoint the British in all the posts for this work, as a result they wanted that there should be such a section of Indian intellectuals who could support the British interests.

---

<sup>12</sup> Nagajothi, N. (2013). Renaissance and reformation of ELT in India through multiple intelligences. *Language in India*, 13(5).

<sup>14</sup> Ulrich, E. T. (2019). Keshab Chandra Sen and Hindu Image Worship. *Journal of Ecumenical Studies*, 54(4), 586-611.

Some steps were taken by the British Empire which reduced the caste sentiment to some extent. The establishment of the British Empire in India brought little change in the caste or Varna system. The British appointed people of all castes in the army and administrative areas. Although the people of the then upper class considered it as an insult and also opposed it, due to this policy of the British, there was some improvement in the people of the lower caste. Private ownership of property and free purchase of land also brought changes in caste equations. Gradually, there was little change in the caste-system of the villages. The development of modern commerce and business and rapid increase in the means of transport also brought changes in social mobility. The British abolished the caste-based justice system of village panchayats and established their own justice system, in which there was a system of equal justice for all castes<sup>15</sup>. Opportunities for recruitment in administrative posts and government offices were also opened for all castes. In the education system of the British, all castes were given equal opportunities to get an education. Social reform movements also reduced caste-based exploitation. Later on, social reform programs also made efforts to reduce caste-based exploitation. From the middle of the 19th century, various social reform organizations such as Brahma Samaj, Prarthana Samaj, Arya Samaj, Ramakrishna Mission and Theosophical Society also made many efforts to improve the condition of the lower caste people. These organizations did the work of spreading education among the untouchables and low caste people and made efforts in the direction of getting them admission in temples, taking water from ponds and using public places. Although some social reformers took some side of the Chaturvarna system, they also criticized<sup>16</sup> the caste system and untouchability<sup>16</sup>.

These social reformers condemned the rigidity of the caste system and called the determination of caste system on the basis of birth as utterly unfair and prejudiced. He advocated giving priority to the principle of 'Karma'. He appealed to the people that instead of dying of hunger, they should be active and cooperate in creative works for the welfare of the human world. Arya Samaj supported the Shudras to get higher education, wear Yagyopaveet and get equal rights with the upper caste people. The national movement drew inspiration from the principles of urgency and equality against the forces trying to divide the society. National leaders and organizations also advocated the struggle for caste privileges, equal civil rights and the principle of free development for all. During the period, people's

---

<sup>15</sup> Kolsky, E. (2010). *Colonial Justice in British India* (p. 129). Cambridge: Cambridge University Press.

<sup>16</sup> Gopalakrishna, B. T. (2013). *Chaturvarna-Unified theory of Hindu caste*. Lulu. Com.

participation in demonstrations, due to active participation in public meetings and Satyagraha movement programs, in the condition of Dalit. There has been some improvement.

The Akali movement (also known as the Gurdwara reform movement) was a branch of the Ra Sabha movement. The main objective of the Akalis was to improve the Gurdwara. They wanted to free the Gurdwaras from those corrupt Udasi Mahants, indulging in various kinds of explicit work under the guise of government protection." The Akalis started a new non-cooperation and non-violent movement. The Akalis got major success when in 1922 (in 1925). And the much-awaited and popular 'Sikh Gurdwara Act' was passed. By this act the Guru Akali movement was a regional movement but it was not a communal one.

## **BRAHMO SAMAJ**

The founding father of modern India was Raja Ram Mohan Roy. He always tried to combine tradition with modernity. He has tried spiritual, secular, western, and eastern philosophy together. By combining elements from all the major religions in the world, he wanted to introduce the idea of a universal religion. The Brahma Samaj was established in 1828 by Raja Ram Mohan Roy. Brahma Samaj's meaning is "Community at Man." It was one of India's other most significant religious movements. "Raja Ram Mohan Roy ushered in the modern era in India," asserts Ravindra Nath Tagore (Tagore, R. 2015).<sup>19</sup>

The Brahma Samaj was the first religious reform movement related to Hinduism. Its founder was Raja Rammohun Roy, who founded it on August 20, 1828 in Calcutta (present day Kolkata). Its main objective was to eliminate the evils prevalent in the then Hindu society, such as the practice of Sati, polygamy, prostitution, casteism, untouchability etc. Raja Rammohun Roy is considered the father of Indian Renaissance. Raja Rammohun Roy was the first Indian, who started a movement to remove the medieval evils prevalent in the society. Devendranath Tagore had also provided his services to the Brahma Samaj. He had appointed Keshav Chandra Sen as the Acharya of Brahma Samaj. Keshavchandra Sen's very liberal approach became the reason for the split of Brahma Samaj later on.

The 19th Century Bengal revival began to pioneer all the religious, social and educational development of the Hindu Community in the 19th Century. The two most prominent leaders in the Brahma Samaj were Debendranath Tagore, and Keshav Chander Sen. Brahma samaj openly opposed the social evils; they denied all the customs with which inequality and unrest

prevailed in the society. Raja Ram Mohan Roy started as a social Reformer in 1815 with the establishment of Atmiya Sabha. This Sabha protested against the selling young girls.

Its main purpose was to worship the eternal God, it was against priesthood, rituals and sacrifices, as well as it focused on prayer, meditation and the reading of scriptures. It believed in the unity of all religions as it was the first intellectual reform movement in modern India. This led to the rise of rationalism and enlightenment in India which indirectly contributed to the nationalist movement. He renounced the belief in incarnations and was against the caste system, as well as his main agenda was to purify the Hindu religion, which was also to stand against the evils prevalent in it.

### **PRATHANA SAMAJ**

The background of the Prarthana Samaj was formed by several events that took place in the early 19th century or even earlier in the 18th century. The entry of English education and the work of Christian missionaries, these two events became particularly helpful in building that background. With the spread of English education, the educated Indians became aware of the flaws and flaws of their social and economic beliefs and customs. Christian missionaries converted many people, especially Hindus, to Christianity. Even this opened people's eyes. Then the missionaries, with their harsh criticism, also brought about a big change in the views of the people who were unwilling to convert. The leaders of Hindu philosophy who were experiencing the influence of these elements and were also getting acquainted with the new knowledge, started the task of intellectual and spiritual revival of Hindu society on the basis of cultural values. Some of these leaders of Hindu ideology founded Prarthana Samaj.

The movement of Prarthana Samaj drew inspiration from the Brahmo Samaj (1828) founded in Bengal by Raja Rammohun Roy and devoted all its energies to the promotion of religious education for the healthy improvement of personal and social life. After Bombay, it gradually expanded to places like Pune, Ahmedabad, Satara and Ahmednagar etc. The prominent light pillars of Prarthana Samaj were Atmaram Pandurang, Vasudev Babuji Naurange, Ramkrishna Gopal Bhandarkar, Mahadev Govind Ranade, Vaman Abaji Modak and Narayan Ganesh Chandavarkar. These leaders had to struggle a lot to eradicate the false propaganda done by the critics of Prarthana Samaj. Under false propaganda it was said that the prayer society is based on the imitation of Christianity and it is against the ancient religion of the country.

Prarthana Samaj was dedicated to the work of social reforms, such as inter-caste food, inter-caste marriage, widow remarriage and improvement in the status of women and downtrodden classes, for which they were against the social evils prevalent in the society and for that they did something<sup>17</sup>.

The Prarthana Samaj had a four-point of social agenda:

- "Rejecting the caste system,"
- "Education for Women,"
- "Widow Remarriage,"
- "Raising the age of marriage for both men and women."

### **SATYA SHODHAK SAMAJ**

Satyashodhak Samaj (meaning: Truth means a society that seeks truth) is a sect founded by Jyotiba Phule on 24 September 1873. It started out as a small group and aimed at emancipating the Shudras and the untouchables. His idea is rooted in "slavery, public truth religion". Dr. Bhimrao Ambedkar ji was very much influenced by his thoughts.

The main objectives of the Satya Shodhak Samaj: To liberate the Shudras-Atishudras from the socio-cultural slavery of priests, priests, usurers, etc. To read and understand the scriptures themselves, which have been created for their exploitation, to create a sense of solidarity among them for the attainment of collective interests, to get rid of religious and caste-based oppression, administrative for educated Shudratishudra youth providing employment opportunities in the area etc. Overall, it was a program to implement the manifesto of social change.

There is an incident which inspired Jyotiba Phule ji for this. Due to caste discrimination and animosity in the marriage of one of his Brahmin friends, he was badly humiliated and he was thrown out of the marriage mandap. Coming home, he asked his father the reason for this. Father told that this is the social system for centuries and we should not equal them. Brahman is Bhudev (god of the earth); there are people of upper caste and we are people of lower

---

<sup>17</sup> Naik, J. V. (1987, January). Social Composition of the Prarthana Samaj: A Statistical Analysis. In *Proceedings of the Indian History Congress* (Vol. 48, pp. 502-511). Indian History Congress.

caste, so we cannot match them. Phule ji argued with his father and said, "I was cleaner than those Brahmins, my clothes were nicer, more educated and smarter. We are richer than them too, then how did I become inferior to them?" Dad got angry and said, "I don't know, but this has been happening for centuries." This is what is written in all our scriptures and scriptures and we will have to believe the same because this is the tradition and the ultimate truth. Phuleji started thinking. Religion is the basis of life, yet why is it written in the scriptures that tell religion? If all the living beings were created by God, then why is there any difference between man and man? How is one upper caste, some lower caste? If it is written in our scriptures and due to which there is so much inequality and untouchability in the society, then how did it become the ultimate truth?? These are untrue. If these are untrue, then I will have to search for the truth and tell the society. So he formed an organization for this work and named it "Satyashodhak Samaj"<sup>18</sup>.

The dalit movement in modern India begins with Mahatma Jyotiba Phule. The anticaste movement in Maharashtra started in the year 1897 through the 'Satyashodhak Samaj' founded by this great man. "The Satyashodhak Samaj movement was a movement to oppose the lies, injustice and evils of the Hindu social system based on the supremacy of Brahmins"<sup>19</sup>. "It was natural for the Brahmins to have the edge of the struggle against caste inequality and for equality for all. About sixty eminent and tried-and-tested social workers gathered from all over Maharashtra, who unanimously elected Jyotiba as the founding president and Narayanrao Kadlak as the minister"<sup>20</sup>.

The main objective of the establishment of Satya Shodhak Samaj organized a powerful movement against upper-caste supremacy and Brahminical supremacy. In this way, tried to liberate the downtrodden class who were located at the lowest level of society, Satya Shodhak Samaj empower women, educated society, and start a movement against social evil. The purpose of the founder of Satya Shodhak (Phuley) was to completely eliminate the caste system and socio-economic inequalities and to eliminate the castebased evils prevailing in society. For this, not only Phule himself, but his wife also supported him fully, as a result of which, along with the caste system, there is a huge change in the upliftment of women in the

---

<sup>18</sup> Omvedt, G. (1973). The Satyashodhak Samaj and Peasant Agitation. *Economic and Political Weekly*, 1971-1982.

<sup>19</sup> Kumar, S. Mahatma Jyotiba Phule evam satyashodhak samaj.

<sup>20</sup> Mallik, B. K. (2021). Jyotirao Govindrao Phule. In *Revisiting Modern Indian Thought* (pp. 57-72). Routledge India.

19<sup>th</sup> century. This movement projected the Brahmins as a class among the Dalit communities who were seen as exploiters, they mobilise society and tried to establish caste-free society.

### **SELF RESPECT MOVEMENT E.V RAMASWAMI**

He laid emphasis on caste unity, so followers of all castes and religions could become members of the Satyashodhak Samaj. In the society there were people of Muslim, Christian, Jew, Parsi, Brahmin, Koli, Mahar, Chamar, Mali etc. In the meetings of the society, there were discussions on women's education, Dalit women's education, promotion of Swadeshi and misguiding the society by priests. The society had declared that it was against caste-line, untouchability, narrowness of religion and all kinds of exploitation of man by man. Waste in marriages, high and low, was a staunch opponent of idols and worship of gods and goddesses. The livelihood of the priests was snatched away by the promotions of Satyashodhak Samaj, which is in favor of humanity. Many branches of Satyashodhak society were established in the untouchable slums of Pune and in the settlements of workers and poor people. "It continued to grow as a monotheistic sect completely free from the spirit of caste-discrimination, touchuntouchability. Satyashodhak Samaj had taken up the raft to destroy the brokerage of Brahmins from all religious rituals (murugiah, k. 2012)<sup>21</sup>."

Emphasizing on the right of untouchables to education, he raised the issue of abolishing Hinduism by considering it a substandard religion - "Hinduism is different from other religions in one sense. In this religion all Brahmins are educated and only they are holding the reins of knowledge and intellect<sup>22</sup>. Among other people, more than 90 percent are illiterate and stupid. If only one community has the right to be educated and effective in a society following the same religion, should we not understand that this religion is harmful to other communities? That's why I say Hinduism is a bad religion. It should be destroyed. Prior was a supporter of untouchables and backward castes and the education of women. In the Hindu caste system, the Brahmin was the only authority for education and knowledge. So he openly opposed the Hindu caste system by talking about the destruction of Hindutva. He continued to lead the untouchables as a revolutionary. At the political level, prior initially drew the attention of the government to the neglect of Dalit under the Congress flag. Periore

---

<sup>21</sup> Mahajan, S., Caraballo, C., Lu, Y., Valero-Elizondo, J., Massey, D., Annapureddy, A. R., & Krumholz, H. M. (2021). Trends in differences in health status and health care by race and ethnicity in the United States, 1999-2018. *Jama*, 326(7), 637-648.

<sup>22</sup> Hodges, S. (2005). Revolutionary family life and the Self Respect movement in Tamil south India, 1926-49. *Contributions to Indian sociology*, 39(2), 251-277.

in 1927 AD the 'Tamil Nadu Congress' session was held under the chairmanship of in this he openly advocated the rights of Dalit. Further in the year 1925, Kanchipuram of Congress In the convention, a draft was prepared by taking the leaders of non-Brahmins and all the Depressed Classes together. This meant that Brahmins were given the status of their population.

## **DALIT MOVEMENT IN INDIA**

Caste is one of the most perceptible elements to grasp Indian culture, it's over a wide span of time, and however there are various sentiments on the job of position all through its long history. Western understandings of Indian culture and station were propounded as soon as from the late seventeenth 100 years by purported Orientalists. Western discernment on position meaningfully affected Indian culture and life somewhat by reshaping society according to the western development in light of Indian 'beliefs'. These western developments impacted Indian culture further in light of the fact that they illustrated practices of frontier government. This is the most friendly peculiarities in contemporary India are pretty much connected with the social and political milieu and talk in the frontier period and the current circumstance of Dalit doesn't make an exemption. Unfamiliar understandings and records of different ranks and position frameworks as a guideline of social relationship have impacted native perspectives on standing somewhat.

In this hierarchical category also the place of the untouchables was fixed at the lowest level. The caste-system was also declared sacred by religion and they were also obliged to serve other castes of Hindu society, to do the lowest profession like Halkhor, Chamar etc. In the caste-system, each higher caste considered itself to be higher and purer than the lower caste, and considered inferior and impure than the caste above it. Because of this whole life was divided into small castes. This is the reason why the oppressed castes have never been able to unite despite suffering the same suffering. The caste system in Indian society in ancient times was basically based on occupation. Numerous superstitious practices developed as a result of the upper caste's interpretation of religious texts and the lower caste's distance from religious texts over time. Consequently, the upper caste gained power and the lower caste began to be exploited. The Brahmin, Kshatriya, Vaishya, and Shudra caste system was the foundation of Hindu society. People were divided according to their occupation under this system. Brahmins were people who did work that involved praying and worshiping God. Kshatriyas were people who were fighting each other. Those whose occupation was agribusiness and

exchange were known as Vaishyas and the people who were taken part in the help of the upper three varnas were called Shudras. After some time, this Varna system, which was only based on occupation, became inherited. A person who is born into a specific caste cannot change his caste, but he can change his job. The society became more unequal as a result. The lower castes were exploited as a result of this. Consequently, the caste system became a barrier to the development of a democratic and progressive society. These social vices were condemned by a large number of social reformers. Numerous social associations like Brahmo Samaj, Arya Samaj, Ramakrishna Mission and reformers like Jyotiba Phule, Pandita Ramabai, Narayan Master, Periyar, Vivekananda, Mahatma Gandhi and numerous others emphatically went against this. The majority of reformers thought that the caste system was against the Vedas and other scriptures. He claimed that the caste system was illogical and unscientific. He thought it was against human nature's fundamental laws. The people were helped by the social reformers, who worked tirelessly to foster tolerance among themselves.

Western civilization and culture also entered the country due to the arrival of Western Christian religious sea powers in India. Due to this, not only new elements were introduced in India, but also the order of Indian society was disturbed. In fact, in the latter half of the eighteenth century, various streams of Indian culture had become dry and monotonous. In the fields of fine arts, literature, science, philosophy and religion, the creative instincts had become inactive and intellectual life had become monotonous<sup>28</sup>. Due to malpractices in various elements of the society, foul smell had arisen. To solve these problems, we needed such a deep blow which would shake and remove our Kumbhakarni sleep and undesirable indolence. This blow was given by the western countrymen and their culture.

Indian culture of the late nineteenth and the mid twentieth century saw the standing cognizance and portability turning out to be increasingly more multiplied. Standing or local area cognizance enacted by the blast of station gatherings and affiliations achieved broad rank developments which shaped one more significant component of the general public in this age. Many lower standings, typically Shudras and Untouchables communicated their complaints and focused their solidarity on working on their circumstances through the position associations. However a large number of the station gatherings were connected to the supposed sanskritization development pointing basically at the positional change inside rank layers, they likewise assumed a critical part in stimulating cognizance and concentrating the force of lower-standing individuals on seeking after a progressive difference in the

position framework and to declare their major freedoms. Rank cognizance was created and supported by the previously mentioned western impacts for example the English authorities' position on Indian culture and the preacher exercises, which prompted the rank development and social reformism. The Dalit movement began as a protest against the status of Dalit in India on a social and political level. For centuries, the upper castes have brutally exploited and oppressed Dalit. The Dalit were divided and persecuted, socially detached from culture's hegemony. The spirit of freedom, equality, and social justice for the Untouched have been particularly emphasized in the new polity, postmodern administrative structure, rational judicial system, current forms of tenancy and taxation, new business models, liberal educational system, and communication network. The social structure was broken up, persecuted, and separated from the cultural hegemony.<sup>23</sup>

Many modern researchers, social scientists and educationists showed interest in studying the Dalit movement as one of the important social movements in India. Various Dalit leaders through their organization and political party mobilized and inspired the Dalit society. Whose overall objective was the establishment of an inclusive society? Due to the strong profit margins of the Bahujan Samaj Party, Dalit were able to participate in the democratic election process and also create a separate identity for themselves. Dalit leaders started agitations to maintain or increase reservation in political offices, welfare programs and government jobs. It is also called the new political movement of Dalit. The present Dalit movement transformed the caste structure of Indian society and laid special emphasis on the fight for self-respect. The present reservation system is considered to be the result of the Dalit movement<sup>24</sup>.

In his book, *Cast and Rage in India* on the basis of 'caste and race' prevalent in India, "Ghurve" has explained the types of discrimination associated with untouchability in traditional Indian society, and how people belonging to the untouchable caste cannot use public facilities. There were restrictions on using and pursuing occupations beyond those prescribed for one's caste. Ghurye, G. S. (1969). In the history of Dalit in Punjab, two types of movements emerged; socio religious and political movement. The first type of movements started in the pre-independence period. The leaders of these movements also entered in politics and contested elections of 1937 and 1946. The second type of movement mostly

---

<sup>23</sup> Emerson, R. (1960). *From empire to nation*.

<sup>24</sup> Wankhede, H. S. (2008). The political and the social in the Dalit movement today. *Economic and Political Weekly*, 50-57.

emerged in independence period as an effect of reservation policy. This was indicated out by even Dr.Ambedkar that “The problem of Scheduled Castes is social but its solution is laid in politics. His emphasis on voting rights, act as a balance of power, principles of self-help and selfrespect, get education (Juergensmeyer, M. 1988)<sup>25</sup>.

The first phase basically started with Ad-Dharm movement. Dalit leadership emerged in Punjab during late 19th century and early 20th century through Ad-Dharm movement. It was independent in nature. In the beginning, it was socio-religious in nature but towards the end it entered into political phase. It has succeeded in building new consciousness and instilling a sense of dignity in Dalit community. It was the only movement in Northwestern India which aimed to secure respect, political assertion, social status and spiritual regeneration for Dalit (Kshīrasāgara, R. 1992).

### **JAT-PAT TODAK MANDAL**

Perhaps the most important and desirable social and political goal that progressive forces in Indian society have faced, particularly since the country gained independence in 1947, is to eliminate caste. The establishment of Jat-Pant Todak Mandal, Lahore in 1922 was a major revolutionary event of the third decade of the twentieth century. This Mandal was the result of the thinking of a few youths who aspire to social change and break the caste. In 1922, the annual convention of Arya Samaj was held in Lahore. On this occasion, at the residence of Bhai Parmanand, Santram B.A. Twenty-two youths gathered including those who had expressed their desire to form an anti-caste organization. In this way the foundation of Jat-Pant-Todak Mandal was laid at the residence of Bhai Parmanand on 10 Marg Head 1977 Vikrami (November, 1922 AD). The youths present there addressed the President of this circle, Bhai Parmanand and Minister Santram B.A. has chosen.

### **SIKH REFORM MOVEMENT**

In the 19th century, the Sikh community could not be remain untouched by the various religious and social reform movements going on in India and in this also various social and religious reform movements were started. In 1873 Singh Sabha movement started in Amritsar. Its main two objectives were<sup>26</sup>.

---

<sup>25</sup> Juergensmeyer.M. (1988). *Religious rebels in the Punjab: The social vision of untouchables*. Ajanta Publ...

<sup>26</sup> Jakobsh, D. R. (2000). *Relocating gender in Sikh history*: (Doctoral dissertation, University of British Columbia).

- (1) To ensure the availability of modern western education to the Sikhs.
- (2) To fight against the Christian missionaries and Hindu orthodoxy, which harm the interests of Sikhism. To fulfil its first objective, the Sabha established Khalsa schools in the whole of Punjab. But the efforts of Singh Sabha gained momentum when the Akali movement started. Second, everything against the teachings of the Guru was rejected and sites and practices considered consistent with Sikh principles were established<sup>27</sup>.

### **OBJECTIVE OF THE CASTE DIVISION**

Santram B.A. was behind the establishment of this Mandal. Its purpose was to establish equality within the society by bridging the caste system and caste system prevailing in the society. Mandal claimed that till the caste system is not eradicated from the society, the poison of inequality will continue to spread in the society. This Mandal believed in the caste system as the mother of caste. Therefore, Mandal claimed that the caste system could not be abolished until the Varna system, the mother of the caste system, was completely destroyed. Jat-Pant Todak Mandal was of the opinion that the reformers who talk about eradicating the caste-system without the destruction of the varnasystem, it is exactly the same as the treatment of a fever (fever) without giving medicine to the patient. Talk about doing.

### **THE FORMULA FOR BREAKING THE CASTE SYSTEM OF THE CASTE DIVISION**

Jaat-Pant Todak Mandal had worked on two formulas for the destruction of caste system. The first formula was the caste-system should be eradicated from the society, which would give a lot of strength to the possibilities of caste-breaking. At the same time, the second formula was to emphasize on inter-caste marriage in Hindu society. This Mandal was of the opinion that if the upper caste Hindus started intercaste marriages outside the limitation of roti-beti, then the caste system would be destroyed. This mandal used to lay great emphasis on inter-caste marriage in its annual conventions and functions. Under the banner of this circle, Santram B.A. He had done the work of getting hundreds of inter-caste marriages done. Wherever the Mandal's convention was held, inter-caste marriage forms were present and young men and women who aspire to break caste used to fill these forms. After this Mandal used to help them in getting their inter-caste marriages done.

---

<sup>27</sup> Jones, W. (1990). *Socio-religious reform movements in colonial India* (Vol. 1). Cambridge University Press.

## AMBEDKAR'S DESTINATION

In the 20th century the credit for running Dalit movements across the country goes to a person whose name is Dr B R Ambedkar. He was born in Dalit society. That's why he bore all the pain of Dalit life on himself. By making his pain his weapon he walked on the path of Dalit liberation movement. He often used to say that this movement is not only to end the discrimination against him. That is also to bring about a social revolution. That revolution is also for ending the bonds of caste by humans. The present caste system is the biggest weakness of our nation. Our movement is for strength and brotherhood. Our success will be a great service to the country<sup>28</sup>.

The secretary of the Jat-Pat Todak Mandal (Society for the Abolition of Caste System), a Lahore-based anti-caste Hindu reform group, invited B. R. Ambedkar to speak about the caste system in India at their 1936 annual conference in a letter dated December 12, 1935. Ambedkar composed the discourse as a paper under the title "Obliteration of Station" and sent ahead of time to the coordinators in Lahore for printing and conveyance. They wanted to get rid of a lot of the more controversial material that was putting Brahmanical interests in jeopardy because they were so offensive to the traditional Hindu religion, so overbearing in their use of language and idiom, and so incendiary in their efforts to persuade Hindus to abandon the religion. They kept in touch with Ambedkar looking for the expulsion of segments which they found, as would be natural for them, "agonizing". In response, Ambedkar stated that his text "would not change a comma."<sup>29</sup> Because they feared violence from orthodox Hindus at the location if they held the event after withdrawing his invitation, the committee of organizers made the decision to cancel their annual conference in its entirety after much deliberation. As Jat-Pat Todak Mandal did not keep his promise, Ambedkar published 1500 copies of the speech as a book on May 15, 1936, at his own expense. Dr. Ambedkar also addressed this issue in a letter to Har Bhagwan, a Mandal member. It goes on to say, "I am sure that Shri Sant Ram will testify that in response to one of his letters I wrote to him that inter-caste banquets and inter-caste marriages are not the right ways to end the caste system." This statement is from the document. Dismantling the religious concepts that are the foundation of caste is the right course of action. In his answer, Shri Sant Slam requested that I make sense of exhaustively this methodology of mine, which

---

<sup>28</sup> Dr ronki ram Dalit pahchan , mukti ate sashtrikaran, page no 117

<sup>29</sup> Nikam, S. DR. BR AMBEDKAR: A PROBE INTO INDIA'S DESTINATION FROM ILLUSION TO RATIONALITY.

he portrayed as a totally new one. In light of his request, I thought I should elaborate in my speech on what I had written in a single sentence. Therefore, you cannot claim that my viewpoints are novel. Shri Sant Ram, your movement's leader and one of its most important members, is certainly not new.

### **AD-DHARMA MOVEMENT**

The original or ancient religion is the literary meaning of Ad Dharm. Ad Dharmis were the religious sect's adherents, who regarded themselves as the original inhabitants of the Indian subcontinent. The Ad Dharm movement received support from the saints, Rishi-Munis, Gurus, and Bhakats. The protestant Sant tradition's Guru Ravidas was the most influential figure in this movement. His mysticism is the result of first-hand and immediate encounter with truth and reality, not blind faith. As their sacrosanct texts, the Promotion Dharmis involved his image as their token. A dispersed network of shrines and pilgrimage sites known as Deras that were devoted to Guru Ravidas had preserved his memory. Similar to Sikhism, the Ad Dharm followed a similar pattern. There were readings from the Ad Dharmi Gurus' writings, a few hymns, poetry, and a quiet meditation. They recited the unique mantra "Soham," which means "I am that." They additionally utilize the term Master for the heavenly men from their own position as well as the unbelievable ones. The Ad Dharmis use the greeting "Jai Guru Dev" to greet members of their community, and they expect others to greet them with "Dhan Guru Dev."

In the twentieth century was full of social, political, literary and independent activities. In this decade, while Indians rallied against the British government for Swaraj, there was also a sound of initiatives to solve the untouchable problem. The early 20th century was a very progressive time period for the Dalit community in India, especially in Punjab. A number of movements have their beginning around the 1920s. The most prominent among these, Ad-Dharm movement started in the early 20th century in Punjab on account of the non-acceptance of pervious movements that had been organised by upper castes such as Arya Samaj movement, Singh Sabha movement, Ahmadyya movement, Christian movement etc to eradicate the hierarchical caste system. Though these movements worked for the upliftment of untouchables and many programmes were initiated for their welfare, all these efforts were not enough to abolish the stigma of untouchability. Moreover, each movement is intended to its own benefits. At that time, in Punjab, lower caste people were also getting influenced by Christianity. Another fact is that according to British census authorities, untouchables were

considered as Hindu. Thus Hindus from Arya Samaj were afraid that if untouchables considered themselves Christians, then, number and position of Hindus may come under threat. To save their political position, Arya Samaj in early 1900s started Shuddhi pratha to purify the lower castes by accepting those who had joined other religions like Christianity and Islam back into the Hindu fold. In this decade, the identity is 'Ad-Hindu' movement of Swami Achhutanand 'Harihar' emerged in North India, which raised the issue of national rights of Dalit with great enthusiasm<sup>30</sup>.

The Ad Dharm movement has produced many dedicated leaders who work for the community. Among the leaders are Mangoo Ram Mangoo-waila, Sant Ram B.A., Vasant Rai, Thakur Chand, Swami Shudranand, Hazara Ram, Master Gurbanta Singh, Seth Kishan Das, Sadhu Ram and Mangoo Ram Jaspal. These leaders of the Ad Dharm movement have done the best job of mentoring and motivating Dalit in Punjab. This is an independent Dalit movement with a very clear agenda to create a new religion or community like other religions. As Juergensmeyer (1988) explains: "Their main motivation is novel: the belief that untouchables form a community, a distinct religious community akin to Muslims, Hindus and Sikhs, and that Qaum has always existed. In the 20<sup>th</sup> century, Punjab was led by Mangoo Ram, who helped to create a new consciousness and dignity in the Dalit community. This was the first and foremost vital movement which succeeded in achieving its goals. At first, religious and socio-political issues were intertwined, but later they became separate. It was the only movement in northwest India which secured respect for the projected caste. It gave them political self-awareness and social status along with spiritual renewal. It secured the Dalit an identity separate from Hinduism, like Islam and Sikhism. The Dalit movement has built a new spirit and worked independently to achieve its political goals, establishing an Ad Dharm Mandal as a political organ. The movement gained support during the 1937 elections. Despite the Mandal winning all but one seat in 1937 and Mangoo Ram being elected in the 1945-46 elections, it was able to have an impact on the people. The leadership of Dr Ambedkar had a significant impact on the Dalit community in Punjab. Many Dalit in Punjab supported Dr Ambedkar arguments against separate electorates for the untouchables, and they also started a fast to show their opposition to Mohandas Gandhi's fast to support separate electorates<sup>37</sup>.

---

<sup>30</sup> Rathore, S., & Verma, A. (2012). B.R Ambedkar. *The Buddha and Dhamma: A Critical Edition*. <sup>37</sup> Cháirez-Garza, J. F. (2022). B.R Ambedkar and the racialization of untouchability. *Ethnic and Racial Studies*, 45(2), 216-234.

The agenda of the movement was well carved and to fulfil it, they adopted both socio religious and political ways. This movement represented a spirited struggle for dignity as well as for the formulation of a distinct as well as an assertive, cultural and political identity. The Dalit of Punjab supported this movement at an extensive level and provided every resource for its success. It had a religious agenda to create a quam, Ad Dharm movement, which would be different from other religions. The movement's leaders recognized Guru Ravidas, a member of the Chamar caste, as the movement's Guru in order to carry out its goals. He assumed a significant in the part for the making of fairness and club in the public arena. Between assimilation and radical separation, he proposed a middle course. Since Punjabi Untouched People were already aware of Guru Ravidas and his teachings, it was an obvious choice. His mysticism is the result of experiencing truth and reality firsthand and immediately, not blind faith. The Ad-Dharmis used his words and image as their symbol and sacred texts. Sikh satsang followed a similar format to Ad-Dharmis'. Like other religions, they choose symbols to represent their distinct identity. The Har, Jai Guru Dev, Aarti, and Ardass signs, in addition to the wearing of red clothing, were the primary symbols that contributed to the formation of a distinct identity for those who were a part of the movement.

The reminder says that the Promotion Dharm Mandal Punjab Jullundur City people were representatives of a persecuted region with three million soles in the Punjab and seventy million in India who were called "Sudras," which means unapproachable. The English experts were aware that Sudras were related to a previous race that ruled India for a considerable amount of time prior to the Aryan invasion. These outcasts from Focal Asia ruled India and killed the Sudras' ancestors; the last option was treated cruelly; they were horrible new experts in a way that reflected a lot of the arrogant attitude of the so-called "Edified Aryans." The remaining members of the defeated race, who would not be oppressed due to their dignity, were driven to hide in the wilderness.

In addition, it was emphasized that the Aryans, whose current relatives were referred to as fashionable Hindus, had been treating them with the utmost cruelty from the beginning, making their unfortunate region, despite its mathematical size, presently merely a simple name. The wretched state of the quiet large number of the mistreated local area was because of cruel treatment dispensed to them by the Posh Hindus in outcome of the 'August' declaration of the old Aryans, which were encapsulated in the Manu Smriti and a ton of other Hindu sacred texts of that kind. In addition, it was stated: Your Excellency will be shocked to

learn that the supposed religion's sacred texts are filled with idioms like "we the Promotion Dharmies have been made to serve the elegant Hindus," "we reserve no option to hold any property," and "even our wanton homicide by a fashionable Hindu includes him in no trouble." The Fashionable Hindus have resolutely stifled all of our requests, and they have also deliberately stifled all of our efforts to improve our situation.

Concerning, it was expressed that attributable to the power of the Muslims, there was less distance in this territory as contrasted and different regions, yet as respects political circumstances, the Suras were not somewhat better compared to the most untouchables of different Areas. From a political standpoint, their situation was the worst. The Ad Dharm movement's contribution is essential in this setting. Through cultural transformation and spiritual regeneration, it has assisted the Scheduled Castes in their quest for social recognition. It has cut out another character and given them another name: The Ad-Dharmi the Scheduled Castes feel a sense of pride when they hear the name AdDharmi because it brings to mind their pristine and rich heritage as well as their historical subservience to the twice-born. The downtrodden people of Punjab's Doaba region, in particular, and of the state as a whole, in general, became more aware thanks to the Ad Dharm movement. It gave those gurus something to believe in, a qaum to belong to, and a connection to history. It imagines the Scheduled Castes potentially experiencing social change. Through various platforms and political formations into the 21st century, the Ad Dharma movement initiated cultural transformation and spiritual regeneration in Punjab.

## **RESEARCH METHODOLOGY**

The present can be understood only with reference to the past. The general acceptance of this statement is based on historical spirit, and it correlates with the historical method. The historical method gives something definite to the researcher with which he or she can become familiar with the topic (Hoxie, 1906). The historical method is not based on scientific methods like experimentation and direct observation. However, it uses some of the disciplines associated with a scientific method like objectivity, the desire to be free from biases (Walliman, 2011), and comparing two or more historical phenomena. The historical methods also rely on data collection. The data can be gathered from the situation which has already happened. The historical method is used to explore what has happened in the past. This method is based on evidence and facts, which play an essential role in giving objective conclusions. Therefore, this method can be regarded as a scientific method. The goal of this

method is to communicate with past events. This method can be applied to all kinds of studies because it describes the origin, growth, personalities, crisis, etc. (Kumar, 2013). In the historical methods, the data can be collected from two sources: primary sources and secondary sources. The primary sources can be divided into two types: manuscripts and published sources. Manuscripts are handwritten or typed records. Published primary sources also have two categories. In the first category, letters, diaries and memoranda are used as sources, and in the second category, newspaper articles, autobiographies, annual reports etc., can be used as sources. The secondary sources are books, essays and articles (Brundage, 2013. 2026). The historical method depends on the qualitative method. The qualitative method is used mainly in social and cultural research. This method is helpful for studying social movements and cultural movements. The qualitative method is based on an interpretive approach which is very important for historical research (Seale, 2004. 100).

This thesis focuses on the debate on nationalism in India during the Indian freedom movement. This study highlights Gandhi's political and spiritual philosophy mixed with his nationalist view and action. The approach of the study is qualitative and analytical. The historical method has been used to understand the events related to the thesis.

## **OBJECTIVES OF RESEARCH**

- Estimation of the Dalit in Punjab.
- Evaluating contribution of Jat-Pat Todak Mandal and Sant Ram BA in the upliftment of Dalit in Punjab.
- Analysis of the contribution in betterment of the Dalit by Ad-Dharma movement and Babu Mangu Ram.
- Comparative analysis of the reform pattern adopted by Jat Pat Todak Mandal and Ad-Dharma Movement.

## **CHAPTERISATION**

### **Introduction**

The first chapter deals with the introductory aspect of the study, the historical background of the social reform movement in India, describes the important reforms, analyzing, the caste

system in India, its particular context for the study of Jat-Pat Todak Mandal, details of Ad-Dharma, the research methodology, the study's goal, and chaptalization. Review of literature

The second chapter is concerned with the meaning of a review of literature, and details of the description of related scholarly work. This chapter also presents a review of the past studies related to social reform, caste studies, and caste movements.

### **Chapter- 1 Understandig the Dalit in Punjab**

The third chapter deal with the Dalit reform movement in India with a special reference to Punjab, the means and main features of the movement, the meaning of Dalit and the historical background of its emergence.

### **Chapter-2 Sant Ram BA Jat-Pat-Todak Mandal**

The fourth chapter examines the role of Jat-Pat Todak Mandal, the main cause of the formation and its impact on society, the demographical background of Punjab, Punjab and Jat-Pat Todak Mandal, the importance of Jat-Pat Todak Mandal, Ambedkar and movement.

### **Chapter-3 Babu Mangu Ram and AD-Dharma movement**

The fifth chapter deal with the historical background of Ad-Dharma, the main cause of the formation and its impact on society, the demographical background of Punjab, Punjab and Ad-Dharma, the importance of Ad-Dharma, Ambedkar and movement.

### **Chapter- 4 the reform pattern of the Jat-Pat-Todak Mandall and AD-Dharam movement in Punjab (1920-1980) Comparison**

**Conclusion:** Contains the gist of the research conducted and the results acquired thereof. This part contains the suggestions that were found quite relevant to the contemporary social conditions of the Dalit in Punjab.

## REVIEW OF LITERATURE

This portion addresses the factual analysis of the literature. Literature is the only medium through which we will be able to get information about the causes of the present circumstances. By studying the aspects of history year after year, we will take stock of the situation of Dalit in India. In the present scenario where we find that the world is building houses on the moon and on the other hand even today in India Dalit are being treated like animals. There have been continuous social and religious reform movements since the 19th and 20th centuries, which have had some effect but even today we need to highlight this topic seriously. Punjab is known for agriculture and technology in India. Talking about the condition of Dalit here, it cannot be said very well. In the 19th and 20th centuries, there were many social reforms and Dalit movements in Punjab which took the exploitation of Dalit and raised voices for him.

Arya Samaj, Ad Dharma Movement and Jaat Pat Todak Mandal have been very important movements in these movements, here we will understand the background of these movements in history in the context of Dalit. Caste has been created in the name of caste and by erasing it, Dalit can get their justice. Position and unapproachability, brought up as an exceptionally particular social framework special in India and as 'one of the significant variable by managed for the accomplishment of popularity based society, stand out enough to be noticed from numerous analysts both home and abroad. Since there have been gigantic quantities of important explores on the standing framework, its capability, and its verifiable turn of events, of individual positions, the survey of writing in this postulation is restricted to that on the avarna ranks, generally unapproachable, and their strengthening in different perspectives. Counting the frontier information gathered on different positions and clans, anthropological and ethnographic examinations might be one of the conventional academic ways of concentrating on distant ranks. Generally speaking, these works not just view the traditions and customs among its kin yet, in addition, manage the political and social mindfulness and up portability of unapproachable stations.

**Juergensmeyer Mark, 1982** Religious Rebels in the Punjab - The Ad-Dharma Challenge to Caste published by university of California Press Berkeley, 1982. This book describes the social change of Punjab in 1920 because in this time many social reforms movements started in Punjab. Mark has described about Adh-Dharam, Arya Samaj, Dr. Bhim Rao Ambedkar and Gandhi Ji in it. He has shown the life of Babu Mangu Ram and the importance of Adh-

Dharam in Punjab. He has also described the report of Adh-Dharam Mandal from 1926 to 1931 in this book. It also gives an interview description of members of Adh-Dharam.

**Susan Bayly's Published on 1999**, *Caste, Society and Politics in India: in Cambridge University Press from the Eighteenth century to Modern Age*, is focused on Indian society, origin of caste, orientalist and colonial perception of caste. Various issues have been taken in this book. She has contributed a lot to theorization and conceptualization of many dilemmas of the caste. How the day to day local phenomena's became the rigid base for caste solidarity and social experiences? This gives further insight to explore Dalit and Dalit women's history in U.P. Susan Bayly's, 'Caste, Society and Politics in India Published on 1999 in Cambridge University Press.

**Dr. Bhim Rao Ambedkar, 1936** *Annihilation of Caste* is the main work of Dr. Bhim Rao Ambedkar. Originally this book is not a lecture in which Dr. Ambedkar prepared to read from the post of President of the Annual Session of Jat Pat Todak Mandal, Lahore in 1936. The Session was cancelled due to differences between members of The Jat Pat Todak Mandal. Then Dr. Ambedkar published it in book with all these facts. This book was so powerful that it caught Gandhi's attention.

**Magazine, 1932**, 'Jugantar' of Jat Pat Todak Mandal, which was named 'Suddhi Ka Dong' A man can survive by fighting an enemy and defeating him and a man can run away and hide himself somewhere and save his life. There will be life in both the states but if we see in reality there is a difference of space between their two lives. Survival is not so much necessary as the way of survival. The era of purification is going on in Hindus. I want to ask if there is no place for the purified man, then no invitation for purification can be made and no one can be ready to be pure. Is there any place in Hindu society for one who is pure, the organization of Hindu society lives in different castes? Every caste marries within itself in other words those who consider the person born in themselves as a part of the society and they do not order that people from outside be included in there. Hindu society is a group of castes and each caste has no place for those who are purified by being confined within its boundary wall because no caste will include it in itself that is, caste is absolutely against the purification. If Hindu society wants to survive then instead of increasing in numbers, its organization should pay more affection to its strength and for that it is necessary to break caste if there is an organization by breaking the caste, then there will be no need for purification.

**B.A. Santram**, Jati bhed prashnotri book this book named “Jaati Bhed Prashnotri” written by Sant Ram B.A. and its publication by Bhartiya Dalit Varg Sang New Delhi. In this book questions have been answered on two aspects of caste in Indian society. One aspect of this the upper caste people. Who insist on maintaining their social superiority? And on the other hand Dalit insist on social equality. Where upper caste people refer to old texts to describe themselves as superior in society. Whereas Dalit refute them on the basis of modernity and education. Sant Ram B.A. had dared to show the minor to the society through this book. He opposed the caste system in the society and emphasized social equality. In the end the author has also given his suggestion to era.

**Singh N (2018)**. In Indian Democracy, the Untouched: According to a study of Punjabi politics, casteism poses a significant threat to Indian democracy. Stability and the effectiveness of the democratic system are impacted by its weakening. Untouched people's politics in India appear to be based on the same understanding of caste. Through the perspectives of social and political anthropologists, the book examines India's history of democracy and the caste system. It's an attempt to find a middle ground between democracy and casteism that promotes equality. Punjab's society and political system have been significantly influenced by the Untouched People's assertion. The Bahujan Samaj Party has failed to establish itself in Punjab's political landscape despite the state's large population of Scheduled Caste members. The purpose of this book is to demonstrate why this has been the case. The goal of the book is to provide an in-depth explanation of the subject. The book's examination of social cleavages introduced a more nuanced comprehension of how these divisions impact social way of behaving.

There have been continuous social and religious reform movements since the 19th and 20th centuries, which have had some effect but even today we need to highlight this topic seriously. Punjab is known for agriculture and technology in India. Talking about the condition of Dalit here, it cannot be said very well. In the 19th and 20thcenturies, there were many social reforms and Dalit movements in Punjab which took the exploitation of Dalit and raised voices for him.

Arya Samaj, Ad Dharma Movement and Jaat Pat TodakMandal have been very important movements in these movements, here we will understand the background of these movements in history in the context of Dalit. Caste has been created in the name of caste and by erasing it, Dalit can get their justice. Position and unapproachability, brought up as an exceptionally

particular social framework special in India and as' one of the significant variable by managed for the accomplishment of popularity based society, stand out enough to be noticed from numerous analysts both home and abroad. Since there have been gigantic quantities of important explores on the standing framework, its capability, and its verifiable turn of events, of individual positions, the survey of writing in this postulation is restricted to that on the avarna ranks, generally unapproachable, and their strengthening in different perspectives. Counting the frontier information gathered on different positions and clans, anthropological and ethnographic examinations might be one of the conventional academic ways of concentrating on distant ranks. Generally speaking, these works not just view the traditions and customs among its kin yet, in addition, manage the political and social mindfulness and up portability of unapproachable stations.

**Singh N (2018).** In Indian Democracy, the Untouched: According to a study of Punjabi politics, casteism poses a significant threat to Indian democracy. Stability and the effectiveness of the democratic system are impacted by its weakening. Untouched people's politics in India appear to be based on the same understanding of caste. Through the perspectives of social and political anthropologists, the book examines India's history of democracy and the caste system. It's an attempt to find a middle ground between democracy and casteism that promotes equality. Punjab's society and political system have been significantly influenced by the Untouched People's assertion. The Bahujan Samaj Party has failed to establish itself in Punjab's political landscape despite the state's large population of Scheduled Caste members. The purpose of this book is to demonstrate why this has been the case. The book is an attempt to provide a comprehensive account of the topic. The book's analysis of social cleavages presented a more nuanced understanding of how these divisions influence social behaviour.

**Shnehi G (1999).** Social developments essentially appear as a non-regulated aggregate political activity which makes progress toward political or potentially friendly change. While India has seen numerous such developments throughout the long term, it is as of late that researchers have started to concentrate on the top to bottom. This completely re-examined and refreshed variant of an original book basically looks at and surveys the writing concerning social developments in India from 1857 to the present. In the process, he examines the hypothetical issues raised by different researchers while breaking down significant patterns in various developments. All in all, he recommends regions for future

research. Proposing a sensible characterization of social developments in current India, this book will be broadly invited by friendly activists as well as by political specialists, students of history and sociologists. It will likewise be significant as a text in seminars on friendly developments.

**Agrawal G K (2022)** *Bharat Mein Samajik Andolan*: the book is divided into 11 parts. Social Movements: Concept, Characteristics and Types 2. Speculations of the Emergence of Social Movements 3. Change Movements in India 4. Public Movements in India 5. Worker Movement 6. Work and Trade Union Movement 7. Ancestral Movement 8. Dalit Movement 9. Lades' Movement 10. Biological and Environmental Movement.

**Ambedkar B.R. (1917)**. Observers like D R Nagaraj, Suhas Palshikar, Raghuram Raju, Yogendra Yadav, and Surinder Jodhka contend that there could be another combination of Gandhi's mysticism with Ambedkar's innovation. Some contend that Ambedkar disposes of town life, while Gandhi argues for restoration of town life. So a union of both is conceivable. Does Ambedkar dispose of town life? Assuming he does, for what reason does he contend for land changes to distribute land to the landless Dalit for their financial freedom in rustic India? Different pundits contend that Gandhism could productively gain from Ambedkar's investigate of the station, Ambedkarites may likewise gain from Gandhi's mysticism, his accentuation on self-refinement, inside self-analysis of Jativad, etc. Evidently, these observers respond to the notion that contemporary developments among the Untouched have betrayed Gandhism. While I esteem their assumptions for an association, I think not from them on a basic count: They all anticipate that, like Gandhi, Ambedkar will take a radical stance, which will affect his supporters. While I agree with them that Ambedkar's supporters might have been extremely hostile to Gandhi, this is absolutely not true for Ambedkar. It is certainly not very accurate to attempt to examine Ambedkar's thoughts regarding his supporters.

**Darshini Dadawala (2016)**. The article "Dalit Literature Concept, Origin and features" referred to how Dalit literature in India emerged as a special class of literature that too in extraordinary Indian languages. It explores the suppressions, discrimination and exploitation skilled by using Dalit. Dalit literature brings out the query of human dignity and social equality. Several inscriptions of this kind have emerged as a voice of Dalit's over the current decades. The effect of Dalit writers and writings is vast, for occasions, all the predominant universities in India positioned Dalit Literature in the curriculum, and many literary associations and academics understand Dalit Literature as a specific class of literature. It used

to be Jyotiba Phule, the social reformer from Maharashtra who first used the time period 'Dalit'.

**K Balagopal (1982).** Put forth the question, does the Dalit motion have any future? What does the motion favour achieving? What type of liberation is it searching for? The Marathi Dalit author Arun Kamble (2015) says, "the aim of the motion is humanism; liberty, equality and fraternity; absence of exploitation". Arjun Dangle is even greater inclusive in his views on Dalit writings but, the hanging element is the indifference of writers closer to the entire Dalit literature. The principal inconsistency in their writing is the use of the Sanskrit language by the skilled to discover the pains of the Dalit. K Balagopal similarly opined that there are several troubles ready for the Dalit writers to be used in their works. Writing in the language of the negative receives in into the realm of dialects and contradiction that is between authenticity and intelligibility. The language ought to be easy and innovative as it is aimed at nearby human beings but, immoderate localised dialect makes it unintelligible to the human's who speak the identical language. Dalit poetry has now not but even recognized the existence of this contradiction.

**Ronki (2004).** Is he a Senior Lecturer in Political Science at Chandigarh and Panjabi Universities? This is a refreshed and consolidated rendition of a paper that was composed for the Worldwide Dalit Meeting, which occurred in Vancouver, Canada, from May 15 to 18, 2003. The author is indebted to the Ford Foundation for providing financial support for his participation. He also thanks the other people who were there, like Bhupinder Brar, P. S. Verma, K. C. Sulekh, H. K. Puri, and Deepak K. Singh.

**Ram S (2006).** According to the article titled "Untouchability, Dalit Consciousness, and the Ad Dharm Movement in India," the recent claims made by Dalit in Punjab must be linked to the Ad Dharm movement. It started in many places in the 1920s, and some movements in India were similar to it. The goal of the movement was to give the untouchables a distinct identity from Hindus, Sikhs, and Muslims. Their pure caste personality and the ferocity with which they fought were the primary factors that made this move special and significant. The organization of social dominance. The only such movement in the country's northwest, Ad Dharm, sought to establish a magnificent independent space. Planned station because of social change, otherworldly recovery, political change Guarantee as opposed to look for balance in a Hindu group. Strangely, this action, which laid the groundwork for Untouched

People's consciousness in Punjab, has no significant significance. Only pioneering work by Mark Juelgensmeyer receives scientific attention.

**Johan W K (2006).** "However, the role of MirzaGhulam led to conflicts within Islam, particularly with the ulema, who didn't think Mirza was a qualified religious leader. The movement's aggressive and militant stance brought it into direct conflict, among others, with Hindus, Sikhs, and Christians."

**Vedic prakasan**written a bookj “Arya Samaj ka itihās” Arya Samaj during last 145 years. How Arya Samaj did changed the Indian Society. Support and Opposition found by it in masses. This book also focuses on struggle of Dalit in Punjab region.

**Kher Dhananjay (1956).**This book is a full-length, up-to-date and authentic memoir of the great Indian scholar and statesman, leader and Liberator and the principal mastermind of the Constitution of India, Dr B.R. Ambedkar. Theauthor, Dr. Dhananjay Keer has bid to cast a gripping light on his words, deeds and the motives from which they sprang. The book is grounded on several interviews. Ambedkar was taken by the author and the final draft of the book was read, checked and approved by Dr.Ambedkar himself. He'd also cleared some points in relation to some events. This has increased the authenticity of the book.

**Ambedkar B R (2017).** The Untouchables: A Novel Who Were They and Why They Became Untouchables" is the first printed edition of the great reformer, visionary, and Indian Constitution's father, Dr. Ambedkar, B R. He had a wealth of knowledge, which he put to use in the creation of India's Constitution, the world's largest republic. One of his books, "The Untouchables," was first published in 1948. It is now back in the compendiums in the same format and style as when it was first published. Chapters titled "Untouchability Among Non-Hindus," "Untouchability Among Hindus," "Problem of Habitat," "Old propositions of the Origin of Untouchability," "New propositions and some Hard Questions," and "Untouchability and the Date of its Birth" are included in this book. Political Science, Modern History, Social Work, and Untouched Peoples Studies scholars and researchers will find this book to be a one-of-a-kind resource. BhimraoAmbedkar was brought into the world to BhimabaiSakpal and Ramji on 14 April 1891 in Madhya Pradesh. He was responsible for developing the Indian Constitution. He was a prominent magistrate and a well-known politician. Ambedkar's efforts to eradicate social immoralities like estate restrictions and untouchability were remarkable. The leader fought for the rights of the Dalit and other

socially backward classes throughout his life. Ambedkar served as the nation's first Law Minister in Jawaharlal Nehru's Cabinet. In 1990, he was honored posthumously with India's highest mercenary award, the Bharat Ratna. Ambedkar was afflicted with serious health issues, including diabetes and impaired vision, from 1954 to 1955. He failed on December 6, 1956, at his Delhi residence. The Title 'The Untouchables Who Were They and Why They Came Untouchables composed/wrote/alterd by Dr B R Ambedkar', distributed in the time 2017.

**Sriram S (1996).** In Punjab, the Arya Samaj is unquestionably a significant spiritual movement. It joins what could be depicted as a "Protestant" transformation of the mainstream manhandles and incredible growths of universal Hinduism with a Puritan simplification of life and an emphasis on the improvement of Indian highbrow life and thought. This movement and Mr. Lajpat Rai's social career have been led by him for a long time. He provides a brand-new service to all of us by bringing its history, objectives, and success to the attention of the ever-expanding English-analyzing public, not only in the United Kingdom and the United States but also in India and Japan.

**Singh Nirmal (2018).** Untouched People and Democracy in India, by Niramsingh: The author of this book describes casteism as the primary threat to Indian democracy in a study conducted in Punjab. It debilitates the working and equilibrium of popularity based gadget. In India, politics among untouched people appears to be governed by a caste system of knowledge. The digital book investigated the historical backdrop of station machine and a majority rules government in India with the viewpoints of social and political anthropologists. it is a work to indicate a libertarian course among the 2 ill-disposed values - station device and a vote based system. One of the most positive aspects of Punjabi society and politics is the presence of untouchable people. The Bahujan Samaj party has not made a significant contribution to Punjab politics, despite the majority of its members belonging to Scheduled Castes. This book wonders why this large number of people from Scheduled Castes haven't bought seats for the Bahujan Samaj birthday party. The book is an attempt to begin addressing this issue.

**Rage Sarmila (2006).** Writing cast and gender the last decade saw the emergence and assertion of separate Dalit bahajun women's organizations each at the national and regional levels. This assertion against their exclusion from political and cultural spheres wanted to remodel Dalit and feminist politics in Asian countries. In the same decade, anti-Madal

protests saw higher caste youth mourning the 'death of merit' and in public endorsing spousal relationships. The replica of caste in modern spaces like universities, bureaucracies and women's movements and studies was thus apparent. The assumptions concerning caste identities being non-public and personal wearer referred into question and high challenges were displayed for understanding caste and gender in modern Asian countries. Located among this context, girls Writing Castebrings along extracts from Kumud Pawade's *Anta Sphot* (Thoughtful Outburst), Shantabai Kamble's *Mazhya Jalmachi Chitarkatha*, (The Picturesque Story of My Life), Mukta Sarvagod's *Mitleli Kawade* (Closed Doors), Shantabai Dan's *Ratraandin Amba* (For North American nation...these Days and Nights), Vimal more's teenaged *DagadanchiChul* (The fireplace of 3 Stones) and JanabaiGirhe's *Marankala* (Deadly Pains).

**Rasvidasveda (2016).** Ambedkar and Dalit Movement, this book titled *Gender, Identity and Caste Politics: A Critical Reading of Indian Writings in English* captures the philosophy, essence, and ethos of the subalterns who are subjugated in terms of caste, gender, and class and explores the discourses on caste and gender identity through literary engagement. The twenty-five articles enlisted in this volume present an enriching reading experience in its literary analysis of texts. Most of the articles recorded in this book address issues pertaining to caste-based oppression and marginalization, gender inequality, and emerging Dalit sensibility and resistance.

**N.D. Kamble (1982)** found that scheduled castes neither possess assets, agricultural land nor educated in professional professions nor had been allowed to achieve this by means of the social shape and with the end result they needed to pursue menial jobs. Because of the abolition of Jajmani gadget scheduled castes have migrated in the direction of city regions from rural regions. By and large scheduled castes are attached as agricultural labour. Scheduled castes are denied the proper of belongings via Hindu religious rules which pressured them into the no longer escapable vicious circle of poverty serfdom and are polluted in each sense.

**C. Parvathamma (1984).** has studied that the scheduled castes in the course of the United States of America occupy the bottom rank in the caste hierarchy. Housing conditions displays the economic fame and living preferred of humans. The scheduled castes are socially segregated and economically suppressed. They in most cases stay in one-of-a-kind localities

outside the village, metropolis or city. In cities also they're normally imprisoned to slum because of their bad financial condition.

The scheduled castes live in their personal residence via small and contrary to fashionable notions, only a few are without a house. Career like scavenging casting off dead animals and drumbeating are not economically very worthwhile and additionally they do not preserve them engaged at some point of the year. The social stigma connected to such conventional menial jobs acted as a further aspect in order that many respondents have taken to agriculture and casual labour which is effortless to be had. Agricultural labourers and informal labourers without landform 39% within the study. Most effective thirteen.three in keeping with cent household is preserving salaried jobs. Scheduled castes who're operating as employees on monthly wages are living in urban facilities. Scheduled caste downtrodden human beings are rooted within the rural components of the country and are engaged usually in unskilled jobs. At an earlier time many scheduled castes families used to rely upon traditional professions. Many have alternative jobs as agricultural operations which is effortless to be had. Scheduled castes are compelled to perform unclean jobs which motivate health hazards. The living situations and surroundings of scheduled castes are precarious. Illiteracy and lack of knowledge resulted in their persevered sufferings in all respects. The majority of scheduled castes continue to be socially left out.

**Vijay Nayak (1984).** Observed that the level of residing of the family is its occupational repute. It is argued that the low stage of residing of the scheduled castes families is because they observe traditional and coffee-paying occupations. So, that they are unable to revel in the fruits of development. We've got attempted to observe the career sample of the 2 organizations. In rural zone given that most people of the population are engaged in agriculture. Scheduled castes are also engaged in agricultural profession.

**P.S. Bains (1990).** Has noticed that above castes have no regard for scheduled castes as good villagers. Better deal has expected likely to due castes of the society the one has happened discriminated for a period of time. They cannot progress if some due castes character gains and their plurality must look for idea for the population about bureaucracy from the society. Scheduled castes are most late public, educationally and economically. Socio-financial policies in India have little affect due castes. This is by way of business-related disparities. The due castes endure bias in every line of work. Their environments are so weak in rural districts, place old stances still prevail and place due castes work as a guaranteed labourer and

landless labourers. Women are subjected to intercourse assaults by fellows of superior castes. A lot of scheduled castes are operating in hide art, tanning and shoemaking. Scheduled castes are impoverished of instruction and public equality for about 3000 years. Among due castes ninety percent are beneath the poverty line in India. Educated due castes list the Government tasks, but semi-learned and fool are mainly land labourers. With increasing of instruction and sense of incitement between the scheduled castes, they have existed difficult to exercise their civil liberties they also have existed difficult to hold their continue the lands either purchased by ruling class or likely by management. Also minimum wages are required by land labourers. As proficiency is growing among the due castes, the diagram of terrifying cruelty has likewise begun going below.

**Dauji (1993).** Has seen that booked standings are socially, monetarily very in reverse. They carry on with an existence of outrageous neediness. They have no own property. They need to do dirtiest help and track down next to no wage. They need to live far away from upper rank either urban areas or the towns. Usually their regions have no sterile course of action and no offices for drinking water. Their responsibility is to eliminate the night soil and clean the restrooms. Searching the roads, discarding dead creatures and cleaning the dead body are likewise their obligations. In spite of this, they are subjected to various unseemly and barbaric treatment. They can't draw water from very much utilized by upper standings. They can't enter sanctuaries. They are confined on the utilization of decorations, clean garments and, surprisingly, on riding ponies and carts at the time of weddings. Neither men society couldn't tie ashaded turban nor could wear shoes. The lehenga worn by their ladies must be far over the lower legs. They couldn't utilize umbrellas; neither might they at any point light gaslights. Indeed, even their shadow is viewed as sullied in outrageous cases. So their socio economic position is exceptionally poor.

**Oliver Mendelson (1994).** Saw that planned standings are at the lower part of Hindu society- in riches, economic wellbeing, and wellbeing, training and social conveniences. Today the dominating control of the planned standings is farming work instead of the conventional errand as cleaning creature dead body, tanning calfskin and shoemaking, playing in melodic groups, winding around, rummaging and cleaning, coconut culling and today tapping. Most of planned standings never play out the contaminating work of their standing. However, who in all actuality do play out the standing work too will generally accomplish farming work on season. A lot of the town booked ranks are not permitted in that frame of mind of position

Hindu. A significantly higher level of hairdressers don't serve planned standings in their anxiety not to lose high position guardianship.

A little over half of the town retailers take care to try not to contact anything to do with them, even their cash. Over two-thirds of the potters done permit the booked position to contact pots while approaching their buys and in 89% of the towns booked rank are disallowed for entering sanctuaries Reservation of public work for planned standings has had more prominent effect than constituent reservation. A huge number of booked standings have benefitted from the number of public positions made accessible to them. The significant centralization of booked standings is in the most reduced grade of public positions, a significant number of them in sweeper classification.

**Devendra Thakur (1997).** Studied that planned standings populace primarily take part in low procuring occupation since they for the most part help just simple level of work. The populace from these gatherings who luckily help higher instruction can't take up better procuring occupations because of their poor socio-economic foundation and their terrible nature of training. Booked ranks lades who enter the work market for looking for business likewise get biased treatment from bosses. They are not perceived reasonable for not many sorts of occupations because of ideas seeing limit as laborers and to their endeavours to limit their expenses.

**B.S. Bhargava and Avinash Samal (1998).** Contemplated financial upliftment of planned standings by defensive separation of government. In spite of moderate financial projects the approach of reservation has not had the option to get much favourable luck. Father of the constitution had incorporated various arrangements for working on the financial status of the planned positions. Later freedom, ranchers requested exceptional arrangement for booked ranks, which were socially and monetarily in reverse.

**G.G. Wankhede (1999).** has examined the social state of booked ranks with reference to taught planned positions. Social issues have deterred the versatility of booked ranks. They rely upon the upper position for their vocation. They are locked in for the most part in low paid manual occupations and furthermore function as reinforced workers and connected as landless, manual day-to-day breadwinners even today. In spite of lawful security, booked ranks are generally not permitted to enter sanctuaries or utilize public spots. They have no drinking water offices and different administrations such as clothing, hair style, etc. Current

middle-class occupation depends on the schooling level. Fundamental component for social and monetary equity was to be accomplished with a decade by universalisation of schooling.

**Sudeep Kumar (2002).** He has concentrated on the Jatavs, planned positions prior known as chamars. Jatav families had landholdings and these were allocated to them by the government under the land Managing Council Scheme. In the post freedom period the Jatavs who were basically leather experts and flayers of calfskin go started in to various different occupations. With opening of work market and open doors for business expansion the Jatavs are today drivers, peons, woodworkers, tailors, technician, bricklayer, assembly line laborers, educators, legal advisors thus on. There are clear changes in their style of dress, show of decoration bikes, watches, bikes, semiconductors, T.V., coolers, individual propensities like smoking, drinking, etc. A portion of the Jatavs wear pants and buy shirts as against their conventional dress of Dhoti and Kurta. Some have constructed concrete houses. Obviously, these progressions are not only because of their financial flourishing, but rather the effect of metropolitan qualities and contact with various societies, which are additionally significant in changing the utilization example and worth framework.

**Kuldeep Kaur (2002).** Saw that the booked ranks structure least situation in station ordered progression of position delineation in India. There is the absence of general instructive improvement of area and their portrayal in taxpayer supported organization is insufficient. They experience the ill effects of social and actual partition from the remainder of the local area.

**Rabindra Kumar (2002).** Noticed the state of booked ranks in term of lodging way of life wellbeing is dubious. The greater part of them are exceptionally poor. They cannot claim any property. They live and make their place of home at where they are locked in as agrarian workers. This ties them to their positions and makes it uncomfortable for them to change their place or occupation. Their residing places are known as HarijanTolas in towns and towns. A large portion of them experiences the ill effects of unhealthiness, handicaps and persistent medical issues like disease, intestinal sickness, tuberculosis and a lot another disease. Booked ranks, burdened bunches in Indian culture, have been subject of social shamefulness and abuse.

They couldn't be presented to the useful impact of modernization. Their social progress remained profoundly confined and they were allocated messy and humble occupations which

created negligible pay. They were associated with assortment of conventional occupations as fishing, cobbling, basketry, rummaging, etc. The booked ranks are taken advantage of and live in consistent danger of mistreatment by the landed first class. An enormous part of the planned ranks populace infers their wellspring of vocation by dealing with place that is known for the station Hindus. Because of innovation also, improvement process, the majority of booked stations have lost their customary occupation and presently they are either jobless or function as farming work what's more, the vast majority of them landless labourers.

**Paramanshi Jaideva (2002)**.has concentrated on that Shudras accept that they are brought into the world in low rank as a result of past karma and this obligation controlled the state of the person all through his current life and must be changed at the following resurrection. The clear ramifications is that there is no desire for their advancing this present circumstance during their lifetime. There has been one single method for accomplishing resurrection in high rank by their apportioned obligations faithfully. Booked standings are extremely cognizant toward their abhorrent circumstance. They can make an endeavor to escape from it. They worked for well off merchant and property managers are paid a customary compensation, took care of furthermore, and held up. They are paid a fifth of their wages in products on the off chance that they are taken care of and stopped or a third if not. Their low status constrained them to eat just the piece from master's table, to wear his expense off dress and to make utilize just of disposed of articles. Booked ranks are exposed all through the year to perform constrained work comprising of a couple day's work a month. Those extraordinarily impacted by this regulation are the specialists who handled rice, flour, oil or sugar and the people who worked in cleaning and in production lines making arms and military supplies. This constrained work can some of the time be hated by paying rupees.

**Ramesh Chandra (2003)**. Found in his examinations Dalit are generally among landless in country regions and live in ghettos in metropolitan regions. Thus Dalit lades of working class have a specific position to dynamic. Dalit passage is limited in limited scope industry because of absence of market data. Dalit are gradually going into transport area of economy, similar to co-usable social orders, fabricating industry. It is important to have great contact market insight preparing the board abilities and social responsibility. Thus Dalit youth need to advance through cast battle and financial interest. A similar applies to Dalit lades.

**Ramesh Chandra (2003)**. Dissected that planned standing are distraught with hunger. His religion was practiced over his brain. Religion has an immediate association with his heart.

Religion covers each part of life from birth to death. Religion is one of the mightiest inspiration throughout the entire existence of humankind, with the difference in its outcome. Religion isn't opium which is held by somebody. Religion is acknowledgement not talk or on the other hand principle or speculations, in any case, lovely they might be.

**Ramesh Chandra and Dr. Sangh Mitra (2003)** have inspected and figured out that planned stations were not permitted to the Upanayana and investigation of Veda. They were additionally not conceded to hear or discuss the Vedic psalms and were not permitted to follow the Ashram framework. Assuming that booked stations recounted Vedas his tongue was cut off. This type of conduct with them since they were not respected fit for two times conceived and they had not right to wear the consecrated string and furthermore they were not qualified to get strict endowments. Booked standings reserve no option to claim property, was not allowed to get abundance. Planned ranks had two wellsprings of job that is administration of upper ranks and their own callings as craftsmans, artists, and actor's etcetera. Booked standings were constantly connected with road clearing and incineration of cadavers. They were locked in as slaves and horticultural workers. Booked projected had no right of sitting talking or going with upper standing out and about. Assuming they do so they were rebuffed. Assuming planned standings mishandled any upper standing individual then his tongue was to be damaged.

**Prof. Ramesh Chandra Volume-10 (2003)** has considered and tracked down that individual having a place with planned stations procure their occupation by chipping away at the land having a place with land proprietors. They generally participated in messy occupation. The condition of lades in booked positions is most obviously awful. Multiple quarters of booked positions labourerse participated in essential occupations. Almost 50% of the public normal is participated in tertiary area. Booked standings who are participated in work as a farming worker are in excess of 50%. However with spread of administrative measures and urbanization like defensive regulation and positive segregation enhancements have occurred in the word related versatility and expectation for everyday comforts of the planned positions, most of them still keep on being more terrible off in contrast with the individuals from different networks. Proficie The proficiency of booked stations is around 37% against public normal of 52%.

**Chandrabhan Prasad (2003).** Has concentrated on huge number of poor booked ranks pass on difficult demise as they can't manage the cost of three complete dinners daily and

frequently live on bad quality food. The poor planned stations scarcely take self-important eating regimen. Dairy items are much of the time out of their range. Least wages in many pieces of India are not as much as Rs. 50 every day. The rural workers have just three months in a year as pick-compensation months and an additional three months as easy-going wages month. They should acquire for the whole year during a half year. In most piece of India 39 planned standings who are rural workers get their compensation in wheat, rice or no matter what. A Kisan with a month to month pay equivalent to that of a school instructor will not buy a washing cleanser, a tooth brush and glue or clean his shoes. He spends the most un-on customer things and even will not buy a paper. He would get developed a house like castle and seldom get his material pressed. So we distinguished that Kisans end up being perhaps of the greatest obstacle in a capital arrangement in the country.

**Chandrabhan Prasad (2004).** Has broken down that the post and transmit division one of the biggest businesses of booked ranks, is missing out to the confidential area. As per the commission's report there were 67000 booked positions officials, within this class, 58,550 or 87.29 percent had a place in public area Enterprises got privatized, 90% of the gathering. Booked standings will have wilted away like a phantom. Mohammad Shabir (2005) has concentrated on that other than of sacred arrangements implied for the instructive and social progression of booked positions the social wrongs go on today. Barbarities forge ahead with them In spite of protected arrangement and weighty build-up in planned positions arrangement social disparity has expanded.

**K.S. Singh (2005).** Has introduced Chamar, Jatava, Dhobi, Dom, Pasi, Beldar, Belwar and Bawariya of Uttar Pradesh. Chamars are not veggie lovers. They eat tissue of pig as a food. They are utilized to jowar, wheat and grain to get ready roti which they eat with heartbeats of arhar or gram. Rice is ordinarily eaten on stylized events. Cocktail is taken by all kinds of people on events. They can barely bear to buy vegetables and organic products. Men plan shoes and eliminate dead creatures. The chamar by and large utilize no last name. A few taught people in government occupations currently compose „Singh“ as last name. In rustic region, the majority of the chamar don't have a lot of property. The property of man is partitioned similarly among his better half and children and the oldest child succeeds his dad. The chamar lades assume a principal part in horticulture tasks and stay in the middle of during crop seasons in work like transplantation, weeding, gathering, sifting and winnowing. Lades sing kajari at the hour of relocating paddy and reaping. Numerous chamar understudies

in rustic regions drop out from concentrates due to financial reasons. They are hitched at early age and following marriage, the need to acquire and uphold their family doesn't allow them to leave their conventional occupation. Instructive state of young lady is hopeless in town. Dhobi are non-veggie lovers. All kinds of people are acclimated to cocktails. Men take it consistently yet their lades take it just on events. Their position is superior to Bhangi, Dom, and Chamar in friendly various leveled request. Their lades don't have equivalent status like men with in family or in the general public. They take part in different monetary exercises like farming tasks, animal cultivation, assortment of fuel bringing of consumable water, different other family works and other social financial and strict circles. They are additionally taken part in their conventional occupation as washing. The Dom in Uttar Pradesh took part in basketry and searching. The vitally financial assets of the Dom include pay from the consuming of fire for the dead bodies. Pasi and Beldar both are likewise non veggie lovers. Belwar are unadulterated vegan. Belwar are predominantly a land possessing local area. The Bawariya is likewise generally a land possessing bunch now as a large portion of the families have own property.

**Nishi Sharma and Anita Jhamtani (2005).** Have concentrated on that planned ranks fill in as landless farming workers. A greater part 72% of workers had a place with low pay bunch and the rest 28% to the medium pay bunch, while no worker was found in big league salary bunch. Greater part of the workers were found to acquire just Rs. 2000 every month because of inaccessibility of work consistently. Larger part of the respondents (82.7%) had a place with booked stations, planned clans. Individuals from discouraged class not just under took work thought about detestable by the rank laborers, like tanning, rummaging etcetera. Accordingly charmars and dhanuks who had their own recommended occupation functioned as rural workers. The vast majority of booked positions are landless and absolutely subject to wage income. Tiny percent that is 2.3 percent possessed land dependent upon one section of land and 4.3 percent claimed more than one sections of land of land. Greater part of the respondents 52.7 percent resided in kuccha houses, 35.3 percent had blended sort of house somewhat kuccha and halfway solidified (Pucca). Just 12% were having house. Among ranch assets it was found that main 15.7 percent of the respondents had milk animals including bison (12.7%) and goats (3.0%). Larger part of respondent that is 88.6 percent had low 42 financial status. 9.3 percent had medium and simply 2.0 percent were found to have relatively higher financial status have a place with progressively low standings were landless, with

predominant ignorance, having unfortunate day to day environments and needed resources and solid products.

**Dr. SindhheJaganath (2005).** Has concentrated on that booking and numerous things have neglected to accomplish the objective. They have ended up being an incredible disappointment of assumption to booked ranks local area. Because of terrible reservation strategy booked ranks people have flopped in each circle of life. The learned public authorities, the community workers of the country who have liability of executing the reservations. It let down the still powerless and poor planned ranks. Reservation Policy producers have no heart and no compassion toward planned positions. Yet, this is exceptionally miserable following fifty years of tasks of bookings for planned positions in free Indian Republic in each field as governmental issues, schooling, business and financial exercises like Development Growth, Housing Welfare etcetera came into force the accomplishment are not exactly worth relating. Other than reservation strategy there are exceptionally less number of planned ranks in middle class positions. There is a firm ill will against booked ranks. Both the organization and the Judiciary have been gunning for reservation of booked ranks. They neutralized advancement, development and government assistance of planned standings. Political pioneers show just lip compassion towards planned standings. They feel that they need not stress by any stretch of the imagination. They imagine that they will find vote of booked standings certainly by deceiving strategy as hostage pioneers in their gatherings and a few smart controls of various pioneers.

**Abhijeet Kumar (2005).** Brought up that booking in positions is given based on friendly and instructive backwardness. Reservation isn't given based on monetary state of booked ranks yet there is no disarray numerous people are additionally poor aside from planned cast. Be that as it may, social state of rich booked isn't comparable to unfortunate Brahmin. So we can say that social state of unfortunate Brahmin is superior to booked standings. Reservation carries a decency to the productive individual.

**Noor Mohammad (2006).** Shows in his review that way of life of planned stations have gotten to the next level. Prior they utilized scarcely footwear and regardless of whether they involved it in previous time they used to wear it just on formal events. In any case, presently today pretty much every people wear essentially chappal and better quality shoes on stylized events. They wear gasp and shirt. Their food propensities are additionally moved along. Presently days their morning meal are not a piece of gur or salt and a container of water and

their lunch does exclude two bread with salt and onion. The economic well-being has likewise worked on mostly because of their vote bank which now a days isn't indiscriminately used. Because of these somewhat less than 1/5 of the absolute respondents fall in the high class. The majority of these respondents are non-planned rank respondents with bigger sizes of land property. Almost 35% respondents go under medium classification. It incorporates the velvety layer of the booked positions and practically all leftover non-planned standings respondents. Around 45% of respondents have lower expectations for everyday life. Larger part of these are booked stations. Around 80% of the complete populace of the state is associated with agribusiness straightforwardly or in a roundabout way. Other than agribusiness, there are different kinds of revenue as well.

**S. Sundaram (2007).** Has studied that in 1961 the maximum percentage of males and females was in the section of cultivators. But in 1971 and 1981, the maximum percentage of female was employed as agricultural labour. Though males constituted the largest group as cultivator. Under such condition, a great majority of people belonging to these castes could not even try for a respectable job. Wages in the nonfarm labour section are also a low all round. None of traditional household industries associated with the scheduled caste groups has shown any vitality in recent years. The scheduled caste members have been pushed out and reduced to the status of wage labour. Bulk of scheduled castes persons is employed as fourth class employees. On the other hand most of the groups of scheduled castes have different occupational backgrounds and show significant cultural differences. Generally this raises advantage of policy implications.

**Ronki Ram (2004).** The recent caste clashes in Punjab, which indicate that the oppressed are no longer able to be subjected to social oppression and humiliation, have dispelled the myth that untouchability is only found in this part of India. As a result of these conflicts, the issue of Dalit' human rights has become more pressing.

**Venkatesh k (2017).** Written an article the various Dalitassertion in Punjab, in this article stand opposition to famous discernment, rank legislative issues in Punjab has not been completely and enough settled either through the prevailing impact of Sikhism, or through party legislative issues. In October 2016, standing viciousness broke out among Jats and Dalit over unloaded land in Punjab's Jhaloor town. Comparable viciousness had broken out against prevalently Dalit adherents of the DeraSachaSauda in 2007. To comprehend legislative issues in Punjab, it is likewise basic to move the conversation away from a

comprehension of expansive Sikhism to a comprehension of Dalit legislative issues inside and in response to predominant Sikhism. For example, the appearance of GinniMahi, a youthful Dalit vocalist, on Punjab's excited music scene signals one kind of Dalit statement. A second sort of statement is tracked down in the multiplication of orders and deras. In this piece, KarthikVenkatesh recommends that both these peculiarities highlight a bigger course of Dalit declaration in Punjab.

**Ram R. (2014).** The ancestry of an untouchable religion: The RavidassiaDharm and caste struggles in contemporary Punjab This article intends to investigate the ascent of the RavidassiaDharm and the emergence of new forms of rank struggles between supporters of the Sikh religion and certain untouched groups in contemporary Punjab. It depends on the reason that the RavidassiaDharm is an Dalit' response to social rejection caused by severe social designs and the steadfastness of Dalit' intense landlessness. Additionally, it is argued that the social obligation of an unavoidable iconography and rigid images of the Sikh religion served as a symbol for the RavidassiaDharm. It has outgrown the intricate power-governmental issues of cases and counterclaims involving holy texts, Rehat Maryada, symbols, customs, and accounts that continue to be integral to the fundamental cycles of development of contention between supporters of the Sikh faith and certain Ravidassia communities. It has been a long time since a fundamental analysis of the forces and variables that led to the creation of the RavidassiaDharm and its inevitable conflict with Sikh followers.

**Sarkar (1999).** This assortment of eight expositions expects to address current discussions in regards to the degree and nature of Western pilgrim strength and to join an observational investigation of subjects in late-frontier Indian history. Sumit Sarkar makes the compelling case that a richly nuanced and detailed social history is necessary. He has also written the book *Modern India 1885-1947* in this book Sarkar identify the various movement like social religious and independent movement occurs in different reason in India. Sumit Sarkar identify the Dalit and social movement.

**Abhay Kumar Dubey, ModernitaKe Ain Mein Dalit (2004).** This book is well written by various analysts and authors. Contemporary problems and issues going on in the country have been written in a comparative manner by connecting them with Dalit. There is an article focused on many states of North India especially Uttar Pradesh. The articles on Dalit

intelligence, elite and Dalit women in this book are very useful and new. Along with Dalit sociology, the book also talks about the participation of Dalit in politics.

**Dr. Dharamveer, author of Dr. Ambedkar's Administrative Thoughts (2004).**has explained the administrative system in the context of human rights. The author who became the Law Minister of Dr. Ambedkar, the demand for rights for the society has also been described. Also, tell how the bureaucrats should adopt.

**Singh Krishna (2016).**book 'Ambedkar and Dalit Andolan' (2016) is AnandTeltumbde translator Krishna Singh. This book, written on the contemporary Dalit movement, is related to Dalit. Explains all issues. Dr. Ambedkar's ideas have been critically analyzed in the current socio-political and religious situation of Dalit.

**Dr. Ambedkar: A Vigorous Rebel' (2004).** Dr. The book is written by Jatav. In this book, Dr. Ambedkar has been described as a person of versatility. He is depicted as a constitutionalist, revolutionist and litterateur. The author has considered Dr. Ambedkar as the leader of the Dalit movement and the forerunner of education.

**Abhay Kumar Dubey, ModernitaKe Ain Mein Dalit (2004).**This book is well written byvarious analysts and authors. Contemporary problems and issues going on in the country have been written in a comparative manner by connecting them with Dalit. There is an article focused on many states of North India especially Uttar Pradesh. The articles on Dalit intelligence, elite and Dalit women in this book are very useful and new. Along with Dalit sociology, the book also talks about the participation of Dalit in politics.supported.

**Badrinarayan's book Kanshi Ram (2014).**Describes the developments of the Dalit movement in Uttar Pradesh. It is considered by many critics to be the best work on Kanshi Ram. Since the author himself is aware of the ideas of Dalit upliftment, his positivity is visible in the book. The life struggle of Kanshi Ram, the application of Ambedkar's ideas in politics by Kanshi Ram, the contribution of Kanshi Ram from BAMCEF to the formation of BSP have been described in a very lively manner in this book. Practical aspects of Dalit political thought.

**Ambedkar B R (1945).**The salvation of Gandhi and the untouchables' (1945) written by Dr. Ambedkar. In this book Gandhi's views on untouchables and Dr. Ambedkar's own views have

been expressed. Dr. Ambedkar did not consider both Congress and Gandhi as true well-wishers of Dalit.

**Ambedkar: A Scientific Study (1973).** W, N Kuber authored it. The author has deeply analyzed the life of Dr. Ambedkar. In this book, there is a study of the challenges and struggles of Dr. Ambedkar's life along with the difficulties faced in getting education in his job.

**Judge (2002).** argues that caste's position has changed in an attempt to assess the Punjabis community in England. People deny the prevalence of discrimination, but not their identity. AdDharmis rejects the caste system, but wants to maintain the caste's identity.

**Lamb (2008).** argued that today's Dalit are more aware of their strength. Now they are more confident in claiming their rights. They have been exposed to deprivation, discrimination and prejudice for centuries. But now they are trying to gain self-esteem and dignity. They tried to remove the obstacle.

**Jodhka (2002).** Investigated the workings of Dalit sarpanches and the discrimination they face in Panchayati. He argued that the reservation policy allowed Dalit's to enter politics, and that universal adult suffrage also forced upper castes to have a relationship with them. However, in most cases, upper castes strongly oppose the Panchayati Dalit reservation. Dalit Sarpanches wouldn't work without the support of the upper caste people. The true power remains in the hands of the landlord Jats.

**S.S. Jodhka (2002).** Revealed the harsh reality associated with the religious realm that Dalit are discriminated against by the Sikh Gurdwara, even though they are Sikh followers. They are refused to cook or cook at Langer. They need to sit separately, and sometimes even upper caste people are allowed to eat after finishing their meal at Langer.

**Dubeabhay kumar (2004).** This book is well written by various analysts and authors. Contemporary problems and issues going on in the country have been written in a comparative manner by connecting them with Dalit. There is an article focused on many states of North India especially Uttar Pradesh. The articles on Dalit intelligence, elite and Dalit women in this book are very useful and new. That this process gave rise to a new identity of Dalit based on the alternative ideology of Ambedkarism and its opposition to the caste system that has historically oppressed Dalit. The book analyzes the three patterns that

the Dalit expression of their rights has shown in the process, namely, grassroots claims, expression through political parties and the middle class expression of their claims of recent years. This process of Dalit uplift spread political consciousness among the Dalit and made possible wide political participation, but instead of social solidarity in many states and regions of the country, incidents of atrocities against Dalit, especially the backward castes, increased the incidents of atrocities. Went. The nature and function of Dalit expression has been the subject of considerable controversy. This book shows that the Dalit movement is still in the transition phase, which has achieved some degree of success, but is dominated by upper castes and oppressed.

**Dalit Panther Bhumika Aur Andolan (2017).**' In this book by Dr. Sharan Kumar Limbale. During the Ambedkar period, the ideological failure of the followers of Dr. Ambedkar in Maharashtra and the fragmentation of Dalit politics was filling the Dalit with frustration. The educated Dalit youth of the sixties were angry and angry with the atrocities on Dalit. Influenced by the American Black Panther movement, the Dalit Panther movement became very popular for its aggression. The author himself was a member of the Dalit Panther. Due to this he joined the then Dalit movement of Maharashtra.

**Thoratsukhdev (2011).** Finding the Common Goal of Dalit in India, translated by Vijay Kumar Pant This book presents the status of Dalit in India in the context of various studies of human development conducted at all India and state level and related social and economic indicators. Along with this, it provides detailed information about the processes and transformative forces which are responsible for the present neglected and insignificant condition of Dalit by separating them from the basic stream of society. The author has found this book very useful along with the data collections.

**Guru Gopal (2003).** Dalit Movement in Mainstream Sociology Gopal Guru, the author of Sociological Studies under the Dalit Movement Attracts Liberal Thinkers. The root of this Dalit movement is the prevailing discrimination in the Hindu society which suffers from the prejudice of untouchability. Writer Gopal Guru pointed out that in the recent two decades many sociologists have also been attracted towards the study of Dalit movement, including Indian and foreign sociologists. He further told that after the centenary year of Ambedkar Jayanti, many studies were published on Ambedkar, Dalit politics and Dalit movement. Gopal Guru writes that there are many ideologies related to the study of the Dalit movement, in which it is possible to differentiate. He said that one such ideology is that of

liberalism which believes that there is an ancient Hindu counterculture tradition. Which includes upper caste people who are prejudiced and inspire Dalit to protest against them. Such thinkers attribute the Dalit protest to the orthodox Hindu tradition.

**BahishkritHitkarini Sabha (1924).**Beneficial meeting. Special attention has been given to the efforts of Phule and Ambedkar. The author narrates the events ranging from Phule's efforts to establish an organization called 'Satyashodhak Samaj' to highlighting the shortcomings of some upper caste organizations made by him. The author has described the efforts made by Ambedkar to awaken Dalit consciousness in Maharashtra. The author has described in detail some of the major steps of Ambedkar, such as the establishment of the BahishkritHitkarini Sabha (1924), the Kalaram Temple Entrance Satyagrahain India.

**Ram (2016).** "They hold 5.98% of the total number of operational holdings in the state and occupy only 3.20% of the total area under cultivation," Dr. Ram revealed in his study. Even though the untouchables have the most people in Punjab, they only have a small portion of the land, which is a very bad situation.

**Das (2013).** makes reference to that during the long term time frame from 2000 to 2005, around 1,46,000 instances of abominations 1,16,000 against Dalit's and 30,000 against the Scheduled Tribes were enlisted in various pieces of the area. This was notwithstanding, the SCs and STs (Prevention of Atrocities) Act, 1989 being executed. However, BSP supremo Mayawati became CM of UP yet state of Dalit continued as before. Likewise the state best the rundown of wrongdoings against Dalit in the years 2004 to 2008. Andhra Pradesh and Madhya Pradesh possess second and third spot separately in such manner. Delhi is on the top among UTs with respect to wrongdoing against Dalit.

**Ambedkar B R (1993).**Dr. BhimraoAmbedkar wrote an article in the famousmagazine 'Jugantar' of Jat Pat TodakMandal, which wasnamed 'Suddhi Ka Dong' A man can survive by fighting anenemy and defeating him and a man can run away and hidehimself somewhere and save him life. There will be life inboth the states but if we see in reality there is a difference ofspace between their two lives. Survival is not so muchnecessary as the way of survival. The era of purification isgoing on in Hindus. I want to ask if there is no place for thepurified man, then no invitation for purification can bemade and no one can be ready to be pure. Is there anyplace in Hindu society for one who is pure, the organizationof Hindu society lives in different castes. Every castemarries within itself in other words those who

consider the person born in themselves as a part of the society and they do not order that people from outside be included in there. Hindu society is a group of castes and each caste has no place for those who are purified by being confined within its boundary wall because no caste will include it in itself that is, caste is absolutely against the purification.

**Sant Ram B.A.** This book named "JaatiBhedPrashnotri" written by Sant Ram B.A. and its publication by Bhartiya Dalit Varg Sang New Delhi. In this book questions have been answered on two aspects of caste in Indian society. One aspect of this is the upper caste people. Who insist on maintaining their social superiority? And on the other hand Dalit insist on social equality. Where upper caste people refer to old texts to describe themselves as superior in society. Whereas Dalit refute them on the basis of modernity and education. Sant Ram B.A. had dared to show the minor to the society through this book. He opposed the caste system in the society and emphasized social equality. In the end the author has also given his suggestion to eradicate caste system.

## TABLE OF CONTENTS

<b>CHAPTER</b>	<b>TITLE</b>	<b>PAGE NO.</b>
	INTRODUCTION	10-65
CHAPTER 1	UNDERSTANDING THE DALITS IN PUNJAB	66-119
CHAPTER 2	SANT RAM B.A. AND JAT-PAT-TODAK MANDAL	116-153
CHAPTER 3	BABU MANGU RAM AND AD-DHARMA MOVEMENT	154-179
CHAPTER 4	THE REFORM PATTERN OF THE JAT-PAT-TODAK MANDAL AND AD-DHARAM MOVEMENT IN PUNJAB (1920-1980) COMPARISON	179-194
	CONCLUSION	195-198
	BIBLIOGRAPHY	198-220
	PUBLICATION DETAILS	221
	APPENDIX	222-238

## TABLE OF CONTENTS

<b>CHAPTER</b>	<b>TITLE</b>	<b>PAGE NO.</b>
	INTRODUCTION	10-65
CHAPTER 1	UNDERSTANDING THE DALITS IN PUNJAB	66-119
CHAPTER 2	SANT RAM B.A. AND JAT-PAT-TODAK MANDAL	116-153
CHAPTER 3	BABU MANGU RAM AND AD-DHARMA MOVEMENT	154-179
CHAPTER 4	THE REFORM PATTERN OF THE JAT-PAT-TODAK MANDAL AND AD-DHARAM MOVEMENT IN PUNJAB (1920-1980) COMPARISON	179-194
	CONCLUSION	195-198
	BIBLIOGRAPHY	198-220
	PUBLICATION DETAILS	221
	APPENDIX	222-238

**Abstract:**

Caste has remained a hot theme in the academia as well as political corridors. With roots in the Vedic period, caste has come a long way with many transformations, the most debated one being the untouchability. After Independence, Constitution of India paid due attention towards the untouchables, Scheduled castes as they were officially called. There were many efforts to emancipate those [Dalit] from the sub-human status they were awarded. These reformation movements were both at national as well as local level. The former being the famous with much literature and the coverage in the academic circles whereas the latter with least. This work is an effort to understand the same in case of Punjab where two lesser known movements played an important role in this direction in last 100 years. For this purpose, an attempt has been made to explore the structures, process and strategies that are manoeuvred in the domain of identity formation by Jat-pat Mandal and Ad-Dharma in Punjab. In short, this study is a documentation of Dalit in Punjab: A comparative study of Jat Pat Mandal and Ad-Dharma Movement (1920-1980). It puts social upliftment, development and identity formation and its implications in the contemporary times for Dalit of Punjab in the core. Car's famous statement of history is an unending dialogue between past, present and future is extremely much pertinent in case of identity formation in Dalit of Punjab. Within the British colonial period serious attempt was made by Dalit to carve out a distinctive identity rooted in the notions of self-respect and human dignity. Wide selection of strategies such as Sanskritization, Ad ideology and Ad-Hindu identity, Buddhist identity etc. are to improve the level of status and dignity of Dalit. This process created massive corpus of data, symbols personalities which articulated the necessity of new identity and examines the role of social reform organisations. Hence this study adopts a way of historical and contemporary analysis of Dalit movement from the prescriptive identity formation process to explore the dynamics of Dalit life world in the past and present and role of history in shaping it.

**Key words:** - Mandal, Dalit, Ad Dharma, Movement, Jat-Pat, Caste, Religion, Varna System, dalit, Untouchable.

## CHAPTER 1

### UNDERSTANDING THE DALIT IN PUNJAB

The word "Dalit" comes from the Sanskrit root "dal," which means "broken," "burst," and "trampled." Dalit have been referred to by a variety of names in Indian history, including Ad Dravidian, Shandal, Avarna, and Ahat. Numerous other terms were also used to describe them. Scheduled Caste," "Depressed Class," "Repressed Hindus," "Harijan," and so on and so forth. The Untouchables were referred to by Mahatma Gandhi as the Harijan children of God. The doctor came up with the term "Dalit" in 1930. Ambedkar used Bahishkrit Bharat every other week. This was the Hindi and Marathi version of the term depressive class used by the British in the 1935 Indian Rule for Dalit, now called Scheduled Caste. The term roster castes was first used in the Constitution of India. After the advent of the "Dalit Panther Movement" in Maharashtra in 1967, the term "Dalit" became popular. With the advent of BAMCEF in the mid-1970, Dalit leaders created a new identity under the name of Bahujan<sup>31</sup>. Explaining the word Dalit, Dr. Sheoraj says- "Dalit" is the one who has been given the status of Scheduled Caste by the Constitution of India. Kanwal Bharti believes that a 'Dalit' is one on whom the law of untouchability has been imposed. Who has been forced to do dirty and dirty work? One who is denied education and free occupation and upon whom the Untouchables impose a code of social disabilities, is a Dalit, and includes those castes known as Scheduled Castes."

Mohandas Naimishrai - Social, religious, economic, political, balance is implied under Dalit, then the proletariat is limited only to economic exploitation. According to the Hindi Sahitya Kosh edited by Dharendra Verma - "This is the lowest class of the society, which receives specific noun according to economic occupations. For example, slave in slave system, farmer in feudal system, laborer in capitalist system is called 'depressed class' of the society. Mata Prasad has clarified while explaining the word Dalit- "The castes which have been backward or who have been forced to remain backward from the educational, economic, political and religious point of view are the Dalit castes." In recent years, the term "Dalit" has been rejected as a socially reactionary category by a segment of the community that favours Bahujan in both Buddhist and Dalit categories. Gopal Guru (2001) claims that "the Dalit category was deliberately used to indicate a radical distance from the roster castes, scheduled

---

<sup>31</sup> Judge, P. S., & BAL, G. (2008). Understanding the context of changes the Dalit in Punjab. *Economic and Political Weekly*, 49-55.

tribes, OBC, and other national composition categories." Ghanshyam Shah (2002) argues that Dalit's are a broad term used by all the oppressed, disadvantaged, underprivileged and depressed people of society<sup>32</sup>. According to Gail Hommet, the term Dalit provides a combative alternative to the term Gandhi's Harijan. Eleanor Zelliott (2001) argued that the term "Dalit" means those who were deliberately and actively destroyed and crushed by those above them<sup>33</sup>. Dalit's are not castes. He is a man who is taken advantage of by the country's social and economic practices. He rejects the doctrines of separation, fate, heaven, reincarnation, the soul, and God. Since they are subjugating him. Humanism is important to him. The Dalit are a symbol of revolution and change. The term "Dalit" was only used to refer to scheduled castes in this study.

This present chapter is divided into two parts: the first one deal with the understanding the root of and It also describes the caste composition in Punjab and role of religion, relationship between caste and occupation as well as the relationship of Dalit with region and society. Second part discusses in this chapter describing the social movement in India as well as in Punjab.

## **TRACING THE HISTORY OF DALIT IN PUNJAB**

Punjab has some important characteristics of caste composition and is different from other parts of the country. It is the state with the highest percentage of Dalit population (31.9% of the 2011 census). Himachal Pradesh and West Bengal follow Punjab with 25.2% and 23.5%, respectively. Uttar Pradesh has a Dalit population of 20.7%, followed by Haryana with 20.2%. Four states; Uttar Pradesh, West Bengal, Bihar and Tamil Nadu together make up half of India's Dalit people. In 2011 census recorded approximately 20.14 million Dalit's in India. The Dalit population recorded a 10-year growth rate of 20.8%, while the Indian population increased by 17.7% over the same period<sup>34</sup>.

---

<sup>32</sup> Shah, G. (2002). Caste, Hindutva and hideousness. *Economic and Political Weekly*, 1391-1393.

<sup>33</sup> Zelliott, E. (2004). Caste in contemporary India. *Contemporary Hinduism: Ritual, Culture, and Practice*, 243-272.

<sup>34</sup> Rawat, R. S., & Satyanarayana, K. (2016). *Dalit studies*. Duke University Press.

**Table-1.1 Total Percentage of Dalit Population in Punjab Since 1961**

<b>Years</b>	<b>Percentage of Dalit Population</b>
1961	22.3
1971	24.71
1981	26.87

(Source: Census of India, 1961-2011 <https://censusindia.gov.in>)

**Table-1.1** tells about the census data with respect to the total percentage of Dalit population in Punjab since 1961 to 2011. In the year 1961, the total Dalit population was 22.3% followed by 1971 with 24.71%, 1981 with 26.87%, 1991 with 28.31% and 2001 with 28.9%. In the year 2011, the population of Dalit increased to 31.94% in Punjab. The table reveals the increasing growth of the Dalit population in Punjab<sup>35</sup>.

---

<sup>35</sup> Chandramouli, C, & General, R. (2011). Census of India. *Provisional population total*, New Delhi: Office of the Census Commissioner, India.

**Table-1.2****District wise Population of Dalit in Punjab in 2011**

<b>District</b>	<b>Percentage of Dalit in Population of the Punjab district wise</b>
Gurdaspur	23.0
Pathankot	30.6
Amritsar	30.95
Taran Tarn	33.71
Kapurthala	33.94
Jalandhar	38.95
Nawanshehar (SBS Nagar)	42.51
Hoshiarpur	35.14
Rupnagar	26.42
SAS nagar	21.74
Ludhiana	26.39
Firozpur	42.1
Fazilka	42.3

Faridkot	38.92
Muktsar	42.31
Moga	36.50
Bathinda	32.44
Mansa	33.63
Sangrur	27.89
Barnala	32.24
Patiala	24.55
Fatehgarh Sahib	32.07
Total	31.94

(Source: - Census of India, 2011 <https://censusindia.gov.in/punjab-2011> )

**Table-1.2** Shows the Dalit population by the district in Punjab in 2011. The table shows that second then 20% of the population in all districts of Punjab is from Dalit, above the national average. Interestingly, four districts make up more than 40% of the Dalit population and two districts make up less than 25% of the Dalit people. According to the 2011 census, the Dalit population in the Nawanshehar area of the Doaba region is the highest at 42.51%, and the Dalit population in SAS Nagar (Mohali) is the lowest at 21.74%, which is larger than the average for India as a whole (16.60%)<sup>36</sup>.

<sup>36</sup> Chandramouli, C. & General, R. (2011). Census of India. *population, provisional population total*. New Delhi: Census Commissioner, India.

**Table-1.3**

**Percentage of Rural and Urban Dalit Population in Punjab in 2011**

<b>Total</b>	<b>Urban</b>	<b>Rural</b>
31.94	26.67	73.33

(Source: Census of India, 2011 <https://censusindia.gov.in/punjab-2011>)

**Table -1.3** this table shows the percentage of rural and urban Dalit populations in Punjab in 2011. In Punjab, it shows that most of the Dalit population lives in rural areas rather than urban areas. 73% live in the countryside, while Dalit's only 26% live in the city. With this data, it's easy to understand Dalit, as the caste system is primarily affecting rural areas rather than urban areas.

**Table-1.4 Percentage of Total Sex Ratio of Dalit Population in Punjab 1961-2011**

<b>Year</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
1961	1338083 (22.27)	1148594 (22.40)	2486677 (22.33)
1971	1803558 (24.82)	1544659 (24.58)	3348217 24.71
1981	2415903 27.02	2095800 26.69	4511703 26.87

(Source: Statistical Abstract of Punjab 2012, p.15, Table No. 1.3 <https://tinyurl.com/jwysh5he>)

**Table-1.4**the Dalit population in Punjab is shown by gender. It shows that the proportion of both Dalit male and female populations is increasing. This table shows that the Dalit female population has increased since 2001. It was 29.14% in 2001 and 32.21% in 2011, which is higher than the overall ratio of 31.94% in the same year.

The 2011 census also shows that the proportion of female Dalit's is higher than that of male Dalit's and has increased since 2001. Gender discrimination has always been the focus of attention around the world. India, especially Punjab, was no exception in this regard. There are many incidents related to female foetuses, dowry, murders and rape, which are very often highlighted when girls are discriminated against. The most important thing in this regard is the gender ratio of women, according to the 2001 census. The sex ratio is 933 per 1000 males, and surprisingly, according to the 2011 census, it is 940 per 1000 males. Surprisingly, however, Dorito's female sex ratio shows significantly better results compared to the general population, with 945 females per 1000 males according to the 2011 census<sup>37</sup>.

## **DALIT CASTES**

According to the 2011 census, Punjab is made up of 39 Dalit castes, with Chamar at the top. The two major castes, Chamars (AdDharamis and Ramdasis) and Balmikis (Balmikis and Mazhabis), are the most common castes due to their different religions. Together, these castes make up 86.6% of the total population of Dalit in Punjab. "Balmicis" is "Hindu" and "Mazabis" is "Seek", but both are originally "Chulas". According to Judge (2004), there are hierarchical differences between Dalit and Dalit not be used as a comprehensive term. Booking policies and other benefits are widely conferred on AdDharmis among Dalit. This caste is the most confident and conscious of the Dalit. In India, there is not only caste, but also cultural and religious deprivation within a single state. Punjab has two major Dalit castes. "Chamars" (leatherworkers) and "Chuhras" (cleaners) are classified as different from each other in certain states.

---

<sup>37</sup> Chandramouli, C., & General, R. (2011). Census of India. *Rural urban distribution of population, provisional population total*. New Delhi: Office of the Registrar General and Census Commissioner, India.

**Table-1.5 Population of Major Dalit Castes in Punjab, 2001, 2011**

<b>Name of the Dalit Castes</b>	<b>Population 2001</b>	<b>Population 2011</b>
Ad-Dharmi	10,45,126	10,17,192
Bauria, Bawaria	1,02,232	1,25,259
Bazigar	2,06,442	2,41,125
Chamar, JatiaChamar, Rehgar, Raigar, Ramdasi, Ravidasi, Ramdasia, Ramdas Sikh, Ravidasia, Ravidas Sikh	18,39,032	20,78,132
Balmiki, Chuhar, Bhangi	7,85,464	8,66,953
Dhanak	66,646	89,406
Dumna, Mahasha, Doom	1,81,810	2,02,710
Kabirpanthi, Julaha	73,705	84,711
Mazabi	22,20,945	26,33,921
Megh	1,24,210	1,41,023
Sansi, Bhedkut, Manesh	1,05,337	1,22,201

Mahatma, Rai Sikh	-	5,16,695
-------------------	---	----------

(Source: -Census of India, , 2011 <https://censusindia.gov.in/punjab-2011>)

**Table-1.5** According to the 2011 census, Punjab represents 39 of Punjab's major Dalit caste populations in 2001 and 2011. The table shows that there are large disparities within the Dalit population of Punjab. This difference is related not only to the proportion of the population but also to their livelihood. An interesting fact is that AdDharmi's population is declining compared to other increasing sub-castes. There are several factors behind this development. Emigration and consciousness. Another fact that needs to be emphasized is that in 2007 the Lyseek community was listed as the 39th caste of Scheduled Castes...

Ronki Ram (2017) argued that Dalit in Punjab could be divided into four caste groups. Of the 39 Dalit castes, the four major castes, Chamar (23.45%), Addermi (11.48%), Balmiki (9.78%) and Mazabi (29.72%), account for 74.44% of the total Dalit population in Punjab, where Mazabis is located. Occupy. The largest number, followed by Chamars, AdDharmis, and Balmikis. These four major castes fall into two broader ethnographic umbrella castes: the Chuhra (cleaner) and Chamar (leather worker) castes. The remaining 35 castes make up less than one-third (25.56%) of the total population of Dalit in Punjab and are also non-uniform. They are further divided into two groups. That is, 17 Dalit castes and "repressive castes" as VimuktaJatis, and 18 Dalit castes as peripheral/invisible castes. Jodhka (2008) also states that small groups are more disadvantaged among Dalit's. Therefore, the Punjab State Government has recently taken steps to identify these communities so that development programs can reach them. They identified 13 communities as "depressed roster castes"<sup>38</sup>. It accounts for only 11% of the Dalit's total population. They considered 7 of the 13 castes in total to be a designated tribe or VimuktJatis. These are basically mobile communities. Colonial administration considered them wanderers and criminal tribes.

Another important issue related to Dalit's is the role of elite class within Dalit's. The Dalit assertion is increasing among Ad-Dharma's and because of this assertion, many caste conflicts are occurring. These conflicts generally occur between upper castes and elites from

<sup>38</sup> Chandr, C. & General, R. (2011). Census of India. *Rural urban distribution of population, provisional population total*. New Delhi: Office of the Registrar General and Census Commissioner, India.

the lower castes. Other sub-castes are not involved in these conflicts. Many assertive Dalit enjoy rights and raise their voice against discrimination however in rural areas Dalit undergo sorrow and misery; they are socially boycotted and treated harshly by dominant castes.<sup>80</sup>

### **DALIT AND RELIGIOUS COMPOSITION IN PUNJAB**

India is a country which is the witness's variety of religions. There are number of religious communities in Punjab also. It is a well-known fact that in Punjab, Sikhs are in majority and Hindus are in minority. Hindus, who enjoys highest status and constitute largest population in India, are a minority in Punjab. The following is a breakdown of the Untouchable population by religion: Sikhs (57.69 percent), Christians (1.2 percent), Muslims (1.9 percent), Buddhists (0.16%), and Jains make up the remainder.

**Table-1.6**

**Percentage of Dalit Population in Punjab on Religious bases in 2001-2011**

<b>Religions</b>	<b>Percentage of Dalit population in Punjab in 2001</b>	<b>Percentage of Dalit population in Punjab in 2011</b>
Sikh	59.90	57.69
Hindu	36.9	38.49
Muslim	1.6	1.93
Christian	1.2	1.26
Buddh	0.2	0.16
Jain	0.2	0.12
Other	0.04	0.04

(Source- Census of India, 2001 and 2011 <https://censusindia.gov.in/punjab-2011>)

**Table-1.6** the table shows the religious proportion of the Dalit population in Punjab. According to the 2001 and 2011 Census of India, the caste composition of Punjab is also very interesting at the religious level. According to the 2001 census, nearly 60% of Dalit adopted Sikhism, 36% Hinduism, 1.6% Islam, 1.2% Christianity, 0.2% Buddhism and Jainism, 0.04% and % others. Religion. However, according to the 2011 census, 57.69% of Dalit adopted Sikhism, 38.49% were Hindus, 1.93% were Muslims, 1.26% were Christians, 0.16% were Buddhists, and 0.12% were Jains. 0.04% follow other religions. As more and more Dalit adopt Hinduism, the Dalit population tends to decline among the Sikhs. This may have been caused by increased discrimination against Dalit in the Sikh Gurdwara. This is also the reason why Dalit built their own Gurdwara<sup>39</sup>.

## **DALIT AND EDUCATION IN PUNJAB**

This section relates to education and professions that are of paramount importance to Dalit development. "The education system can keep Dalit students and provide both material and cultural resources to access education." Education and work are linked. Many professions today require a good level of education and skills. "Education was destined to play a fundamental role in contributing to the division between caste and profession." However, there is a source of concern as the judge (2009) claims that improved reservation policies and education have changed Dalit' lives somewhat<sup>40</sup>. Despite raising the level of education for the Dalit, they were unable to provide Dalit with work agility. They try to get a respectful job based on their educational qualifications, but few succeed. Ad Dharmis and Chamars have been able to break away from their traditional profession and improve their status. But in the case of other Dalit like Balmikis, they couldn't get rid of the traditional work because they were engaged in sneaky work such as manual cleaning, leather work, and picking dead animals.

---

<sup>39</sup> Chandr. C. & General, R. (2011). Census of India. *Rural urban distribution of population*,. New Delhi: Office of the Registrar General and Census Commissioner, India.

**Table-1.7****District wise Literacy Rate of Dalit in Punjab in 2011**

<b>District</b>	<b>Percentage of Dalit out of Total Population of the Punjab</b>
Gurdaspur	72.89
Pathankot	-
Amritsar	59.16
Tarn Taran	51.37
Kapurthala	71.29
Jalandhar	76.68
Nawanshehar	77.72
Hoshiarpur	82.49
Rupnagar	78.40
SAS Nagar	76.10
Ludhiana	72.65
Firozpur	55.38
Fazilka	-
Faridkot	54.91

Muktsar	50.46
Moga	55.23
Bathinda	53.09
Mansa	48.72
Sangrur	57.60
Baranala	54.91
Patiala	62.28
Fatehgarh Sahib	72.19
Total	64.81

(Source: -Census 2011 Table-1.7 <https://censusindia.gov.in/punjab-2011>)

This table presents the district wise literacy rate of Dalit in Punjab in 2011.

Punjab has the second highest literacy rate among Dalit's 64.81% as per census 2011<sup>41</sup>. The table shows that most of the districts of Punjab constitute above 50% literate Dalit population with Mansa district as one exception. Interestingly, Hoshiarpur district constitutes above 80% literate Dalit population and only 5 districts constitute a below 55% rate of literate Dalit population. The district wise literacy rate reveals that Hoshiarpur is at the top with 82.49% as highest literacy rate and Mansa has the lowest literacy rate of 48.72% in Punjab<sup>42</sup>.

<sup>41</sup> Lehohla, P. (2015). Census 2011: population dynamics in South Africa. *Statistics South Africa*, 1112.

<sup>42</sup> John, M. E. (2011). Census 2011, Governing populations and the girl child. *Economic and Political Weekly*, 10-12.

**Table-1.8 Educational Level among the Dalit in Punjab**

Name	Literate without Education level	Below Primary	Primary	Middle	Matric/ Secondary/ Higher Secondary/ Intermediate	Non Technical/ Technical/ Diploma	Graduate and above
All Dalit	2.4	26.5	31.6	16.8	20.3	0.5	2.0
Ad Dharmis	1.2	19.8	30.7	18.7	25.8	0.7	3.0
Balmiki	2.6	28.3	33.5	17.2	16.8	0.2	1.3
Chamar	1.8	23.5	30.7	17.5	23.1	0.8	2.6
Mazhabi	3.8	34.2	32.5	14.0	14.5	0.3	0.7

(Source: Office of the Registrar General, India <http://censusindia.gov.in/> )

**Table-1.8** reveals the educational level among the Dalit's in Punjab. It states as per the figures that Ad-Dharma's are the most educated community among Dalit's in Punjab at above matriculation level whereas other sub castes like Balmiki, Chamar and Mazhabi are more in number with respect to an education level below matriculation<sup>43</sup>. Balmiki literacy rates of 2.6% and Mazhabi literacy rates of 3.8% are higher than the combined average of 2.4% for all Untouched People. The Ad-Dharma movement was successful in mobilizing the Chamars of the Doaba region and instilling a new sense of confidence in them, according to S.S. Jodhka (2009)<sup>84</sup>. Ad-Dharmas are the most educated and prosperous caste of Untouched people in the country today. They are the most prominent untouches community of all subcastes in Punjab.

<sup>43</sup> Reddy, L. V. (2004). *Education for Dalit*. Discovery Publishing House.

## CASTE SYSTEM IN PUNJAB

In the history of Indian independence their name of such heroes who contributed not only for Indian Independence but also to be saved the social system from evils. They openly denounced social evils. If we look at the life of Shaheed Azam Bhagat Singh we talk about only one side that he sacrificed himself for the freedom of the country. But when we see the other side of his life then it is surprising. At the youngest of 24-25 his social thinking was a very deep. He talked about very serious issues of the society. In *acchoot da sawal* he called the caste system as the most destructive system of Indian society. He said just imagine how shameful it is that a dog sits on our lap it can roam around in our kitchen, but if a person touches us even a little, then our religion gets spoiled. Then Pandit, moulvi ji by the way consider himself a great untouchable reformer or a great lover and don't know what. First they get garlanded the lower caste after bathing with clothes they consider themselves impure. What a great move. All loving God. If an untouchable goes inside the temple then that temple becomes unholy. God gets angry. If this is the situation at home do we like to fight outside on the issue of equality? Those who give us happiness by doing the meanest work for us. We keep those people far away from us. We can worship animals but can't even make humans sit near us. He was really worried about his discriminatory attitude of the society. He was also against those leaders who wanted their freedom from the British but used to pretend for the freedom of Dalit in the society. He rejected such freedom and talked about complete freedom social equality<sup>44</sup>.

It is generally said that Punjab has untouchable discrimination due to the important influence of Sikhism as a religion of Egalitarianism<sup>85</sup>. Punjab is a land of saints and gurus who rejected the caste system and taught the lessons of equality and fraternity. The Sikh ideology influenced society, and Sikhism began with the *Plata of Sangatte and Pangatte* and eradicated casteism to equalize society, but failed to fully achieve this goal.<sup>45</sup> The Sikh community, which accounts for only 2% of India's total population, accounts for 63% of Punjab's population, making it a majority of the state. Sikh doctrine is anti-caste and values equality and fraternity, but even in Sikhism, Dalits face discrimination. Therefore, here you can easily understand your own status in terms of caste and untouchable. "Because the ideological foundations of the untouchables were clearly weak, the culture and history of Punjab's oppression against Dalit was more related to the structure of the economy and the dominant interests of the land-

---

<sup>44</sup> Shaheed Bhagat Singh, *acchoot da sawal, desh doaba*, 13 July 2016 page no 11.

<sup>45</sup> Jodhka, S. (2003). Caste and untouchability. *Economic and political weekly*, 18131823.

owning agricultural caste and political elite. 87 Holdseek reformers have introduced a caste system, but seek leaders have always denied the influence of caste on seek, and Dalit seeks have not faced caste-based discrimination in Punjab. Insisted. However, there is a large gap between Sikh teachings and common social practices. In reality, the relationship depends on land ownership and economic structure, as landless Dalit are suppressed by land owners (in this case the upper castes of the Jats). In some cases, discrimination in religious places was also revealed. Therefore, Dalit began to make separate Gurdwara. Jodhka claims that Punjab has a clean prejudice 90<sup>46</sup>. Dalit are still backwards, and discrimination and prejudice still exist. Increasing atrocities against Dalit across India prove this fact, and Punjab is no exception.

Throughout India, there were many Dalit-uplifting movements, including the Addarabida movement in Tamil Nadu, the Adhindu movement in Uttar Pradesh, and the Ad dherm movement in Punjab. The Adderm movement was the first autonomous political platform for Dalit in Punjab. It was then integrated with the Ambedkar Scheduled Caste Front (SCF) and then transformed into the Republican Party of India (RPI). RPIs and other political fronts were able to mobilize Dalit for support, but lacked strong leadership and strategic differences to increase their support base. Under the influence of the Bhakti movements associated with the Sikhs, St. Kabir, St. Namdev, and Guru Ravidas, the Mango Ram movement was organized by Mango Ram in Punjab to abolish the medieval untouchables. It was a successful movement aimed at building consciousness and self-esteem among the Dalit. She wanted to secure a different identity from Hinduism such as Islam, Sikhism and Buddhism. Under the influence of the Ad Dharm movement, 418,789 untouchables identified as Ad Dharmis in the 1931 census. It was a step forward in terms of enforcement and identity. Dalit noticed with more confidence. Therefore, Ad Dharm's leadership has set some principles for the people of Ad Dharmi. Most importantly, they realized the AdPrakashGranth (Original Light), which includes Dalit Grus poems and teachings. The Dalit community calls it "AmritBani". The Arya Samaj movement was another very famous movement dedicated to improving untouchables. Founded by Swami Dayanand Saraswati. It was the socio-religious movement that criticized the rule of Brahmanism in Hinduism and supported the restoration of the Vedas. It has set up many schools and universities for the unruly. It launched ShudhiPratha to

---

<sup>46</sup> Sharma, N. (2002). Caste in Punjab: Scheduled Castes in Punjab. *Journal of Punjab Studies*, 19(1).

return the untouchables to the Hindu. The Sikh community has also launched the Singh Sabha movement to gain untouchable support<sup>47</sup>.

They showed that they were not Hindus and demanded the Gurdwara Reform Act to allow unmanageable access to Sikh places of worship. The Islamic and Christian communities have also sought help with the unmanageable. Muslims established the Ahemdia movement to compete with Arya Samaj and Sikhs by supporting untouchables. The Christian movement was founded in Punjab in 1857. She received support from the Dalit, primarily the "Chula" community. Chula converted to Christianity to improve their status. "The early Christian education initiative provided the lower caste with greater opportunities for social mobility." The untouchables were more conscious and wanted to form their own political organization to improve Dalit. Rice field<sup>48</sup>.

DrAmbedkar also launched a Dalit campaign to improve Dalit's status through the temple Satyagraha and conversion movements. He claimed that Buddhism was the only religion that was anti-caste and anti-brahmin. It was the only way to untouchable salvation. Dr. 98. Amberd Carr appealed to the Caste brothers: "By changing religions in countries other than Punjab, you have nothing to lose. You can get chains and everything. Ronki Ram (2012) is the way Dalit convert to Buddhism taken by Ambedkar. Instead of following, his study states that he will follow the path shown by the Dalit saint Guru Ravidas, but what needs to be mentioned here is the previously unmanageable Ad Dharmis. Is linking their identity to Ambedkar's identity. It is common to see pictures of Dr. Babu Sahib. Find Ambedkar in their home. You entrusted him to Dr. Ambered Carr, who inspires and attaches great importance to his slogan, "education, upset, and organization." Today, many local newspapers are spreading the Ambedkar ideology. An example in this regard is BeemPatrika, whose editor Lahori Ram Balley was a prominent Ambedkarite and RPI leader. These organizations essentially reflect the doctor's political and social ideas. Promote AmbePunjab has the largest population On behalf of the doctor, Ambed Car was formed by many organizations, including the Ambed Car Youth Mandal, the Ambed Car Welfare Association, and the Ambed Car Club. of the Dalit population (31.9% according to the 2011 census) compared to the rest of the country. dkar. Due to the influence of these social and religious reform movements, Dalit are more

---

<sup>47</sup> Ram, R. (2004). Untouchability, Dalit consciousness, and the Ad Dharm movement in Punjab. 38(3), 323-349.

<sup>48</sup> Ram, R. (2015). The making of Ravidassia Dharm (Dalit religion) in contemporary India. *Routledge handbook of contemporary India*, 371.

conscious and confident. These are important sources of information for building new thinking and creating a sense of dignity in a depressed community. Today, the Dalit's condition has improved somewhat, but has not changed completely. They live a better life and enjoy some freedom. Because of the strong foundations of these movements, they have become more confident and demanding self-esteem and equality.

## **SOCIAL SPECIFICITIES IN PUNJAB**

Society develops when there is a strong bond of brotherhood and creed between all castes and people of beliefs. For Dalit, studying the social aspects is very important. Dalit are unable to improve their condition and are not given a place of respect in society. Therefore, social aspects are important in understanding the changing situation of Dalit in Punjab. It is also true that Dalit in Punjab in a better position than Dalit in other states. The judge suggested that the social reform movement and the reservation policy are two well-studied efforts to know the development and improvement of the Dalit. Jodhka (2002) also gave same argument that the condition of Dalit is improving in Punjab due to socioreligious reform movements, reservation policy and effect of green revolution. The changes have taken place in almost every sphere of life. But it is also true that discrimination with Dalit in Punjab cannot be completely ruled out.

However, in social sphere, their entry in upper castes houses is allowed. Some of them work in upper castes houses as domestic helps. Children in the upper and lower castes are playing together. "Restricting access to Dalit Uppercast homes is one of the most commonly observed practices in the Indian countryside? In today's Punjab region, there are few such restrictions." Drinking water sources Is no longer the property of the upper caste. Dalit's can draw water from wells. However, there are places where discrimination continues. Jodhka reported that Dalit's were not forbidden to pump water from common sources, however, there are instances in which both top and bottom castes still have distinct sources. Although government-funded programs have installed taps in some villages, there were significantly fewer restrictions placed on Dalit' access to hand pumps and taps owned by upper castes, despite the fact that the source of water was distinct for upper castes and Dalit.<sup>49</sup>

---

<sup>49</sup> Jodhka, S. (2004). Sikhism and the caste question: Dalit and their politics in contemporary Punjab. *Contributions to Indian sociology*, 38(1-2), 165-192. <sup>57</sup> Dhanda, M. (2017). Casteism amongst Punjabis in Britain.

In Punjab, Dalit' daily lives are almost fearless. There are no restrictions in villages or streets. Dalit children are not discriminated against at school. They are sitting with upper caste students. The most important changes were made by booking policies in the areas of service and education. Dalit were able to get education and work. Dalit are entitled to education and educational institution locations are reserved for them. Educational institutions have less habit of untouchables. Most said there was no discrimination in school, but some answered negatively<sup>57</sup>. Much progress has also been made in the economic and political arena. Jodhka concludes his research by claiming that: Rural Punjab has not forgotten caste. While it is true that in most cases, castebased prejudice against Dalit's has considerably declined, only rarely did we find it completely missing<sup>50</sup>.

In general, Punjab is less affected by the caste system than other states such as Bihar and Uttar Pradesh. The liberal spirit of Sikhism has made society caste-free. But that doesn't mean that Punjab Dalit aren't suffering at various levels. They were exploited due to the condition of the land in Punjab. Many studies have revealed this harsh reality. Many changes have been made, but not all Dalit can improve their status. Many of them are still socially marginalized in society. It has been noticed that, at present, they are made to live on the stern side of the villages. „Lehndapassa“ refers to the direction of sunset; the western side. They have been working as siries (attached labourer) of upper caste landlords and have also been engaged in manual scavenging. Although Dalit have succeeded to improve their conditions in Doaba region however in other regions specially Malwa, Dalit are dependent on the landlords and live unfree life. In Punjab, there are two segments of Dalit; Mazhabis and Ramdasias in which Mazhabis are more deprived<sup>51</sup>. They adopted Sikhism to gain equality and respect however they have been bounded in new religious disparities and the discrimination against them continues. Some of them feel that Jat Sikhs treat them as badly in the gurudwaras as they do in their farmlands. Even nowadays they are forced to live in separate settlements that are called That is“ or Charlesthese localities are located on the western side of the villages. The landowners are basically upper caste people. They are willing to sell land to the Dalit to build a house, but willll sell land on the west side of the village, far from the main towns. Discrimination occurs not only in places, but also in many other "general" places, such as Gurdwara, Janzigal, and even crematoriums, which are separated for the people of the upper

---

<sup>50</sup> Ram, R. (2008). Ravidass Deras and social protest: Making sense of Dalit consciousness in Punjab (India). *The Journal of Asian Studies*, 67(4), 1341-1364.

<sup>51</sup> Abbi, K. (2000). Sunny Deol's star persona: Constructions of caste, class, regional identities among Jat Sikhs and Dalit of Punjab. *Sikh Formations*, 17(3), 276-310.

and lower castes. Since ancient times, box-shaped crematoriums have been seen separately in rural areas. The higher caste did not allow Dalit to cremate their bodies at the crematorium. Unfortunately, this is still happening, forcing them to set up separate Gurdwara, Janzival, and crematoriums. Dalit Sikhs feel that they are considered "different" in Sikhism. They understand their position and promise to reserve another space for them. As a result, Deraism has taken shape. "In the context of this social exclusion, many Dalit have moved away from mainstream Sikhism and enrolled in various forms of non-Sikh dera in Punjab."

There are many differences in social mobility between Dalit in the three regions of Punjab Maja, Malwa and Doaba. Dalit enjoy greater social mobility in Doaba compared to the other two regions. This is due to the strong traditional tendency of international migration. The Green Revolution in Punjab has created a new educated middle class among the Dalit. The Ambedkar movement and the joint efforts of the new class have brought about a rise in their status and awareness among the Dalit. Lamb (2008) argued that today's Dalit are more aware of their strength. Now they are more confident in claiming their rights. They have been exposed to deprivation, discrimination and prejudice for centuries<sup>52</sup>. But now they are trying to gain self-esteem and dignity. They tried to remove the obstacle. This Dalit claim was inspired by the teachings of Guru Ravidas, further disseminated by the saints of Delabaran. Now they are more confident in finding their place in society and claiming their rights. This was his goal. Ambedkar builds a just society with freedom, equality and friendship among its members. Caste-based discrimination continues across national borders. Judge (2002) argues that caste's position has changed in an attempt to assess the Punjabis community in England. People deny the prevalence of discrimination, but not their identity. AdDharmis rejects the caste system, but wants to maintain the caste's identity. Ad Dharmis in the UK doesn't want to give back to India. Together with the upper caste, they laid the foundation for the development of the Punjabis community. There are two main consequences of this international migration. First, some Dalit gained prosperity through improved economic conditions that led to the emergence of classes within the Dalit. Second, Jat landowners play an important role in supporting Dalit migration. In fact, there are differences between race and caste. Punjabis are stricter about caste than race. They allow children to marry people of different races, but not lower castes. Another issue is caste endogamy, which is an important consequence of caste differences. Dr. Ambered Cars proposed inter-caste marriage and inter-

---

<sup>52</sup> Allen, D. G., Lamb, G. D., & Westerblad, H. (2008). Skeletal muscle fatigue: cellular mechanisms. *Physiological reviews*.

dining as a solution to the extinction of caste, but the reality is still different today. As the judge pointed out, caste endogamy has a strict system. People do not allow marriage between castes. When it comes to endogamy, people are very traditional. They only follow their caste for marriage. Here, people in the upper caste accept girls in the lower caste, but it is important not to allow their daughter to marry the lower caste. Boxes continue to be relevant abroad. Caste endogamy plays an important role for Punjab<sup>53</sup>.

## **RELIGIOUS SPECIFICITIES IN PUNJAB**

Punjab has a 63% Sikh population and is a majority Sikh state. Due to its social practices, Sikhism does not include the caste system in its doctrinal principles. is not applicable. There are two distinct groups of Darit Sikhs. "Magibis" or "Langretus" refers to the individual who cleans. They were basically Chula (cleaners) who converted to Sikhism. On the other hand, Dalit Sikhs engaged in leather work are called "Chamar"<sup>54</sup>. They are basically Ramdasias and Ravidasias. However, Chamars and Churahs converted to Sikhism in search of equal rights, but were not considered equivalent to Jat Sikhs. The hierarchical difference is not only between Jat Sikhs and Dalitiks, but also within Dalitiks. In addition, Chamars believe it is better than Churahs. Brahmin is at the top of the caste system, but the condition of Brahmin in Punjab is weak. They are not as strong as Sikhs. Hinduism supports the caste system. Dalit were not allowed to enter the temple. According to Varna's theory, they did not enjoy their social status. "The practice of untouchables was probably the most prominent in the realm of religion." In many places, Dalit have been denied access to Gurdwara and Gurdwara Surhib due to religious ceremonies, including weddings and anti-Malda. This problem is causing divisions among the local Sikh masses and must be stopped as the Sikh gurus advocated caste and a classless society. However, the actual situation is different in Punjab. The most obvious feature of lower caste culture is their lack of belief in the concept of ritual pollution and the karmic cycle. Many Dalit registered in the census as Hindus follow Sikh rituals and are holy books of Sikhism simply because the book contains the work of the Dalit saint Guru Ravidas. Worship the Guru Glance Sahib.

S.S. Jodhka (2002) revealed the harsh reality associated with the religious realm that Dalit are discriminated against by the Sikh Gurdwara, even though they are Sikh followers. They are

---

<sup>53</sup> Waughray, A. (2022). *Capturing Caste in Law: The Legal Regulation of Caste Discrimination*. Taylor & Francis.

<sup>54</sup> Deol, H. (2003). *Religion and nationalism in India: the case of the Punjab*. Routledge.

refused to cook or cook at Langer. They need to sit separately, and sometimes even upper caste people are allowed to eat after finishing their meal at Langer. It has been pointed out that while it may be more convenient to go to Gurdwara in Dalit, people in the upper castes prefer to go to their own Gurdwara. Because of this unfair system, Dalit decided to build his own Gurdwara. Judges as P.S. had the same discussion<sup>55</sup>.

“In fact, the struggle and assertion of the Ad Dharmis is based on the principle of inclusion. The removal of their women from the employment of the shrine was not simply an economic action but it was also an act of removing the Dalit from participation... the struggle for inclusion, on the part of the Ad Dharmis, also contributed to the reinforcement of the Sikh orthodoxy in the form of Khalsa identity”.

With improved economic conditions and unjustified religious development, Dalit are more confident and demand social equality. They join the non-Sikh Dela and build their own Gurdwara to claim independence from the mainstream Sikh society. This caused a caste conflict as a result of recent cultural claims. In the process, they question the identity of Jat Sikh Khalsa. "The Sikh caste system is primarily based on a paradigm of power and privilege, but the Hindu caste system is unequal." In the past, it is known that Dalit were forbidden to enter Indian temples<sup>56</sup>. It still applies to several places today. In this regard, a notable incident recently when a temple in the Madhubani district of Bihar performed a "Shudhi" (the act of purification) after visiting ex-CM ShJitan Ram Manjhi in Bihar based solely on caste. Has occurred. Ambedkar started the Maharashtra movement in Maharashtra for admission to the temple. However, another situation has emerged regarding Gurdwara's entry into Punjab. Punjab is in better shape in terms of caste, but atrocities against Dalit are on the rise. In many places, in Gurdwara, Granty can be a lower caste. There are no restrictions on entry into Gurdwara, but Dalit can feel separatist in Gurdwara. As a result, Dalit established separate Gurdwara under the name of Guru Ravidas in many parts of Punjab. However, it is worth noting that there is no ongoing movement or struggle for Gurdwara to enter Punjab. Mental renewal and religious development are the main sources for solving problems. Dalit demand equal rights and separate identities for their claims. This claim creates caste violence in Punjab. The recent caste battle between Jats and Dalit is evidence of this fact. Because of

---

<sup>55</sup> Myrvold, K. (2004). Wedding ceremonies in Punjab. *Journal of Punjab Studies*, 11(2), 155-170.

<sup>56</sup> Kurien, P. A. (2022). The Racial Paradgm and Dalit Anti-Caste Activism in the United States. *Social Problems*.

these conflicts, Dalit tend to head for Delas. In Punjab, Delas plays an important role in Dalit welfare. They consider themselves Addermis and worship Guru Ravidas. They built a separate Gurdwara in the name of Guru Ravidas because of the discrimination faced by the Sikhs of Gurdwara. They declared him a guru and accepted his teachings. He pointed out a path between assimilation and fundamental separatism. He taught that Dalit should not hide their identities and work devotedly. That way, they can lead a happy and respectful life<sup>57</sup>.

In the process, many Dalit Delas emerged. One of the most popular Dela is DelasakKandbalan in the Jalandal district of Punjab. She adopted the middle path formulated by Guru Ravidas. The Balan saints are trying to build Dalit confidence through many initiatives. This helps to raise the social and political awareness of the Dalit. You helped the Dalit claim themselves<sup>58</sup>. The Guru Ravidas and Balan principles have made Punjab Dalit more aware of their rights and identities. Many of them live abroad, which makes them more influential and financially sound. They are sending money for the welfare of their community and to build a separate Gurdwara in Guru Ravidas in Punjab. Because of this self-confidence, Dalit mobilized and united to participate in their socio-religious activities. In the Dalit, Ravidas and Chamal celebrate the birth of Guru Ravidas at their place. The "Morning Prayer" (Prabhatferi) takes place a few days before the occasion. Great celebrations take place in Punjab and Banaras, the birthplaces of Guru Ravidas. They unite not only for social and religious purposes, but also to protest their rights and identities. Dalit likewise confirm their loyalty to Guru Glance Sahib and Guru Ravidas. You have little loyalty to the doctor. A model of Ambedkar's religious conversion and Sanskritization. The main feature of Dalit Delas is that they pay equal respect to the living guru and worship the Sikh religious book Guru Glance Sahib. Their rituals are different. They have their own symbols, rituals and rituals that are different from the Sikh Delas. Har (symbolizing God) and Sohng (identifying the Supreme One), Aarti (blessing), Ardas (prayer) sign and slogan "Jai Guru Dev, Dhan Guru Dev" (Hail to Guru, I thank Guru Increase).

"The construction of the separte gurudwaras is not the only cultural manifestation of the pride of the Ad Dharmas. Most of the Promotion Dharmas likewise referenced that they have fostered their own images — a Majithcolor banner with Har and Suhang images." Jai Gurdev,

---

<sup>57</sup> Gupta, D. (2005). Caste and politics. *Annual review of anthropology*, 34, 40.

<sup>58</sup> Gupta, D. (2005). Caste and politics: Identity, over system. *Annual review of anthropology*, 34, 409. <sup>67</sup> Ram, R. (2003). Untouchability, Dalit. Consciousness and the, Ad Dharm movement in Punjab. *Contributions to Indian sociology*, 38(3), 323-349.

Ravidas' name, is spoken in place of "Sat Sri Akal," which is the term used by Jat Sikhs more frequently.

A prominent leader in the Ad Dharm movement. Bab Mangu Lamb, Mang Lamb Jaspal and others attended the Della Balan. They acknowledged DelaBalan's contribution to the Dalit cause<sup>67</sup>. Della also began publishing works to raise his awareness among the Dalit. The weekly magazine BegumpuraShehr is very famous for Dalit. In addition, the Bharatiya Dalit Sahitya Academy awarded the Editor-in-Chief Sant Ramanand the 20th National Dalit Literary Award (2004) for his efforts to raise awareness in the Dalit community. There are several Dalit delas founded as a result of discrimination against Sikhs, effectively establishing a separate identity for Dalit<sup>59</sup>. There are many non-Dalit Dela working on the agenda of spiritual growth and salvation. They preach the lessons of equality and social harmony. Also, these non-Dalit Delas have believers with ruthless identities. "In addition to the Sikh and Adderm religious identities, Chamal and other Dalit appeal to the most popular members of the Punjab new religious movements, the Radasoami and Nirkankari factions." Punjab Seek Sikh Delas. DeraRadhaSoami Beas, Nirankaris, Namdharis, Divya Jyoti Sansthan, Bhaniarawals and Ravidasis are popular non-Sikh deras. These Dela followers come primarily from the Dalit community. They obey non-Sikh Delas because of the discrimination faced by Sikh Delas.

“In the context of mainstream Sikh-dominated Gurudwara culture, the mushrooming growth of Guru RavidasDeras assumed critical importance; In a region where religion has deeply permeated the structures of social and political power, it created a distinct Dalit religious sphere.

Though Punjabi Dalit converted to Sikhism in pursuit of equality and dignity, as Sikhism rejects the caste system and lays stress on equality and brotherhood, however in reality Sikhism also remains far from a casteless society. The castes are supported by the 1914 Khalsa Dharma Shastra and SGPC resolution. In the SGPC, Jat Sikhs hold 80% of positions, while Untouched Sikhs hold 15%. They also lack power, which is true. Every one of the Sikh associations like Gurudwars, Sikh Deras, SGPC and Shiromani Akali Dal are heavily influenced by the Jat Sikhs". The caste system is attacked by Sikh reformers, but the Sikh leadership uses it for their own benefit. The Sikh leadership believes that the conversion of

---

<sup>59</sup> Kumar, V. Historical Analysis that the Dalit Assertion in Punjab: A Study of Ad Dharm Mandal Report. *International Journal of Research (IJR) Vol-1, Issue-4.*

lower castes to Sikhism is beneficial because the benefits of the reservation policy may indirectly benefit Sikhs in this way. Politicians caste votes, emotionally manipulate untouched people, and untouched people vote for the wrong candidates. However almost 50% of all the Dalit of Punjab specify themselves as Sikhs and some of them have ascended to important, influential places inside the strict foundation, the Ravidasis like to be outside. Ravidasis gurus, on the other hand, have good relationships with Sikh religious leaders and some even claim to be Sahajdari Sikhs<sup>60</sup>.”

In this process of social change, caste-based clashes especially in the Doaba region gave new momentum to Dalit assertion. Now, Dalit's demand better representation, and horsepower over-sharing self-respect. It is a declaration against domination, discrimination and untouchability. The conflicts sharpened questions of Dalit's human rights and emancipation. Caste identity in Punjab is an important factor. Dalit's of Punjab fight against atrocities and any type of discrimination. They want equality and social justice in society. They acknowledge freedom and upliftment. They believe in caste system and want to follow their identity. They do not want to end the caste system but they want rest peaceful and peaceful life in thirty.

### **ECONOMIC SPECIFICITIES IN PUNJAB**

In Punjab, the effect of caste is more visible in economic terms rather than on ideology al bases. At present, practise of discrimination against Dalit is based more on socio economic relationships than on purity-pollution framework of Brahmanism in Punjab. Dalit are economically backward due to landlessness and dependency on landlords in Punjab. They feel deprived of the right to have property as they could not purchase their own land. “In past, Dalit's were deprived from land-owning on the two bases: first, according to the customs, Dalit were not allowed to own land. Even they were not allowed to access the „Shamlat land“ of village. The Punjab Land Alienation Act of 1900 was the second and most significant. This law states that "only people belonging to defined agricultural castes could purchase or acquire agriculture land." Even though some of the lower castes, who were not part of the agricultural tribes, were able to purchase land for cultivation, they were prohibited from owning land. In Punjab, power is centered on the land's axis. Jats own land, while untouched people do not. Untouched people have always been oppressed by Jats.

---

<sup>60</sup> Puri, H. K. (2003). Scheduled castes in Sikh, community: A historical perspective. *Economic and political weekly*, 2693-2701.

Despite Punjab's landless labor wages being among the highest in the country, Scheduled Castes in Punjab are still quite poor in comparison to the higher castes. The vast majority of them were rural residents. They work as bonded laborers without land. They have no "say" in the local power structure.

**Table-1.9**

**Between 2001 and 2011, the percentage of primary workers employed in agriculture in Punjab**

Category	2001	2011
Cultivators	20.65	19.35
Agricultural Labourers	14.90	15.88
Total	35.55	35.23

**Source: - Census 2001, 2011**

**Table-1.9** this table reveals the proportion of main workers engaged in agriculture in Punjab during 2001 and 2011. According to 2001 census, 20.65% of the main workers engaged in agriculture are cultivators, and 14.90% are agricultural labourers. According to 2011 census, 19.35% are cultivators, and 15.88% are agricultural labourers. The table shows a slight overall decreasing rate of workers engaged in Agriculture in Punjab. Interestingly, cultivators decreased but agricultural labourers have increased<sup>61</sup>.

Dalit were deprived the, ownership of land under Punjab „Land Alienation Act 1900“. Besides this limitation regarding land ownership, they had no alternative occupation to survive. This forced them to depend upon Jat landlords. They have been working under them and have no option to get rid of it. This is happening in Malwa region of Punjab even today. In Punjab, Dalit have also been discriminated by Jat Sikhs to keep the former away from

---

<sup>61</sup> Chandramouli, C., & General, R. (2011). *Census of India. Rural urban, distribution of population, provisional population total*. New Delhi: Office of the Registrar General and Census Commissioner, India.

power structure and land ownership a vital development in this regard is the changing relationship between Dalit and Jats. This equation between landless agricultural workers and landlords has given way to power struggle between two communities. Dalit began to dissociate themselves from structures of patronage and were not interested in maintaining hierarchy.

Untouched people only hold 1.75 percent of the land in Punjab, which is less than the average of 3.61 hectares held by general castes. When compared to other Indian states, Punjab has significantly less agricultural land than other states. Even though Punjab has the highest percentage of untouched people, they only grow less than 5% of the crops there. They only cultivate 2.34 percent of the total land and 4.82 percent of the operational holding. As a result, they became subservient to landowners and were forced to work as agricultural laborers. According to Ram's (2016) research, "they hold 5.98% of the total number of operational holdings in the state and occupy only 3.20% of the total area under cultivation." Despite the fact that the untouched people of Punjab have the highest population, their share of land is smaller.<sup>62</sup>

It is true that Punjab has seen some changes in the rural economy due to the Green Revolution. The Green Revolution also brought prosperity to Dalit life. For lower castes, they can meet their basic needs and also have their profession. Dalit conditions have improved due to changes in their traditional profession. B. From agricultural workers to the non-agricultural sector. They also moved from villages to cities in search of better opportunities. It led to the formation of a new social structure in the Punjab region and helped transform the traditional relationship between landowners and agricultural workers.

But despite these changes, they have a small share of the outcome of the Green Revolution. Landowners have benefited more from the newer market structure than Dalit. They needed a boost due to continued discrimination and the diminishing profits of the Green Revolution for Dalit. This led to the emergence of a new middle class within them. They were educated and emigrated abroad. They switched from the traditional work they did. This change was first made in the Doaba area of Punjab. "Changes in Dalit economic conditions are both causes

---

<sup>62</sup> Grimm, K. J., Ram, N., & Estabrook, R. (2016). *Growth modeling: Structural, equation and multilevel modeling approaches*. Guilford Publications.

and consequences of migration." Therefore, when Dalit migrated abroad, their economic conditions improved and the faint light of hope seemed to shine<sup>63</sup>.

Rice field. Over time, claims surfaced in the lives of Dalit expatriates. They also sought repayments to society that helped improve the economic situation of the Punjab Dalit. Second, although Dalit have little land in Punjab, they have succeeded in improving their economic situation through constitutional provisions, incentives and the recruitment of new professions. Instead, a native support profession and immigration abroad.

Economic changes created an elite class during the Dalit, which later demanded better status and a greater share of the political power structure at various levels. They refused to work because they did not receive decent wages. However, other subcastes in the Dalit, such as Mazabis, who were unskilled and could not benefit from the Green Revolution, were left behind. They basically belong to the areas of Majha and Marwa in Punjab. "The involvement of untouchable people in filthy professions has often been cited as the main reason for the practice of untouchable professions." In the case of chuhras associated with a particular profession, to find a job in another profession. No manual labor can be abandoned. They are low-paying and cling to their traditional jobs. "Being tied to a profession, chuhras struggled to find a job in other steps of life, especially everything that paid more than the glorious skills of waste disposal. British identified in the railroad and construction industry. While hiring the oppressed caste, Chulas and his ally Dalit were forced to work in the community as garbage collectorsover time, the caste-professional relationship has become more prevalent than ever. "Off-farm employment is considered an indicator of structural changes in the economy and occupational migration of the population." Punjab, 45% of the population are not engaged in agriculture, 3 minutes it's just one Dalit. There is a big difference between Dalit working in agriculture and Dalit working in non-agricultural work. This is because the majority of Dalit are unskilled and uneducated. However, AdDharmis was able to change the traditional job and secure a good job. They were also empowered by the leather industry. They stopped working under the dominant caste and found a job in the city. Dalit have been stripped for centuries due to the caste system and bear the burden of discrimination and humiliation. However, they were able to maintain their position after independence and speak against infringement of their rights. Now, by working hard, they have been able to improve their

---

<sup>63</sup> Baker, K., & Jewitt, S. (2007). Evaluating 35 years of Green, Revolution technology in villages of , Bulandshahr district, western UP, North India. *The Journal of Development Studies*, 43(2), 312-339.

socio-economic status<sup>64</sup>. With this development, they are politically aware and trying to give society more room. They also found that they were able to elevate themselves and gain dignity by implementing constitutional provisions on affirmative action and reservations in employment, education and law. But because of this claim, they are still facing hostility and violence. The violence surrounding the Talhan case is an example in this regard<sup>65</sup>.

## **POLITICAL SPECIFICITIES IN PUNJAB**

Dalit political mobilization was an important element of the goal of achieving an egalitarian society. To secure political power, parliamentary, state legislature, and Panchayati-level seats are reserved for Dalit. "It's hard to imagine that so many people were elected to the local government from registered castes decades ago. In the Panchayati elections, land-owning castes were dominated by Punjab until the late 1970s<sup>66</sup>.

Today, many villages have Dalit castes or Dalit female castes. However, it is more important to look at their work than Sarpanches. They were generally seen as simply holding a powerless position of decorative nature. Jodhka (2002) investigated the workings of Dalit sarpanches and the discrimination they face in Panchayati. He argued that the reservation policy allowed Dalit's to enter politics, and that universal adult suffrage also forced upper castes to have a relationship with them. However, in most cases, upper castes strongly oppose the Panchayati Dalit reservation. Dalit Sarpanches wouldn't work without the support of the upper caste people. The true power remains in the hands of the landlord Jats<sup>67</sup>.

Caste remains an important part of local power politics. "Despite these fundamental changes in the local power structure, the caste-related dominance structure has not completely disappeared from the village's daily life, and Dalit's are not empowered anywhere." "It's true that old habits die hard. The booking policy has been criticized by both non-users and obvious beneficiaries of the current system to provide Dalit's with an opportunity to improve their position in society. The special provisions and affirmative action for Dalit welfare have benefited Dalit's since independence. Thanks to the booking policy, Dalit's can get education

---

<sup>64</sup> Mosse, D. (2018). Caste and development: Contemporary perspectives on a structure of discrimination and advantage. *World development*, 110, 422-436.

<sup>65</sup> Whitley, B. (2022). Importing Indian Intolerance: How, the Title VII Can Prevent Caste Discrimination in the American Workplace. *Arkansas Law Review*, 75(1), 7.

<sup>66</sup> Alam, J. (1986). Political implications of, theeconomic contradictions in Punjab. *Social Scientist*, 3-26.

<sup>67</sup> Sharma, N. (2012). Caste in Punjab: Political Marginalization, and Cultural Assertion of Scheduled Castes in Punjab. *Journal of Punjab Studies*, 22(1).

and work. Minimum wages and working hours. It is also noteworthy that these provisions and the resulting claims will benefit Ad Dharmis more than any other Dalit sub cast that could not benefit from these policies. Increase.

“It may, however, be mentioned that these changes have not reached to all the Dalit castes. Some of them have benefited more than many others. In this regard, the caste that emerges at the top of the hierarchy is that of Ad Dharma. Still all the Ad Dharmis have not been able to change their living conditions”.

Dalit political mobilization was an important part of the goal of achieving an egalitarian society. To secure political power, parliamentary, state legislature, and Panchayat-level seats are reserved for Dalit. "It's hard to imagine that so many people were elected to the local government from registered castes decades ago. In the Panchayati elections, land-owning castes were dominated by Punjab until the late 1970s. Today, many villages have Dalit castes or women's Dalit castes. However, it's more important to see their work than Sarpanches. They were generally simply thought to be in a helpless position of decorative nature. Jodhka (2002) 167 investigated the workings of Dalit salpanches and the discrimination they face in Panchayati. He argued that the reservation policy allowed Dalit's to enter politics, and that universal adult suffrage also forced upper castes to establish relationships with them. However, in most cases, upper castes are firmly opposed to the Panchayati Dalit Reserve. Dalit Sarpanches wouldn't work without the support of the top caste community<sup>68</sup>. The true power is in the hands of the landlord Jats. Caste remains an important part of local power politics. "Despite these fundamental changes in the local power structure, the caste dominance structure has not completely disappeared from everyday village life, and Dalit have not been empowered anywhere." "Old customs. It is true that it is difficult to break. Accounting policies have been criticized by both non-users and obvious beneficiaries of the current system to enable Dalit to improve their position in society. .. Special provisions and support measures for Dalit welfare have benefited Dalit since independence. Thanks to the booking policy, Dalit can get education and work. Minimum wage and working hours. It is also worth noting that these provisions and their consequent claims benefit Ad Dharmis over other Dalit sub casts that did not be

---

<sup>68</sup> Jodhka, S. S. (2002). Nation and village: Images of rural, India in Gandhi, Nehru and Ambedkar. *Economic and political weekly*, 3343-3353.

“After independence, various constitutional and legislative measures and economic initiatives like land reforms created conducive opportunities for social transformation. However, the process of social transformation could not acquire the expected dynamism..., These discriminatory practices have had; in fact, continue to have their bearing on the issues relating to distributive justice, like allowing equitable access to economic and educational opportunities”<sup>69</sup>.

There is no doubt that government has introduced many policies for upliftment of weaker sections but there exists a wide gap between policies and their implementation as Dalit’s are far behind other sections of society. Their upliftment has not been satisfactory in the education sector. They have benefited less from the various schemes implemented by the Government. It is also true that mostly, beneficiaries from Dalit community lived in urban areas and non-beneficiaries lived in rural areas. “However, the rising percentage of Dalit asserting themselves, they are motivated to compete for a share in the local and state power structures despite the strong resistance from the dominant caste because the advantages of affirmative action, remittances, and economic diversification have given them a strong sense of equality. This has resulted in the formation of a kind of fault line that suggests violent conflict between the powerful and the poor in the state, which has long claimed to be a casteless society.

Efforts from below prove more effect than above for improving conditions of Dalit’s and creating consciousness in them. Throughout India and especially in Punjab, there are many ongoing movements which aim at this purpose. There has been a huge change in Dalit politics since 1970s with the emergence of BSP. Dalit politics became more progressive with this development. BSP and its leader Kanshi Ram gave a new direction to Dalit politics. This changed the grammar of Dalit politics. Kanshi Ram worked on the ideology of Dr. Ambedkar who is considered as an important symbol of Dalit identity. Before the emergence of BSP, many Dalit political parties worked in this regard, however they could not maintain their status. Republic Party of India (RPI), Dalit Panthers are major examples in this regard although some Dalit leaders did win seats from RPI.<sup>178</sup> Piara Ram Dhanowali won two times with a ticket from RPI but later joined Congress party.

---

<sup>69</sup> Jodhka, S. S. (2016). Ascriptive hierarchies: Caste and its reproduction in contemporary India. *Current Sociology*, 64(2), 228-243.

Kanshi Ram established **BAMCEF** (*The All India Backward and Minority Communities Employees Federation*), which later evolved into the Bahujan Samaj Party, a political party. Even though the BSP may not be able to win any seats on its own in Punjab because it only has support from Ad-Dharmis and Ramdasias, it will continue to work for the betterment of the untouched community and to raise awareness among them. The main political race wherein the BSP has prevailed with regards to winning nine seats was the strange appointment of 1992. It had the option to win some Dalit votes from Congress Party. The BSP and Akali Dal formed an alliance, but it was unsuccessful.<sup>70</sup>

## ATROCITIES ON DALIT

Dalits often make headlines of achievements in the socio-economic or political domain, but for the heinous crimes they fell victims to. As per Human Rights Watch Report<sup>71</sup>, in India, 165 million Dalit endure barbaric treatment in their everyday living. They live in most horrendously awful circumstances and face embarrassments simply because of their position. The report likewise uncovered that in spite of presentation of legitimate arrangements in such manner, India has neglected to give fundamental privileges to untouchables on equivalent bases which is a global lawful responsibility. Despite Constitutional defends and arrangements to kill outrages and victimization Dalit's, they have been confronting handicaps. Das (2013) makes reference to that during the long term time frame from 2000 to 2005, around 1,46,000 instances of abominations 1,16,000 against Dalit's and 30,000 against the Scheduled Tribes were enlisted in various pieces of the area. This was notwithstanding, the SCs and STs (Prevention of Atrocities) Act, 1989 being executed. However, BSP supremo Mayawati became CM of UP yet state of Dalit continued as before. Likewise the state best the rundown of wrongdoings against Dalit in the years 2004 to 2008. Andhra Pradesh and Madhya Pradesh possess second and third spot separately in such manner. Delhi is on the top among UTs with respect to wrongdoing against Dalit<sup>72</sup>.

---

<sup>70</sup> Pai, S. (2002). *Dalit assertion and the unfinished, democratic revolution: The Bahujan Samaj Party in Uttar Pradesh*. SAGE Publications India.

<sup>71</sup> HR Watch, *India: 'Hidden Apartheid' of Discrimination Against Dalits*, <https://www.hrw.org/news/2007/02/13/india-hidden-apartheid-discrimination-against-dalits> Retrieved 25 November 2022.

<sup>72</sup> Chakraborty, D., & Chakravorty, M. (2006). Atrocities on Dalit: What the district, level data say on society-state and complicity. *Economic and Political Weekly*, 2478-2481.

Vengateshwaran, C., & Velusamy, M. (2017). Atrocities against Dalit: Make Them Weak and Remain As. *American International Journal of Research in Humanities, Arts, and Social, Sciences*, 18(2), 120122.

The state of Dalit in Punjab is better when contrasted with different parts of the country. Notwithstanding, Punjab has additionally seen instances of standing brutality like Vienna case, Talhan case, Bahiranwalla case and Meham case. Such instances of monstrosities against the Dalit in Punjab uncover that rank keeps on being a significant calculate different social statuses social, monetary and political. There are numerous news reports uncovering the harsh truth of rank, similar to youth eloping for entomb position relationships, social blacklist, separation with Dalit understudies in schools, instances of trouble making with Dalit pioneers<sup>73</sup>. One can envision the shame of position in the wake of perusing a news report that a Jat Sikh from Sangrur locale Punjab ended it all subsequent to realizing that his significant other is a Dalit. As per a Tribune report, Dalit claimed social blacklist by upper standing individuals in the town Sunam, region Sangrur, Punjab because of their dissent against sale of panchyat land. However, Sunam organization discredits this charge and furthermore the much featured Abohar case. For another situation Raj Kumar Verka, Vice Chairman of National Commission for Dalit has requested suspension of SHO for homicide of two siblings who had a place with Dalit people group from region Ludhiana, Punjab. Humiliation and hardship progresses forward with the political front moreover. As an illustration for a situation, a pioneer (a Sarpanch) slapped the leader of District SC wing from Muktsar. For another situation, an upper station Sarpanch and her child had beaten Dalit lades from Mogalocale. Though social problems persist, education is the only hope for Dalit to uplift their status. Therefore, government sponsored schemes and incentives for the upliftment of Dalit are needed. As discrimination continues, many instances have been highlighted in the education sector. Dalit students feel that they are treated differently at schools, colleges as well as universities. Many cases of suicides by Dalit students have come to light as they faced deprivation due to their caste. There have been many instances where education prospects for Dalit have been compromised e.g. recently MBBS seats reserved for Dalit were left open to the general category after these were not filled as intended. There have been instances where Dalit students were charged fees despite clear guidelines not to charge them. There have been also instances of denied of scholarships to Dalit students<sup>74</sup>.

Another disturbing news report reveals that in Punjab, funds meant for the Dalit werediverted by the state government to other heads. A report submitted by the Ministry of Social Justice

---

<sup>73</sup> Saini, S. (2022). Dalit Struggle for Social Justice: A Study of Hoshiarpur. *Journal of Social Responsibility, Tourism, and Hospitality (JSRTH) ISSN 2799-1016*, 2(01), 7-13.

<sup>74</sup> Ram, R. (2005). Untouchability, Dalit consciousness, and the Ad Dharm movement in Punjab. *Contributions to Indian, sociology*, 38(3), 323-349.

and Empowerment in Rajya Sabha reveals that Punjab is the bottom regarding the implementation of Scheduled Caste Sub Plan (SCSP). In an estimate Rs/1,313.35 crore has been lying unutilised for Dalit welfare. Judge (2004) contended that it is conceivable that these bodies of evidence might be occurring lesser against Ad Dharmis. Anyway barbarities might have expanded against different standings like Mahzabis and Balmikis. In such manner provincial contrasts uncover that Malwa and Majha have been more impacted than Doaba because of landlordism and low proficiency rate in certain locale like Bathinda, Mansa, Sangrur and Ferozepur. "Albeit metropolitan Punjab has gained notoriety for magnanimity in friendly mentalities, the shame of distance has remained, particularly in the towns". This point has been delineated by Lal (2004) in his review. He contended that connections in Punjab have been characterized via land issues<sup>75</sup>. It is by and large seen that Dalit have frequently been taken advantage of via landowners anyway friendly blacklist is the cruellest type of separation to which Dalit are oppressed particularly in provincial Punjab. There have been a few outrageous instances of persecution where Dalit lacked the ability to go for poop in the fields. There is limitation to bury position relationships and many cases have become visible where couples who thought for even a second to go for entomb station marriage were killed.

The social blacklist of Dalit actually proceeds. The purpose of this blacklist is Dalit affirmation. They have been more decisive for their freedoms. They have come to request their portion in the neighbourhood designs of force, normal land in the towns and besides enrolment in the administration of strict councils and furthermore in Panchayati Raj organizations "The smallest indication of dissent by the Dalit to improve their day to day environments frequently incited the Jats to force social blacklist on them". In the present time, one can see the model in such manna from Sangrur district. However, the social blacklist of the Ad Dharmis is expanding and they then began moving toward the political gatherings.

In this way, regardless of specific limits, Dalit in Punjab have become cognizant as a result of social and strict developments, reservation strategies and green upset. They reject segregation and consistently interest for discrete character. "Nonetheless, genuine strengthening is a long way from satisfactory". In Punjab, it has been exclusively at the social and strict level that Dalit have come up and raised their voices by testing upper castes' dominance. Although,

---

<sup>75</sup> Lal, R. (2004). Soil carbon, sequestration impacts on global climate change and the food security. *Science*, 304(5677), 1623-1627.

this is likewise obvious that simply because of BSP, Dalit have had the option to crumble them from conventional construction. Kanshi Ram expressed that without political strengthening, social change couldn't be achieved for Dalit. Dalit become cognizant and get socially prepared however not strategically. Some way or another, BSP can't get adequate number of seats in Punjab as in UP disregarding most the noteworthy extent of Dalit population in Punjab.

## **VARIOUS SOCIAL MOVEMENTS IN PUNJAB**

Punjab was one of the very important regions in British India and was the focal point of the socio-religious reforms movements. These reform movements in Punjab were founded with a variety of aims, objectives and purifying a particular religion or spread education among the masses, social, culture and political reforms and propagation new ideas, thoughts and philosophies. In these reforms like Arya Samaj, Nirankari, Namdhari, the Singh Sabha movement, Gurudwara reform movement, Dev Samaj, Chet Ram and Ahmadyah movement made great impacts, reforms and the results are reflected in the Social domain of the Punjab.<sup>76</sup>

There was no dearth of reasons to inspire such movements in Punjab, including political reasons in addition to the social reasons. Punjab was annexed in 1849 and how British and Sikhs relations with the Britishers were not easy or peaceful, they were full of tension. The missionary activities of the Christians increased. People of Punjab were motivated towards adopting the Christianity and the anger towards conversion was reflected in the revolt of 1857. But the role of the missionaries was not limited to the conversion, they played an important role in the socio-religious domain of the Punjab as well. Historically, the annexation of kingdoms has been followed by religious and political repression. The period from 1849 to the rise of the socio-religious reform movement was an era of intense pain, trauma, distress, confusion and even despair in the face of various problems throughout Punjab society. The British annexed to Punjab were a turning point in their history and brought about major political, social, economic, cultural and administrative changes in the region. Punjab has been linked to the British territory within India by various means of communication, paving the way for a new influx of influence that has already swept the rest

---

<sup>76</sup> Ram, R. (2004). Untouchability, Dalit and consciousness, and the Ad Dharm movement in Punjab. *Contributions to Indian sociology*, 38(3), 323-349.

of India<sup>77</sup>. Sikhs have ruled Punjab for over 80 years. They were primarily a Punjabi community. They are known for the valour and the deep sense of the sacrifice. However, they were bifurcated between Sikhs living in British territory and those living in the so-called princely states. The annexation ended this division and reunited all Sikhs under England. Due to their small numbers, they had few choices, but with the exception of British rule, they had little to do on their own and no ally was ready to join them. The crusade for the Sikh survival began in the mid nineteenth century CE. Before preparing and embarking on a fight against socio-political oppression, Sikhs at the time decided to first strengthen their socio-religious foundations and strengths before accepting political challenges. The motive for the annexation had economic, social and political aspects. After they annexed the Sikh Empire, the British greed was yearning for more and more. Their top priority was the dismantling of the Sikh army, followed by the establishment of an elaborate government structure that included administrative, judicial, tax collection, and development functions.

The British imperial forces annexed the "Kingdom of Lahore" on March 30, 1849 to establish their hegemony. The British introduced many administrative changes, some areas remained under the control of the prince's rulers who were indirectly dependent on them. The entire British territory was divided into several divisions and districts. Punjab was divided into 7 committees and 27 districts, and by June 1, 1849, a new administrative system had been established in most areas. To win over the majority of the rural population, this change was implemented not only in administration but also in the state's agricultural structure<sup>4</sup>. Early British managers wanted to cut farmers' incomes down.<sup>78</sup> It was expected to provide a potential backbone of imperial structure for the traditional Sikh aristocratic class. Many farmers continued to collect taxes in the strictest and most compulsory way, so they gave up the traditional farming profession after not paying the taxes<sup>5</sup>. Punjab cotton was a big attraction for the British, but Amritsar offered the prospect of a Punjab entry pot. Punjab has also provided many British civil servants and civil servants with enormous employment opportunities, including significant salaries, allowances, holidays and pensions. Since then, revenue demand has increased due to changes in the tax system. It affected not only the agricultural class, but also the craftsmen and working class who depended on it. Farmers who couldn't afford to waste their land were forced to lend money to the village to borrow money. This pressure increased parents' reliance on landowners (sahukar). In return, moneylenders

---

<sup>77</sup> Shah, G. (2004). Social movements in India: A review of literature.

<sup>78</sup> Khan, A. A. (2020). A temporal view of socio-political changes in Punjab. *South Asian Studies*, 24(2).

have developed strategies to get the most out of their farmers. The British adopted harsh policy toward aristocracy. Sikh soldiers were Sikh peasants. UK managers have introduced reforms to the agricultural system to increase agricultural production and land income through regular reconciliation and rights recording. Land income has begun to increase steadily<sup>9</sup>. Farmers suffered under the new settlement policy. In the Kingdom of Lahore, land income issues were related to the speed and method of collection, and the method of collection. Income demand fluctuated between two-fifths and one-third of GDP in the most productive and densely populated areas. The methods of valuation were "batai" or part of the crop, valuation of existing crops in "Kankat", and fixed cash rates per unit area of crop-based on "Zabuto" or regular measurements. In areas where per-well, perplough, or "Zabuto" tax rates dominate, collections are usually made in cash, but in areas where government demand is part of the harvest, farmers are usually in-kind. I paid at. By actual split or yield estimate. Revenues collected under these schemes were often converted into cash by relevant authorities at market rates, but these methods were implied. Farmers have the right to pay in kind. It is important that two-thirds of the income of the Kingdom of Lahore was collected through Batai or Kankut. Britain claimed to have significantly reduced property taxes. The most important factor that had a serious impact on the economy and the state of farmers was the sharp fall in grain prices. As a result, farmers struggled to pay fixed land income on time.

Also the British government. He managed Punjab's finances for his benefit. A similar exploitation mechanism was introduced in the field of commercial samples. It consisted primarily of agricultural exports and British industrial product imports. This new market mechanism, coupled with peasant debt, only promoted the interests of the British Empire's power, along with the ranks for landing merchants and money. In addition, a modified scenario that made traditional agricultural employment unprofitable for the majority of farmers has plagued local small industries in the hands of British manufactured goods. This change in economic conditions under British imperial rule affected most of Punjab's population, leading to increased debt, the emergence of socio-religious reform movements, and consequent poverty. .. Obviously, this economic exploitation and need and hunger situation laid the foundation for the emergence of various social, religious and political uprisings<sup>79</sup>.

---

<sup>79</sup> Husain, M. H., & Sarwar, F. H. (2012). A comparative study of Zamindari, Raiyatwari and Mahalwari land revenue settlements: the colonial mechanisms of surplus extraction in 19th century British India. *IOSR Journal of Humanities and Social Science*, 2(4), 16-26.

## **THE SIKH AND THE BRITISH 1849-1920 - *Historical Background***

Sikhism was founded in the Punjab region of India in the fifteenth century by the first Sikh Guru, Guru Nanak. Its religious traditions were finalized by Guru Gobind Singh, on the day of Baisakhi, 13 April 1699. People of different religions, castes, and regions (from remote places of India/India) took initiation from Sikh Gurus and joined the Khalsa Panth. Decorated. The Panch Pirayas then inducted Guru Gobind Singh into the Khalsa by giving him Amrit. This historic event shaped the nearly 300-year history of Sikhism. The history of Sikhism is very similar to the history of Punjab and the socio-political environment of the 16th century in South Asia (present-day Pakistan and India). During the Mughal Empire in South Asia (1556–1707), the Sikhs' struggle to protect the human rights of the people against the ruling regime at that time led to the sacrifice of the Sikh Gurus, at the hands of the Mughals. During this, there was a mobilization of the Sikhs, against the Mughals. The 'Sikh Raj' was established under the Sikh Misls and the Sikh Empire under the rule of Maharaja Ranjit Singh, which despite being a powerful empire, was religiously tolerant and secular for Christians, Muslims and Hindus. The establishment of the Sikh Empire is generally considered to be the pinnacle of the political plane of Sikhism, [Kashmir, Ladakh and Peshawar were included in the Sikh Empire at this time. Hari Singh Nalwa was the chief general of the Khalsa army, who, while leading the Khalsa Panth, expanded the frontiers of the Sikh Empire by conquering the Darr-e-Khyber beyond Khyber Pakhtunkhwa. Military, economic and governmental reforms took place during the administration of the secular Sikh Empire.

In the month's leading up to the Partition of Punjab in 1947, Punjab was characterized by tensions between Sikhs and Muslims, which made migration of Sikhs and Hindus from West Punjab and Muslims from East Punjab on the other a conflict. Sikhs make up roughly 2% of the Indian population. Sikhism is a small and minority religion in comparison to other religions. Since "Sikh" refers to a disciple, Sikhism is essentially a discipleship path. True Sikhs are unattached to the outside world. A Sikh should fulfill his responsibilities to his family and community. Sikhism was established by Master Nanak. It teaches that there is only one God and that honesty, compassion, humility, piety, social commitment, and tolerance for other religions are universally accepted values.

When Sikhism was founded, Guru Nanak Dev incorporated the virtues of other religions. Sikhism abolished inhuman Indian practices like the caste system and sati (widow burning).

In Sikhism, caste, creed, color, race, gender, and religion are all treated equally. Rituals that aren't necessary are outlawed in Sikhism. Sikhs adhere to the doctrines of the Gurus, which are embodied in the Sri Guru Granth Sahib. Sikhs believe in one God. Sikhs worship at a place called a Gurudwara. Because Sikhism holds that God is everywhere, it opposes pilgrimages to sacred sites. The Golden Temple of Sikhism, known as the Hari Mandir, can be found in Amritsar. The langar, or common kitchen, is one of Sikhism's distinguishing characteristics. In every gurudwara, there is a langar. In the free kitchen, it is expected of every Sikh to help prepare food.

Guru Nanak Dev, the pioneer behind Sikhism, was its most memorable instructor. Nine additional Gurus, the Sikhs' highest religious authority, followed him. Guru Gobind Singh, the last Sikh Guru, declared that the Granth Sahib, the Sikh religion's most sacred text, would serve as the new Guru. The Gurmukhi script is used to write the Guru Granth Sahib. The writings of Hindu saints and mystics, in addition to those of the Sikh Gurus, are included in the Guru Granth Sahib. The "Dasham Granth" is a separate book that contains Guru Gobind Singh's writings.

## **THE BRITISH AGAINST THE SIKHS**

There were many explanations behind which the formation of socio-strict change developments in Punjab. The underpinning of the Brahmo Samaj development was laid in 1828 by Raja Ram Mohan .Roy in Bengal, at when Ranjit Singh had preeminent power in Punjab. The impact of social changes made by Raja Ram Mohan likewise began to Punjab. Punjab was totally under the British rule in 1849 and the social condition was not great in Punjab. Because of many reasons, the general public of Punjab was against the British<sup>80</sup>. To advance this present circumstance, the British too made numerous enhancements in friendly, instructive, monetary, political angles in Punjab.

The deficiency of political power in 1849 correspondingly affected the Sikh confidence and ministerial country. Following quite a while of Hindu rule, trailed by north of 500 years of Islamic predominance and 50 years of Sikh rule, the smaller topographical region which comprised British Punjab was a district of social and strict variety fantastic in the whole subcontinent. The Punjab was generally the gathering point of three significant universes

---

<sup>80</sup> Caton, B. P. (2004). Social categories and colonization, in the Panjab, 1849-1920. *The Indian Economic & Social History Review*, 41(1), 33-50.

strict Hinduism, Islam and Sikhism, and the conjunction of three dialects Hindi, Urdu and Punjabi, each with its unmistakable content. Sikhism was enormously debilitated by the mass migration of a huge collection of individuals who had taken on the Sikh from during the time of Sikh command for common increases, and whose loyalty to its standards and customs was tenuous. This affected Sikhism in two ways one, there was a sharp diminishing of the Sikh people in Punjab, and they are sneaked back to Hinduism at an upsetting scale. Second, support for annual capacities and participation in Sikh sanctuaries both decreased significantly. In 1855, the British determined that of the 3 million people living in the Lahore division of Punjab, 200,000 were Sikhs, down from 10 million during Ranjit Singh's time. Sikhism was on out, it fast being ingested into Hinduism<sup>15</sup>. The Sikhs found themselves without a leader and in a terrible character crisis. They were in an ethical crisis that was distinguished by a social, social, and strictly strategic mess. The Sikhs had all the earmarks of being losing their inclination another neighborhood. As a result, as we move on to the topic of the growth of public consciousness in British Punjab, we confront the unusual complexity and extravagant peculiarities that simultaneously intrigue and perplex us. The new contestants to the Sikh overlap began to lose faith in Sikhism as the Sikh domain declined. The Sikhs delighted in hardly had concordance for one age; some of these new rants brought back Hinduism's old prejudices and practices.<sup>81</sup>

However, there were a number of people for whom the dividing line between Sikhism and Hinduism was extremely delicate and ambiguous, and they remained unsure where they stood. They clearly stood out from the majority of the Sikh society, who had a distinct personality, in terms of their point of view, character, and conduct. With the establishment of the British as the new rulers, the relationship between Muslims, Hindus, and Sikhs underwent a complete transformation. The last option followed their genealogy from the beginning and had developed the great custom of suffering for the focus. In Punjab, Hindus, who saw the Sikhs as their defenders against Muslims and were co-rulers during Ranjit Singh's long periods of power, showed little regard for Sikhism, which had effectively fought for the freedom and opportunity of the land and its kin. The external tensions that had apparently kept them from approaching Sikhism disappeared once the Muslim threat and the Sikh realm were gone. In a private report on the "Improvement of Sikh Politics (1900-1911) written by D.Petrie, an associate Director of criminal knowledge, legislature of India, they needed to

---

<sup>81</sup> Glover, W. J. (1999). *Making Lahore modern: the urban form and social, practice in colonial Punjab, 1849–1920*. University of California, Berkeley.

rethink their shared relationship apart from this, as the work of certain Hindu elites during the time of extension was far from respectable and caused some gap between the two communities. The British adopted a particularly rigid and severe strategy that stymied Sikhism's growth. After the Golden Temple Amritsar was extended, the Gurudwara of TaranTaaran, along with six other Gurudwaras, were particularly restricted by British specialists through a chief of these Gurudwara selected by the British Government. The Sikh Gurudwaras prevented the Waqf demonstration from being used for political purposes, despite the fact that it gave Hindus and Muslims control and board of the holy places in 1861."

The British also had been rehearsing such a religion which was only execution of customs. However, then again they had seen that however the Sikhs had been politically enslaved yet in their brain of psyches they were profoundly strict and their religion was not ceremony but rather, in their soul, they had profound opinions for their confidence. They accepted that such a country wouldn't remain 'slave' for quite a while, thus they wanted to make street into Sikhism, and they did it in numerous ways, by teaching Christianity in the Punjab, by advancing. Brahmin, (and later, Arya Samaj) foundation in the Sikh world.

### **RISING PERIOD OF VARIOUS SOCIAL AND RELIGIOUS REFORM MOVEMENTS IN PUNJAB AND CHRISTIANITY IN PUNJAB**

There was not a solitary explanation in Punjab to start social strict change developments yet there were many reasons which were liable for these developments on one hand, Punjab was doing combating the defiance of 1857 and then again the Christian ministers showed up in Punjab. The final quarter of the 19th century in the Punjab saw an increase in polemic, ideological and religious conflict, and intense dynamism. Within and outside of their respective religious communities, Hindus, Sikhs, and Muslims all struggled to project their own ideas. In the Punjab, the two minority communities of Hindus and Sikhs' religious rivalry was less about power and dominance than it was about their sense of identity. All other Punjabi religious communities—Muslims, Sikhs, and Christians—were fundamentally impacted by the Punjabi Hindus' attempts to establish a new, modern, and revered religious tradition. The informed Punjabi Hindu who was in a void and at first joined the Brahmo Samaj prior to joining the more assailant Arya Samaj.

Brahmo Samaj, Arya Samaj, Namdhari, Nirankari, Ahmadiyah Development, and Singh Sabha in order to satisfy their social, political, educational, strict, and financial requirements. A reaction and association point with western Christian thought prompted many instructed Punjabis putting together themselves into such relationship as the Lahore Brahmo Samaj (1863), the Singh Sabha, Amritsar (1873), and Arya Samaj, Lahore (1877), the Anjuman Islamia Lah Before religion turned into the essential worry of reformers throughout the long term, these spread all through Punjab. The expansion of education was their other primary concern. They had a lot of interest in changing how marriage and death were done, giving women more power through education, raising the age at which they could legally marry, and other similar initiatives.

Other groups interested in religious and social reform included the Namdhari and Nirankari among Sikhs, the Dev Samaj and Sanatan dharma among Hindus, and the Ahmadya among Muslims. In the colonial context, however, some of the reforms that were implemented caused communal animosity and competition for power, position, and honor.

## **ROLE OF CHRISTIAN MISSIONARIES IN PUNJAB**

Under British rule India was interestingly driven by a Christian power. English Christian preachers assisted with forming the Punjab and a large number of their records uncover Victorian mentalities towards this district and its kin. Christianity had been available in southern India a long time before the appearance of British evangelists in the nineteenth 100 years. In 1813, British evangelists were permitted to enter the areas of India constrained by the east India Company. Christianity thrived in India yet this was not straight forward, preacher action progressively prompted a showdown with nearby convictions and expanded strain with the neighbourhood populace. The Christian presence in the Punjab started with John C Lowrie who showed up in Ludhiana, acquired noticeable quality after 1834 when the American Presbyterian mission laid out its new headquarters there. The principal print machine was set up at the Ludhiana mission in 1835<sup>82</sup>.

By the 1880 an organization of mission foundation covered practically the whole Punjab region. To grow their base, the Christian Missionaries presented new techniques for correspondence. The following year the mission continued to distribute parcels,

---

<sup>82</sup> Ali, F., & Naz, P. D. A. The Role of Christian Missionaries in Social and Educational Modernization of Multan. *Journal of Historical Studies*, 3.

interpretations of the sacred writings Grammar and word references in Punjabi, Urdu, Persian, Hindi and Kashmiri. They likewise presented new types of strict association and forceful proselytism. The Christian preachers started dynamic work in the urban areas and towns of the Punjab. The development of Christian missions was interfered with momentarily by the quieting of 1857, yet during the 1860 s they made a chain of missions all through the north-west. There was a forceful and firm Christianity, which was communicated on paper and through open teaching in the roads. On the ninth of February 1852, a congregation evangelist affiliation was laid out and its base camp were set up in the Sikh city of Amritsar, three local ministers were designated by this Mission Kesar Singh, Rulia Ram and Imam-Ud-Din (these three had been prepared by Calcutta Christian mission), after this more Punjabis were given preparation for preacher exercises<sup>83</sup>. These Christian missions started distribution of Christian writing in Punjabi language and Gurumukhi script. Next to distributing Christian preacher writing the English system authorized a few journalists to compose history of the Sikhs and through these works the eighteenth century Sikhs were introduced as Dacoits, Robbers, Terrorists, Criminals, the actual English composed lots and books about the Sikhs and contorted the Sikh history, to befuddle and mutilate Sikh religion and reasoning. By 1855, Christian focuses had been set up in 375 towns practically every one of the urban areas and towns and by 1860 in excess of 20,000 Punjabis had joined Christian confidence and around five to 7,000 Punjabis had were probably going to follow them soon.

### **ACTIVITIES AND AIMS OF CHRISTIAN MISSIONARIES**

The Christian Missionaries which came to be laid out in Punjab likewise produced a sensation of scorn and antagonism towards the Sikhs. Strict dominion was the principal period of British pioneer colonialism. Christian teacher worked under British political Wings. The Christian teachers spread their organization to Lahore (1848), Ludhiana in (1834). It was Ludhiana which had turned into serious areas of strength for Christian action. Jalandhar(1846), Ambala City(1848), Rawalpindi(1856), Kapurthala(1860), Hoshiarpur(1867), Firozpur(1869), Ropad(1890), Khanna(1894), Phillaur(1897), Kasur(1900), Moga(1909), Taran and Batala and so forth. This multitude of missions had been laid out by American Presbyterians, the foundation of such countless missions and focuses a couple of Punjabis joined Christian confidence, as a matter of fact the Sikhs nearly dismissed Christianity consequently in the initial 75 years (1849-1924) of the English rule in

---

<sup>83</sup> Grewal, J. S. (1990, January). Christian Presence and the Cultural Reorientation the Case of the Colonial Punjab. In *Proceedings of the, Indian History Congress* (Vol. 51, pp. 535-542). Indian History Congress.

the Punjab, 95% of the Punjabis who embraced Christianity were from discouraged classes like Mazhabi (scroungers), Chamar (Cobblers) and Julaha (Weavers) families. A typical peculiarity mistreated, powerless, defenseless, penniless and the needy individuals are an obvious objective of a ruler to draw in them to their overlay by extending employment opportunities, training and different offices all areas of thick Sikh populace. Numerous Sikh understudies concentrating on in minister schools started to disdain the religion of their progenitors some of them trim their hair and stubbles<sup>84</sup>. The changes made by Maharaja Dalip Singh and Raja Harnam Singh of Kapurthala were serious and considered blows to the foundations of the area. The growing result of teachers' fervent work, which was supported by the government, was a clear act of discrimination against Sikhs. In the past, Sir John Lawrence contributed 500 rupees annually to evangelistic activities.

Some of the preachers openly denigrated the Sikh traditions, masters, and foundations. The master Granth was regarded by them as a "barbarian sacred text." "The Sikh confidence and clerical arrangement is quickly going where Sikh political ascendancy has proactively gone," the managerial report noted in 1849–51. As a spoken language, Punjabi is also losing ground and becoming nothing more than common and provincial lingo. The point of the evangelists was to dismiss the Sikhs from the wellspring of their assurance and strength, from their convictions which gave them the fortitude to bite the dust with all due respect. Preacher exercises in Punjab continued in close lined up with different endeavors to placate the aggressor Sikhs' to which our consideration at first was exceptionally coordinated'. The Sikhs were listed as an order of Hindus in the Punjab registration of 1855. The remedy of the circumstance in the 1871 enrollment, which recorded the Sikhs as an alternate neighborhood, a tad anyway it implied near nothing doctrinally. In any case, its appropriate point of view mirrored the British enthusiasm for Sikhism.

The Bengal Army's 1857 revolt was a significant attempt to reestablish stale power. Sikh rulers in cis-Sutlej states supported the English during the 1857 revolt played a significant role in the fall of Delhi, which shattered the revolt's foundation. Sikhs rose to prominence in India's armed forces slowly after 1857, when they were already at the top. The Punjabi Muslims, Hindus and Sikhs saw the Purbiyas as oppressors. There were some fundamental elements which assumed a significant part in persuading the bosses and powerful groups of

---

<sup>84</sup> Lomachinska, I., & Grebenyuk, P. (2020). The phenomenon of the, missionary activity of Christian churches in the virtual space. *Skhid*, (5 (169)), 54-59.

the Punjab to team up with the British during the conflict of 1857-58. Additionally, the position, the condition circumstance of the Punjab was very not the same as the one that won in the remainder of India. The Sikhs Support to Revolt 1857<sup>85</sup>.

It is reality that the Sikh troopers particularly Punjabi Sikhs unpredictable power battled for the British side yet we can't disregard that the way that the Army regiments of the Sikhs comprised of the fighters from various networks or Provinces. The Sikh fighters who joined the rebels get a couple of numbers. They had no local official of their own in regiment and submitted to the Britishers. Mazabi (low Caste) Sikhs who got enrolled were faithful to the Britishers on the grounds that their societal position has been raised because of it. The Punjab public were not faithful to the British government as it is frequently portrayed. The Punjab provided men, cash and material to the British government yet it doesn't imply that it addresses the opinions of the whole populace of the Punjab. The job of the Punjab during the conflict 1857 is exceptionally strong in the structure of tip top methodology. They summed up the partner job of a couple of Rajas, Nawabs and medieval Lords and job of whole Population of the Punjab which is deluding by British.

#### **RISE OF VARIOUS MOVEMENTS IN PUNJAB:-**

The Christian Missionaries, which came to be spread out in Punjab similarly created an impression of contempt and opposition towards the Sikhs. Severe domain was the important time of British trailblazer imperialism. Christian educator worked under British political Wings. The Christian educators spread their association to Lahore (1848), Ludhiana in (1834). It was Ludhiana which had transformed into serious solid areas for Christian activity. Jalandhar(1846),Ambala City(1848), Rawalpindi(1856), Kapurthala(1860), Hoshiarpur(1867), Firozpur(1869), Ropad(1890), Khanna(1894), Phillaur(1897), Kasur(1900), Moga(1909), Taran and Batala, etc. This huge number of missions had been spread out by American Presbyterians, the underpinning of such endless missions and centers two or three Punjabis joined Christian certainty, truly the Sikhs almost excused Christianity thusly in the underlying 75 years (1849-1924) of the English rule in the Punjab, 95% of the Punjabis who embraced Christianity were from put classed like Mazhabi down (scroungers), Chamar (Cobblers) and Julaha (Weavers) families. A regular characteristic abused, weak, helpless, poor and the destitute people are a conspicuous target of a ruler to attract them to

---

<sup>85</sup> Pati, B. (Ed.). (2010). *The Great Rebellion of trhe 1857 in India: Exploring transgressions, contests and diversities* (Vol. 7). Routledge.

their overlay by broadening business open doors, preparing and various workplaces all areas of thick Sikh people. Various Sikh students focusing on in serve schools began to scorn the religion of their ancestors some of them trim their hair and stubbles.

The actions of Maharaja Dalip Singh and Raja Harnam Singh of Kapurthala were serious and considered blows to the community's foundation. The educators' hard work, which was fully supported by the government, was a clear attack on the Sikhs. Sir John Lawrence used to really focus on yearly obligation of rupees 500 towards evangelist works out. Some of the ministers simply criticized the Sikh institutions, custom, and experts. The expert Granth was regarded as a "savage holy text" by them. "The Sikh certainty and administrative game plan is rapidly going where Sikh political ascendancy has proactively gone," the administrative report (1849-51) noted. The Punjabi language as a spoken language is also losing money and is becoming essentially a common dialect. The mark of the evangelists was to excuse the Sikhs from the wellspring of their affirmation and strength, from their convictions which gave them the determination to fail horrendously with all due regard. Evangelist practices in Punjab went on in close agreed with various undertakings to assuage the assailant Sikhs' to which our thought at first was uncommonly organized'.

The Sikhs' enlistment in the Punjab in 1855 was recorded as a request for the Hindus. The situation was rectified in the 1871 enlistment, which listed the Sikhs as a different community, but it meant almost nothing doctrinally. In any case, its appropriate perspective reflected the British enthusiasm for Sikhism.

### **ACTIVITIES OF BABU RAM SINGH**

A campaign for strict changes and recovery was launched by Babu Ram Singh. He managed a number of social changes and established a complex preacher's work. Babu Ram Singh had seen how the English had added Punjab through duplicity. For political closures, he sought to combine Sikh power. By upholding "Swadeshi" and the "blacklist" of western products and standards, he was ahead of his time. In 1845, Babu Ram Singh returned home after receiving assistance from the Khalsa military. Simultaneously the libelous promulgation pursued by Christian preachers against Indian culture and the setting up of a line of butcher houses for the stockpile of hamburger. It seriously impacted the reasonableness of Babu Ram Singh. He was unable to support the new social impacts and subsequent to contemplating for the vast

majority years over the issues confronting individuals, Babu Ram Singh conceived an arrangement to resuscitate the superb customs of the Khalsa days<sup>86</sup>.

The triumph of the Punjab made a surprising prerequisite for trained Indians to staff government work environments and the associations raised by Christian pastors. From Bengal and the northwestern regions, Brahmans and Kayastha were recruited. Their appearance elevated them to a higher status than Punjabis, who lacked an understanding of the new pioneer world or English instruction. The Brahmo were the most outspoken, assertive, and articulate of the three models that the Bengali people tried to imitate: traditional Hindus, converts to Christianity, and Brahmo Samaj members. The Lahore Brahmo Samaj was founded in 1863 by a group of Punjabis and Bengalis. The initiative of Babu Navin Chandra Roy, a Bengali who was employed as the paymaster of the northern rail line offices in Lahore, was responsible for the attainment of a significant portion of this population. He wrote a lot because he was a supporter of the socially extremist Brahmo Samaj. He fought for more people to use Hindi and got Bengalis and Punjabis to join his group. Driving Bengali Brahmans came to help the Lahore Brahmo Samaj. In the Punjab, a new educated class had emerged by 1870. This suggested a reorganization of the important networks of Muslims, Hindus, and Sikhs in busy public relations. From 1880 on, there were effective reformist and Pentecostal movements in the Punjab, such as the Arya Samaj, Singh Sabha, Dev Samaj, Ahmadya the Chief Khalsa Diwan, and Gurudwara change movement. These movements could provide a clever and successful countermeasure that targeted the Hindu, Sikh, and Muslim populations separately.

In Punjab brought forth numerous Pentecostal developments, primarily Brahmo Samaj, and Arya Samaj among Hindus, Singh Sabha among Sikhs, and Ahmadya development among Muslims, more than favorable to British Punjabi blue-bloods these reformist developments put into play the political elements of Lahore which had suggestions until the end of the Punjab and pushed the territory toward this path. From the Arya and Brahmo Samaj Dayanand, Babu Ram Singh was the most eminent personage while Giani Ditt Singh was a central player of the Singh Sabha development. The denied Punjabi first class started to search for an association which could give replies to their social strict and monetary issues and simultaneously could furnish them with a typical stage where they could meet express and examine their concerns. The Punjabi Hindu world-class tracked down an anchor in the

---

<sup>86</sup> Kanwar, J. R., Roy, K., Patel, M. R., Singh, D., & Kanwar, R. K. (2015). Multifunctional iron bound lactoferrin and nanomedicinal approaches to enhance, its bioactive functions. *Molecules*, 20(6), 9703-9731.

Arya Samaj, while the main Khalsa divan, replacement of the Singh Sabha developments, gave replies to the Sikh tip top. Albeit the Arya Samaj, Singh Sabha and Ahmadya were essentially strict developments, they were likewise worried about friendly, political and monetary issues.

Each of the three developments attempted to modernize religion; socially they showed a way to up versatility to centre and lower ranks. The political belief system, every one of the three developments is altogether different. The wellspring of motivation for every one of the three developments was the past "Return to Vedas" motto of the Arya Samaj "we will resuscitate the first lessons of the Quran" guaranteed by Ahmadyahs and the Sikh cried that the "reestablish Sikhism to its unique purity". Thus this multitude of developments were Pentecostal in nature. The Christian preacher movement was gathered in regions like Gurdaspur, Lahore, Sialkot, and Gujranwala. It was additionally here and Amritsar that Aryas did mass refinement to recover the discouraged classes. The Sikh movement likewise started here to fortify their religion.

Mirza Ghulam Ahmad laid out his base camp at Qadian in Gurdaspur area. The moderate and conventional bound Punjabi society was forcefully responded to the enthusiastic Christian missionary's misleading publicity as it represented a serious test to the deep-rooted traditions, convictions and customs. The Christian preachers who involved instructive and generous establishments for spreading Christianity supported the provincial manager's dissatisfaction with a few of its socio-strict practices, particularly the deplorable state of ladies. The two leading informational foundations, the Arya Samaj and the Singh Sabha, distributed the periodicals under the direction of two important reformist movements in the region. The Arya Samaj quickly developed the characteristics of a territorial development, despite the fact that Master Dayanand Saraswati established it on April 10, 1875. The Lahore Arya Samaj was fanned out in 1877 and when of Arya Samaj had come up in towns and metropolitan organizations of the area, spreading his variety of refined or Vedic Hinduism, and fostering his message and thinking through their activities. The Arya Samaj development was a development of dissent. It was the dissent against the control of customary Brahmans, against deteriorating of Hinduism, converting Islam and Christianity and later against hostile to public force. These developments, which arose in the late nineteenth century Punjab as a response against the exercises of Christian evangelists, took on similar system as followed by Christian preachers. Arya Samaji makes Hinduism a changing over religion. Somewhat

recently of the Nineteenth hundred years, the overlap of Hinduism to shield the Hindu society from the impact of the Christian preachers. In Punjab region the Hindus were in a minority the development could give them a way to switch different religionists over completely to their confidence and this achieved a greater part, besides it could help the men of lower positions that were joining different religions in anticipation of better economic wellbeing, to raise their status while staying inside the crease Hinduism.

The assault of the preachers on the social and strict existence of the region of Punjab made additionally a few positive impacts. Individuals were stirred from their long sleep and dormancy, compelling them to think and assisting with finishing their fixed status. The Dev Samaj Movement, Chet Ram additionally started in this time. These developments are the main acculturative developments among the social conviction, customs in Punjab. Punjab had a splendid history of social changes. One Chet (1835-1894) switched over completely to Christianity in 1870 and began teaching the principles of the religion in the general public. His adherents are known as Chet slam. The Singh Sabha improvements in Punjab a couple of tries were made to additionally foster Sikh society which was encountering a couple of serious setbacks. The Namdhari, the Nirankari expected to change society from without however Singh Sabha were tried to additionally foster society from inside speedy need to work on Sikh society and besides spreading out Sikh Sabha was felt because of Christianity and its spread through Christian priests. Arya Samaj was similarly liable for the underpinning of Singh Sabha to some degree. It was in 1873 the Amritsar Singh Sabha was laid out with Sardar Thakur Singh Sandhawalia as its chief, and the one at Lahore was laid out in 1879 and more Sabhas followed<sup>87</sup>.

At the designated time the Khalsa diwans followed by the principal Khalsa Diwan, came up to work with their exercises. Their stated goal was to bring Sikhism back to its original purity, to spread books on Sikh religion and history in Punjabi, and to advance modern Sikh education..The consciousness of danger was uplifted with the insight about the choice of four Sikh understudies of a mission school to disavow Sikhism and embrace Christianity (1873). It created the impression that the disintegration had started and in the blink of an eye the surge of Christianity would change over the Sikh people group. The gathering of these Sikhs was the establishing of the Singh Sabha development and the Namdhari Movement, established by Babu smash Singh which was completely hostile to British in nature. The

---

<sup>87</sup> Gandhi, S. S. (1993). *Perspectives on Sikh., Gurdwaras Legislation.* Atlantic Publishers & Dist.

social Program of the Singh Sabha was an exhaustive one, embracing numerous parts of public activity. These developments coordinated their improving exercises against the social disasters which were predominant in the Punjabi society around then, like afflictions of standing, hopeless predicament of lades, kid marriage, female child murder and distance<sup>88</sup>.

In this time Muslims transformation to Christianity for huge scope stirred the Muslim scholarly moreover. The main Muslim society, the Anjuman Amritsar was established in 1867 with the exception of these Muslim social orders, different affiliations like Anjuman Islamic, laid out at Lahore in 1869. These social orders extended the extent of the general public to incorporate social strict and instructive circles. The Ahmadya development is an Islamic association established in 1889 by Mirza Ghulam Ahmad at Qadian in locale of Gurdaspur. This development challenge the common wrongs in Islam against the Christian converting exercises.

Following the extension of British organization during the initial twenty years of this long period, persuasive new figures entered the political field and were to assume a fundamental part. This early stage class of youthful Sikhs outmanoeuvred the landed Sikh nobility, a significant number of whom peered downward on the parvenus. Subsequently the job of articulating the motion in friendly perspectives was accepted by the recently taught, bilingual, youthful Sikhs. In 1899 exactly Singh Sabha was employable. The fast development in the quantity of Singh Sabha required the development of a focal association to facilitate their exercises.

Around the nineteenth hundred years, a ton of occurrences were going on in Punjab and from one viewpoint the general public was improving, and then again, there was a public arousing in Punjab. Simultaneously, when the Singh Sabha development was at its top from the average citizens of Punjab and Sikh soldieries were likewise contributing whether these commitments were being made by society change despite the fact that it was being finished by Sikh youth who were important for the British armed force. Simultaneously, on Sept.12, 1897, Sikh welds of Punjab played out their chivalry in the skirmish of Saragarhi.

"This widely popular skirmish of Saragarhi was battled by a small bunch of 4 Sikhs regiment (36 Sikhs) by 22 Sikh troopers who were then important for the British Indian armed force.

---

<sup>88</sup> Chebai, J. M. (2001). *The Sikhs in Kenya: A study of their Political, Economic and Social impact, 1890 To the Present* (Doctoral dissertation, University of Nairobi).

These soldieries had a place with the Punjab (Majha) locale and all Sikhs. This fight 12 thousand of Afghans and 21 Sikh troopers (36th Sikh regiment) were battled between Sikh welds as a visual demonstration of their dauntlessness by this battle. After the passing of everything these fighters India n request merit was given by British govt. which is identical to the present PVC (Paramvir Chakra). Despite the fact that everybody peruses the narrative of the severity of the British yet the British have not just surrendered the suffering of the Sikhs yet the country actually feels pleased even on their recollections. His recollections were made in Ferojpur and Amritsar and Saragarhi Gurudwara was developed by the British. The development of the Saragarhi Gurudwara close to brilliant sanctuary in Amritsar is declaration to the way that how much love for these troopers is in the personalities of the normal masses. The everyday citizens who were so impacted by friendly changes made social strict developments around then that they would show such sentiments towards these recollections. Whenever seen, just piece of these social changes and however public arising the champions were battling for the benefit of the British armed force in the skirmish of Saragarhi, they wanted to just safeguard their country. Never the Mugal, the Afghan and the British, who have gone after the poise of India, the Sikhs blended into the Soil".

Indeed, even before the skirmish of Saragari, Sikh Soldiers had contributed in the revolt of 1857. In any case, from 1857 to 1897 a great deal had changed, presently another youthful youth society was coming out which was being enrolled in the British Sikh regiment. This youthful society all around, was partaking in socio-strict developments and whether it was making its own commitment by arousing the general population. The 1857 revolt Sikh, went to appreciation for their dedication in the Indian uprising of 1857. Sikhs had come preeminent to the protection of the raj during the revolt. As a result of the Sikh dedication during the quieting, enlistment in the military was opened to the Sikhs. Yet again 1897 Saragarhi was the Punjab territory and Sikh unwaveringness was communicated during the he conflict<sup>89</sup>. In period between 1900 to 1919, there have been numerous such occurrences, which were answerable for the Gurudwara change development. Ghadhar party 1907 Agitation, KirtiKissan Party, Naijawan Bharat Sabha, Bhagat Singh, JaliawalaBagh slaughter, all are inseparable from the progressive opportunity battle in Punjab as a component of the Indian progressive opportunity battle<sup>90</sup>.

---

<sup>89</sup> Sandhu, K. S. (1961). *Indian migration and population change in Malaya, c. 100-1957 AD: a Historical Geography* (Doctoral dissertation, University of British Columbia).

<sup>90</sup> Nijjar, B. S. (1996). *History of the United Panjab*, (Vol. 2). Atlantic Publishers & Dist.

Elements of the Singh Sabha's desire came when the Akali development began; the part of the Akali development is Singh Sabha. Before 1920 the Sikh Gurudwaras were administered by the Udasi Sikh Mahants, who treated the Gurudwara offerings and other pay of the Gurudwara as their own pay. The British government upheld these Mahants as a balance to the rising tide of patriotism among the Sikhs. The Gurudwara change development sent off a fomentation for liberating the Gurudwara from these degenerate Mahants and for taking care of over the Gurudwara to a delegate collection of Sikhs. Under the developing tension of the patriots and Gurudwara fomenters, the Gurudwara go under the control of a chosen advisory group known as the Shiromani Gurudwara Prabandhak board of trustees in Nov-1920. The development for the freedom of the Gurudwara before long transformed into the Akali development, which later on got isolated into three streams, to be specific moderate patriot changes, support of government followers and the political organ of Sikh communalism.

Even though the Akali development was a territorial one, there were times when it didn't go as planned. The Akali development opposed the British in these social-strict change developments and played a significant role in the struggle for public coherence. Due to the variety of strict networks in the Punjab, there were more socio-strict developments than in any other district in South Asia. The Singh Sabha, one of the most important Sikh cultural developments, was split between a pre-British first class focused in Amritsar and another rising gathering in Lahore. Following Ranjit Singh's death, tensions among Sikhs led to the emergencies in this region, which resulted in these two Sikh momentary developments. The Sikhs were by all accounts not the only Punjabi people group at battle with itself. Punjabi Hindus also were leased by restricting dreams of how ought to be saved savage Hinduism from additional decay. All Punjabi strict networks made acculturative developments that started in one of its urban areas and afterwards extended to the others, to more modest towns, and once in a while to the towns. Each had teacher's parcel social orders, instructive schools focus of love frameworks of gathering pledges administrations and focal affiliations. Lines partitioning one religion from one more and one socio-strict development from all others were characterized and forcefully protected. Toward the finish of the nineteenth hundred years, strict personality was currently articulating itself thoughts in mixes of images in light of language content and religion. Punjab was not just affected by strict relationships beyond it, especially from development inside Bengal and the hereditary centre, yet additionally, it, self-turned into an exporter of development.

In this chapter, we have discussed the situation of Dalit in Punjab and the social movements in Punjab. In the next chapter, we will discuss the founders of the Ad Dharma Andolan and Jat Pat TodakMandal and their objectives| through this chapter, an attempt had also been made to understand the nature of caste discrimination in the Punjab.

## Chapter -2

### SANT RAM B.A AND JAT-PAT-TODAK MANDAL

#### EARLY LIFE OF SANT RAM B.A

Many scholars were born on the soil of Punjab, who achieved a great position in literature, social reform, sports and politics. One of these scholars was Mr. Santram, B.A, who wrote more than 100 books as a writer, a journalist. Published many letters and magazines like Kranti, Usha, Arya Musafir, Arya Prabha, Bharti, Jugantar, Vishwajyoti etc. When the country was facing British slavery, he wrote various articles to make the country aware at that time and when the country became independent, he also worked to highlight the evils prevalent in the society based on the democratic basis of the country through his writings. He spread awareness in the society for women's freedom and education. He fought for the caste system, the biggest problem of the society at that time, and worked for a long time as the chief director of the Caste Breaker Mandal and dedicated his whole life to the society, the life introduction of such a great man is as follows. [There is a small village named Purani Basi in the east direction at a distance of about two miles from Hoshiarpur city under Punjab. It is situated at the foot of the Shivalik range. Around it are 'Cho' i.e. hills, streams and wide valleys, here animals graze during the day and wild creatures like jackals and boars roam in the night<sup>91</sup>. As soon as we leave the village, the snow-capped Dhawal ranges of the Himalayas are visible in front. At some less than four miles the Shivalik hills begin. The village is situated on a high terrace. Greenery can be seen from far and wide around it. The hill 'Cho' means the drains are usually dry, but when 'Pur' comes in them during the rainy season, the view becomes very pleasant.

Before the partition of India in 1947, there were large Amarias around the old settlement. Sadhus and saints from far and wide parts of the country used to come here to suck mangoes. People used to feed him mangoes with reverence and devotion, without any cost and used to drink sugarcane juice in winter. These are from the days when selling milk in the countryside was considered a sin; when milch animals lived in every house of the village. There was one person to feed all the cattle in the village. He used to take them to graze in Belay. There he used to fill his stomach with chuckles. In this way it was easy for everyone to keep cows and buffaloes and eat milk and ghee.”

---

<sup>91</sup> Ram, R. REMEMBERING GADARITE, BABU MANGU RAM MUGOWALIA.

The village was mostly inhabited by Muslim Pathans and weavers. In Hoshiarpur district there are twenty-two 'basis' i.e. settlements. All these are located at the foot of the mountain. It was actually a military camp-garland of the Mughal-Pathans during the Muslim rule. Earlier the Hindu kings of Kangra ruled this region. When the Muslims defeated them and drove them to the hill region, to prevent these kings from attacking again here, they told these settlements as military camps. The old settlement still has an old Mosque of the Mughal period, an old well and a broken rampart around the village. The houses in the village are all of thatched bricks. The population of the village is not more than five hundred. But looking at the earth around it, it seems that this village must have been a part of a big city. Outside this, plowmen have found old coins and gold ornaments buried in the fields. At one place, a well buried after ploughing and a Jain idol on mud brick was also found<sup>92</sup>.

The majority of the Hindu population of the village belong to the Kumhar caste, these people do not make pottery. They are labeled 'Kumhar' only because of their birth-caste. These people do commerce and trade across the country. Many people have mules. On these they take goods and sell them in hilly places. Hindu Kahars, Tarkhanas, Brahmins, Goldsmiths and Jats have one, two houses each. Three houses belong to the Saini or Mali caste. The Muslim barber, teli, bharai and arai also have a house each. There is a separate locality of Muslim weavers. But after the partition of the country, in 1947, all the Muslims migrated to Pakistan.

Parents and siblings in such a small village, Falgun Samvat 1943 Vikrami, accordingly, on February 1887 AD, Sant Ram B.A. was born. His father's name was Ramdas Gohil and mother's name was Malini Devi. Father had married twice. He had two sons by his first wife. He married a second time after the death of his wife. From this marriage he had five sons and one daughter. Thus Sant Ram B. A had seven brothers and one sister. Their names were as follows - Shivaram, Lakshman Das, Nandlal, Santram, Nathu Ram, Tulsi Ram, Draupad Devi and Daulat Ram. There was so much love between all the brothers that no one ever came to know about their stepparenting. Their maternal grandmother was at a place called Punga under Mandi state in Himachal Pradesh. Father's ancestors came from a place called Gohil Vad under Amritsar district. There is a place named Gohil Vad in Gujarat and another place named Gohil Vada is in Kathiawar. Rajputs of Gohil dynasty live there.

---

<sup>92</sup> Kliuev, B. I. (1986). New Forms of Religious Worship, in Modern India. *Soviet Anthropology and the Archeology*, 25(1), 79-98.

There is a village named Katta Savaur in Garh Shankar Tehsil of Hoshiarpur District.

She is the place of the 'Jathere' i.e. ancestor of the Rajputs of the Gohil dynasty. The Gohils of Sant Ram BA village also have the same ancestors. They feel that the different castes of Hindus are actually different families or clans. If people of one lineage went to one place and started working as potter, then they started being called potter there and some people of the same dynasty went to another place and started working as Rajputs or Baniyas, then they started being called Rajputs or Baniyas<sup>93</sup>. The Gohils are found among the Rajputs, the potters and the Baniyas. Similarly there are many other dynasties which are common among Khattris, Brahmins, Kumhars, Baniyas, Rajputs and even Chamar-Bhangi. People changed their places of residence and occupations, they joined other peoples and began to treat them as daughters, but kept their family or hereditary name the same.

Sant Ram BA's father was a merchant of Yarkand under Ladakh and Tithiyang. They stayed in Yarkand and Kashgar for three-three-four years in connection with trade. The other four brothers also went on business in Central Asia until Communist Russia came to power there. Ruth blasted our business. Shri Laxman Dat was the Deputy Inspector of Schools. Sant Ram BA's father had a tough nature. He could calmly bear even the greatest of pain and suffering. Before his death, due to his illness, Saint Ram had got an opportunity to serve him for some three months after taking leave from the college. Mother had passed away long ago. Sant Ram used to live day and night with his father. Then I saw that he had unbearable pain in his stomach due to twists, even in the night he had to go to the toilet four or five times to get up from the cot, but what a pleasure that even once a word of woe came out of his mouth. He had also seen tough days of poverty. They were still children when their own father, Sultani Mal, passed away. Father had improved his financial condition by fighting against extreme poverty. He was probably the first among the merchants of India to go to Satyang<sup>94</sup>.

By his hard work, he had become a good merchant. They also gave loans to the people. Because of this, he was considered to be a good prince. He was the first person in the village who tried his best to make his children well educated. He had memorized many chapters of the Bhagavad Gita. He used to recite them while taking bath. They do not know whether there was any affection in the heart of Sant Ram's father or not, it must have been there. But

---

<sup>93</sup> Ram, R. (2015). The making of Ravidassia Dharm, (Dalit religion) in contemporary Punjab. *Routledge handbook of contemporarythe India*, 371.

<sup>94</sup> Singh, S. K. (2018). Dalit Politics and, Fragments in Punjab. *Economic & Political Weekly*, 53(35), 33.

Sant Ram always used to fear him. As soon as I saw them, I tried to hide. Sant Ram b. A was once lost in the fair of Hoshiarpur Dussehra. On this his father beat him a lot. That childhood beating remains in his memory till now. But there is no recollection of his lad. The fathers of the past, unlike the fathers of today, did not pamper their children. He used to understand his pride in the fact that the children should get scared on seeing him. He considered loving children to be spoiling them. Father died at the age of 63 years<sup>95</sup>. On the contrary, his mother was very affectionate. It was his nature to help the poor and give shelter to the destitute. She used to give shelter in the house to the widows of near and distant relatives. Once upon a time, a middle-aged carpenter, angry with her sons, wandered from another village to our village. Mother kept him with her for several months. When his sons came looking for him, they handed him over to him. They always believed in the gratitude of Mother<sup>96</sup>.

Sant Ram BA is always sad that he got very little opportunity to be with Mother. Upon passing the third standard, his brother Lakshman Das, who was then the District Inspector of Schools in Ambala, took him with him to Ambala, as his sister-in-law was alone there. When I did, my mother started crying. She did not want that Sant Ram should ever go out. But I wanted to go. After passing the fourth class, I had to come home again, because brother changed to Jalandhar from there. When he passed the fifth class when he stayed with his mother in the village, he passed out from the Bajwada School. After this he went to Jalandhar and got admitted in the sixth class. Since then, Sant Ram did not get the privilege of sitting in the loving shadow of the Mother again. When he was studying in Jalandhar, he died in the village<sup>97</sup>.

There was no school of Sant Ram in the old basti. Some one-and-a-half miles away from here, there was a Zilla Parishad school named Bajwada up to class 10th class? In those days, English-Persian was taught in the Jothi class from the beginning. He was admitted in the same school. Sant Ram B.A. passed class V on March 25, 1899 and received a simple school scholarship of Rs.2 per month. He then went to Nagar Palika High School, Jalandhar Nagar in class VI, as his elder brother Lakshmandas was the District Inspector of Schools there. There he passed the university's middle examination on May 1, 1902 and received a high school scholarship of four rupees monthly. Then after passing the matriculation examination

---

<sup>95</sup> Ram, R. (2008). Ravidass Deras and social, protest: Making sense of Dalit consciousness in Punjab (India). *The Journal of Asian Studies*, 67(4), 1341-1364.

<sup>96</sup> Naimiśarāya, M. (2010). *Dalit Freedom Fighters*. Gyan Publishing House.

<sup>97</sup> Ram, R. (2004). Untouchability, Dalit, consciousness, and the Ad Dharm movement in Punjab. *Contributions to Indian sociology*, 38(3), 323-349.

in the same school in June 1904, he went to Government College, Lahore. There in the year 1909, B.A. passed to. BA Sant Ram ji was rewarded for being the first in his class in the Persian language<sup>98</sup>.

Sant Ram ji's health was not good in childhood. Every year the eyes used to hurt due to the cracking in the eyes. Mataji used to get Zebunnisa, a Pathan woman from the village, to have eyes and juices inserted in his eyes. For many days he could not open his eyes. In those days medical treatment, especially in small villages, was not accessible. His eyesight had become very weak. Even the college doctor once advised the family members of Sant Ram to stop their studies, but they did not leave the college.

When Saint Ram ji used to study, he used to eat urad paste in milk for the purpose of increasing his hair. Due to this he got a terrible disease of asthma. He did not leave their body for three years. Due to this he had to be absent from school for a long time and there was a huge loss of studies. After passing matriculation got rid of this disease. But the digestion power remained weak. After this, constipation or constipatedness was also very troubling. There was some benefit from the practice of walking in the morning and evening. He used to play Kabaddi in the village. In college, he had football and one mile running practice. Saint Ram B A once came first in his class in a one mile run and got a camera as a reward for taking photographs. In college, he also used to do sando exercises with dumbbells, but he did not benefit from doing dumbbells as much as he benefited from stick-meeting and morning-evening walk<sup>99</sup>.

In the winter season in Punjab, the festival of Maghi is celebrated with great pomp. That festival is also known as 'Lohri'. Boys and girls make different groups and start asking for cow dung from people's homes several days in advance. Lohri's heads collect a bountiful heap of dung and wood. Its bonfire is lit on the last day of Paush month. In this, all the rich and poor are involved without any hesitation. All of us boys used to rob the nearby village, Nandan at night and pick up heaps of fruits from there to burn in Lohri. Once upon a time, a few miles and a half from the city of Hoshiarpur Mal was the camp of a Muslim faqar, Fattushah. There he used to live with his elder son. Earlier he used to do the work of rearing sheep and goats in a village called Maili. Due to the influence of Sufism, he left the house

---

<sup>98</sup> Gupta, C. (2017). Speaking self, writing caste: the Recovering the life of Santram BA. *Biography*, 40(1), 16-43.

<sup>99</sup> Gupta, C. (2020). Cast (e) ing and translating sex in the, vernacular: the writings of Santram BA in Hindi. *Porn Studies*, 7(1), 19-35.

again and again and started living in this village called Takiya Ma. Many educated men and women also used to come to him from Hoshiarpur's lawyers and office bearers. Fattushah had declared that he would tell such a thing which would not be found in any Veda-shastra; whoever wants to talk with us and see.

They have a garden near 'Cho' in their village, in which Fateh Singh, a rationalist disclosure monk, used to live there. When Rodu Babu and Fateh Singh Sadhu heard the announcement of Fattushah Fakir, considering it a challenge, they went to his tent to test him. He probably studied in the middle class in those days and was on his way home during the summer vacation. Sant Ram ji also joined Babu Rodu. Fattushah's Dera was a nice clean and pleasant place. There were three or four huts. There were green trees. The camp had its own well. There was a thick fence of thorny bushes all around. Upon reaching the camp, Babu Rodu and Babu Fateh Singh met Fattushah. After the first formal talks here and there, he said to the fakir - "You say that we tell something which is not found in any Veda-shastra. We have come to ask who is such a strange thing." Fattushah tried to avoid talking here and there. I have lived here happily ever since I left the chain of household. At that point a Sai girl said, "Father, don't spend your head in pointless arguments with these men<sup>100</sup>."

After listening to the girl, Babu Rodu said, "Daughter, keep quiet, don't interfere. We have come to test them that what unique things they tell. There was a fear of breaking the head, so why did people challenge people to discuss the knowledge of Brahman?" Babu Rodu said angrily that the drummer of Brahmagyan had been beaten a lot, but when we came and hit the drum, it came out torn. Santram Bhalla, the headmaster of Jalandhar Normal School, was a friend of my elder brother Lakshmandas. Despite being an Arya-samaji, he was addicted to meeting sages and saints and pirs and mystics. Near Jalandhar there lived a fakir in a village called Suransi. He was Hindu by birth but later became a Muslim. He used to study in Jalandhar in those days.

One day Master ji went to see that fakir. His two sons and I also went along. Many people were roaming after that fakir carrying sweets. He used to hide. People believed that with the blessings of the fakir, their wishes get fulfilled. We also started looking for Faki and started running after him. Earlier he was sitting at a grain roasting furnace. Seeing us, he ran away from there. When we got closer to him, he again ran away. Seeing this condition of ours, a

---

<sup>100</sup> Saini, S. (2022). Dalit Struggle for Social Justice: A Study Of Hoshiarpur. *Journal of Social Responsibility, Tourism and Hospitality (JSRTH)* ISSN 2799-1016, 2(01), 7-13.

Muslim Ryan woman of the village asked Master ji to give me the food items which you have brought for Sai ji; I will feed Sai. It was dusk. We had to reach back to Jalandhar. Master ji gave the rotis and sweets to the woman and took her way back home. We had just turned our backs when the children of that woman followed her for bread<sup>101</sup>. I saw with my own eyes, the woman was distributing food to the children and they were eating happily. Seeing such incidents, my faith in the sages and mystics was greatly shocked. It was also a great addiction. I used to write letters like this to foreign countries like Japan and America etc. That collection of stamps and coins is still safe with me. In childhood, Sant Ram ji used to be very addicted to traveling on foot. He used to study in the middle class, when three or four boys, together with three or four boys, had gone some thirteen miles away from their village to see a river called Suan in a mountainous place called Pandoga and stayed there for the night and returned home the next day. This addiction persisted even in puberty. I went to Kullu and Shimla twice, with women and children, and once to Jwalamukhi on foot. Kullu-Manali is some 131 miles from our village, Shimla is some 120 miles via Vilaspur and Jwalamukhi is some 64 miles away. As a child, I also had the practice of writing a diary daily. The diary written in Urdu from class 5th to class 10th was lying with me till now. He continued to write in college too, but not regularly<sup>115</sup>.

Those bitter experiences of caste and creed in student life. He could never forget them. When she was in the fourth grade while enrolling in Ambala School. So the register also wrote their caste. He had enough prestige and influence in his village. There I had never felt that even a potter was a low caste; But Ambala was a bigger stronghold of dilapidated people than Hoshiarpur in those days. My classmates started teasing me by calling me 'Kumhar'. Why not even teasing, when Mahatmas and great poets like Tulsidas have been said at first he did not understand anything about them, but later he started feeling sad. He was only a ten year old boy. Sant Ram B A continued to bear his sarcasm silently. Most of the Baniyas in the class were black boys. During the half-holiday, a confectioner used to come to the school to sell poori. When he started taking puri from her, the boys said to him, this is a potter. But seeing my appearance, he said, "This is fair-skinned; it cannot be a potter. It must be Khatri." He remained silent there to get rid of his body.

---

<sup>101</sup> Gupta, C. (2017). Speaking self, writing caste: Recovering the life of Santram BA. *Biography*, 40(1), 16-43.

Another similar incident happened when he was pursuing my B.A. from Government College, Lahore was studying in the class. His best friend from Jalandhar, Dinanath Tandon, got into a fight with a student of Hoshiarpur. Dinanath hit the boy. Due to this the other students of Hoshiarpur turned against Dinanath. But he supported my old friend. To take revenge on me, those boys thought of a way to harass me. The kitchen in the hostel where I used to eat was a big fanatic restaurant. Its name was Hindustani Kitchen. The students of other eateries used to eat on the tables and chairs outside the square and even eat meat. But in the Hindustani kitchen, we used to eat sitting in the beds inside the square. When one person sat up after eating, the other person could not eat while sitting in that bed, unless the square was put in it again.

Those opposing masses of Hoshiarpur wrote a chit and kept it on my seat and on the seat of my other friend of Mali caste, Parasram. It was written on the chit that because you belong to a lower caste, so you should eat outside the square, otherwise a complaint will be made to the principal. Parasram ji got a little nervous. He suggested to consult a lawyer. But he did not agree with them. He got angry. He roared and asked everyone who wrote this? But no one spoke. He was of the opinion that some Brahmin boy must have written, but they all denied. He came to know that a Bania's son had committed this wickedness<sup>102</sup>.

Then I said that you leave the principal and take the complaint to the governor; I will sit inside the square and eat food. Yes, as a rule, I can eat outside too. I will be sitting in my room; if the food reaches me there on time and the cost of the food is not there, you will give it. If I have to pay for my food, then who are you who can refuse me to eat in the square? Enough. My words worked. All the disturbance calmed down.

One day the same Baniya boy was sitting near me eating food. His complexion was slightly black, rotten and foul-smelling. I deliberately gave it to him. He started running away. He spoke to the cook. 'Get my attendance (cost of food) written in 218.' I caught hold of him and took off the crusty cap from his head, showing him the skin of his skin and said, 'Aren't you ashamed of me even more ineligible than this skin? Go, of course, run away, I am not ready to pay the cost of this plate of yours at all.' Hearing this, he sat down like a foam and kept on eating<sup>103</sup>.

---

<sup>102</sup> Gupta, C. (2017). Speaking self, writing caste: Recovering the, life of Santram BA. *Biography*, 40(1), 16-43.

<sup>103</sup> Gupta, C. (2020). Cast (e) ing and translating sex in the, vernacular: the writings of Santram BA in Hindi. *Porn Studies*, 7(1), 19-35.

## **BIGGEST ENEMY OF NATION- JAT-PAT**

As per the calculations of the Sant Ram, caste system was the most lethal element to Hinduism across the country. At the time, from Attock to Cuttack and from Kashmir to Kanyakumari, the whole country used to speak only of Hindus in it. But today the partition of India has taken place, the whole region from Amritsar to Peshawar and East Bengal has become Pakistan and there is a growing fear of the states like Kashmir and Nagaland also going out of India's hands. The selfish Hindus of the so-called upper caste by making a sham of the caste-system i.e. caste, who declared human beings like themselves and their country-brethren as Shudras and untouchables and made it difficult for them to live with respect, they were forced to become Muslims and their The Diljale descendants created Pakistan. People did not become as many Muslims because of the fear of the sword, as much as to get rid of the tyranny of caste. If this is not the case then why Islam did not spread in Europe. Why did it get so much success in India itself? Varna system was just a social experiment like today's communism and socialism which failed miserably. But sorry Hindus did not take any lesson from history.

All Muslims are one and all Christians are one. If you ask a Muslim who you are and him answers that I am a Muslim, it gives you satisfaction. The same is true of Christians. But when someone tells you that I am a Hindu, then you are not satisfied with his answer. You ask again, who is a Hindu? To this he answers Brahmin. Even this does not satisfy your curiosity. You ask again - who is a Brahmin? He answers, Sarasvat or Gaur or Kanyakubja. After this you ask his gotra and sage etc. After asking some twenty things, you get satisfaction by going somewhere. The fact is that there is no Hindu at all. Some are Brahmins, some are Khattris and some are Kahars. All these are not equal. Among them, some are high Brahmins and some are low Teli. These different castes do not even marry each other, far from marrying each other<sup>104</sup>. In such a situation how can you consider all Hindus as one? There are people doing different jobs in other countries of the world. But they all treat each other like bread and daughter. There the priest is not a separate caste like our Brahmin. There the carpenter (carpenter) treats the potter (potter) as bread and daughter. So the people there are one nation.

---

<sup>104</sup> Hoque, N., Khan, M. A., & Mowla, M. (2013). Organisational culture: features and framework from Islamic perspective. *Humanomics*.

The Negroes in America are descendants of cattle galams that were once captured and sold in Africa. Their ancestry is different from that of the whites of America. The Brahmins and Chamars who settled in India... both are of the same lineage (rasa). 'There are many blacks among Brahmins and there are many whites in Chamars too'. The whole world has been appalled at the recent murder of a non-violent Negro named Dr. Marten Luther King (Jr.) in America. But here in Madhya Pradesh, three so-called untouchables were shot because they, being lowly, kept a mustache like Rajputs.

Similarly, in Andhra, a Harijan boy accused of slicing a pot was tied to a tree and burnt alive, although these people, who were called untouchables, belonged to the same Aryan lineage to which the so-called Rajputs called themselves. The selfish and short-sighted people who got a high position in the Varna system and who were declared the masters of the so-called Shudras and untouchables, in order to maintain their dominance, they composed such so-called religious texts, in which Brahmins by attacking justice and humanity. He has made him the lord of the whole world and blood and sweat united the workers, craftsmen and laborers who are doing valuable service to the human society, worse than animals, born slaves. See - says Goswami Tulsidas, the author of Ramcharit-Manas.

पूजिए जिप्र शील गुन हीना। शूद्र न गुण गन ज्ञान प्रीणा।।

(अरण्यकाण्ड) इसी प्रकार व्यास स्मृति के प्रथमाध्याय में जलखा है

“Carpenters, barbers, cowmen, potters, banias, kirats, kayasthas, gardeners, chandals, das, bhangis, and kol-all these are called antyaj. If one sees them, then one should see the sun and after talking to them take a bath. Then the dvija becomes pure.”

In Hinduism, you may think, who can choose to be a self-respecting Shudra other than people who are called Brahmins and Kshatriyas? The Dwijis who vomited such poison did not have any idea that what would be the effect of such things on the Shudras, and the Untouchables? Or if tomorrow the Shudras and the Untouchables also write books full of such derogatory words towards Brahmins and Kshatriyas and name them the scriptures, then how much will the so-called Dwijis<sup>105</sup> ... When the coronation of Maharaja Kolhapur was about to take place, the Brahmins there refused to perform rituals with Veda mantras because the Maharaja was a Shudra. In this, those Brahmins also had the support of political Brahmin leaders like Bal

---

<sup>105</sup> Kshīrasāgara, R. (1994). *Dalit movement in India and its leaders, 1857-1956*. MD Publications Pvt. Ltd...

Gangadhar Tilak. On this Mahag had become a Shudra and said that those who consider me to be a lowly Shudra, they should leave my kingdom, because there is a mental prohibition for a Brahmin to live in the kingdom of a Shad king. So much so, that the Maharaja, refusing to accept the Brahmin Shankaracharya, had appointed Dr. Kurtakori, a Brahmin scholar, as Shankaracharya<sup>120</sup>.

The poison of birth, high and low, has created great animosity not only between Brahmins and non-Brahmins, but also between Brahmins themselves. When the mother-in-law of the son of Madanmohan Malaviya, a political pundit of Hindus died, Malviya did not allow his daughter-in-law to go to his father's house to mourn her mother, because his brother-in-law Bhatt ji had replaced his other daughter, Malviya Brahmin. She was married to another Brahmin. This caused great sorrow to the daughter-in-law's father. When Bhatt ji met me in Lahore for the first time in 1929, he was crying and saying that my ji wants to become a Muslim; Hell is better than such a Hindu society<sup>121</sup>.

Similarly, Rajputs also kept fighting and quarreling among themselves considering each other as high and low from birth. They could not be united with the Muslims. Rana Pratap could not get along with Raja Mansingh of Jodhpur. True, the one who digs a well for others does not save himself from falling into it. Even you who humiliated Shudras and untouchables could not escape being humiliated. The propaganda of caste had such an effect on them that the feeling of inferiority was established in the Shudras and they remained the slaves of the Dwijis. He could not raise his head against him. The reason is that there was no one in India at that time to help them in raising their heads against the Dwijis. So when the Muslims came and started preaching equality and fraternity through their conduct, these Shudras and untouchables went to the refuge of Islam to get the right of humanity. The Chamar, who was called a Hindu, by whose touch the Brahmin was corrupted and bathed and purified himself, when the same Chamar became a Muslim and became a cobbler, his untouchability was removed. By his touch, no dvija could consider himself impure. It should be understood with great luck that Dr. Bhimrao Ambedkar did not become a Muslim. Otherwise, crores of untouchables would have left Hinduism with them and became Muslims and Pakistan would have been formed from Peshawar to Delhi<sup>106</sup>.

---

<sup>106</sup> Jaffrelot, C. (2006). *Dr Ambedkar and the untouchability: analysing and fighting caste*. Orient Blackswan.

Dr. Ambedkar's movement has definitely had such an impact that the sense of self-respect has started being awakened among the so-called untouchables. All these have started asking to reverse the dominance of the Dwijis. The spirit of birth-based high and low, that is, caste-based, is not Aryan Hinduism, it is the dirt mixed from behind in the scriptures of selfish people. All human beings had the same Varna in the golden age or the ancient times. Later, when four varnas were created on the basis of work in Dwapar, people of all classes used to treat each other as bread and daughter. Girls of higher Varna used to marry men of lower Varna. The characters were only a division of work. If you want to know in detail about this subject, then read my book, "Hamara Samaj" for four rupees by getting it from Manager, Sadhu Ashram, and Hoshiarpur Punjab. Your delusions of the birth-oriented highness of a Brahmin and the inferiority of Kahar will be completely dispelled<sup>107</sup>.

The cause of untouchability is not illiteracy, poverty or indifference. Not all Brahmins are well educated, rich and well-mannered, nor are all untouchables illiterate and mortified. The mother of untouchability is caste. You can never remove untouchability by maintaining it. Even naming an untouchable as Harijan, Mahasaya or Buddhist does not remove untouchability. These words have become only other names for untouchables. The only right way to eradicate caste and untouchability is the promotion of marriages by breaking caste. If inter-caste marriages are encouraged, then this will increase the feeling of equality and fraternity by erasing caste, while the conflict of linguism and communalism will also end.

At present, regionalism has overshadowed Nationalism which further goes to caste at regional division. Leaving the distinction of caste and province and treating the daughter, everyone will become one. Today the government spends crores of rupees on beauty pageants, cinema houses and cultural programs. But the original disease of India and the enemy of freedom, far from giving rewards to those who work for eradicating caste, does not even say even with broken mouth, thanks and praise. What a pity this is<sup>108</sup>.

The disease of caste is so terrible that a Hindu becomes a Congressman, starts being called a communist, takes the name of a socialist, becomes a Sikh or an Arya Samaji, he cannot get rid of this disease. The Dalit, Untouchables and Shudras who have become Buddhists by the orders of Dr. Ambedkar are trapped in the caste system as before. They also behave like

---

<sup>107</sup> Saini, S. (2022). Dalit, Struggle for Social Justice: A Study Of Hoshiarpur. *Journal of Social Responsibility, Tourism and Hospitality (JSRTH) ISSN 2799-1016*, 2(01), 7-13.

<sup>108</sup> Ram, R. (2004). Untouchability, Dalit, consciousness, and the Ad Dharm movement in the Punjab. *Contributions to Indian sociology*, 38(3), 323-349.

daughters in Chamar Chamars, Kahar Kahars and Bhangi Bhangis only. Chamar understands that Hindus have already kept us low. If I treat a Bhangi as a daughter, I will start being considered even more despicable<sup>109</sup>.

Those who have seen the Arya Samajists' debates with Muslims and Christians in Lahore before the Partition of India know how badly the Maulvis and the clergy were defeated by the Aryan scholars. Even on this we see that Arya Samaj could not stop Islam and Christianity from spreading in India. If we could stop it, there would have been no chance of Pakistan, nor today there a possibility of Kashmir and Nagaland going out of India's hands. What is the reason of this?

The reason is that the Arya Samaj has been unable to assimilate any non-Hindu through roti-daughter relationship due to being trapped in caste. A Hindu may become Arya Samaji, become a Sikh, become a Buddhist, become a Congressman, a communist or a socialist, but he will behave in his own caste. Arya Samaj named the untouchables as 'Mahasaya' and Gandhiji as 'Harijan', then did it eradicate their untouchability? Did the Hindu society digest them in itself by the bread-daughter relationship, never? The birth-oriented feeling of high and low remains the same. The sense of equality and fraternity did not come to the Hindu society. That is why the so-called untouchables, far away, Kahars, barbers, potters, gardeners, Kalwar Prabhriti, so-called Shudras and those who are considered lowly, try to call themselves Brahmins or Kshatriyas. The reason is that without it they are humiliated in the society<sup>110</sup>.

On the contrary, when a Hindu becomes a Muslim or a Christian, he does not lack both Roti and Beti. He is completely digested in that society. Late Bhai Parmanand ji once narrated an incident to me. The brothers who accompanied Pandit Madan Mohan Malviya went to the house of the famous nationalist Muslim leader Muhammad Ali and Shaukat Ali to mourn the death of his mother. There, Muhammad Ali told him that by making a pretense of "purification", you are futilely obstructing the path of Islam. On this Bhai Ji said that it is natural for you to feel bad about 'Shuddhi'. Then Muhammad Ali said- 'It is not a matter. Look she's going to be a bastard. I can make it a Muslim and make it Begum Muhammad Ali tomorrow. Do you or Malviya ji have this courage? And take, I become a Hindu today by

---

<sup>109</sup> Ram, R. (2004). Untouchability, Dalit, consciousness, and the, Ad Dharm movement in Punjab. *Contributions to Indian sociology*, 38(3), 323-349.

<sup>110</sup> Ram, R. (2004). Untouchability, Dalit consciousness, and the, Ad Dharm movement in Punjab. *Contributions to Indian sociology*, 38(3), 323-349.

becoming "pure". You embrace Islam. My girl is ready for you. Bhai ji and Malviya ji did not have any answer to the talk of Janab Muhammad Ali. How can a Hindu who is not ready to give his daughter to a Hindu of any other caste, to a "purified" Muslim?

The spirit of caste has failed democracy in India. The basis of democracy is equality, fraternity and liberty. But there is a lack of these three in the caste system. A person who believes in caste, regardless of the qualification and experience of the candidate, always votes for the person of his own caste in the election. Recently, a Brahmin named Lokchandra has complained in letters that Congress did not give ticket to any Brahmin in Ambala district. If Brahmins and Kshatriyas do not get tickets from one place, they will definitely get tickets from some other place. He is even the Chief Minister in many states, but don't the oilmen, barbers, potters, kahars and gardeners also have the same complaint? It is natural for the person with whom you can deal with bread and daughter, it is natural for you to feel dearer and yours than the person whose touch only makes you impure<sup>111</sup>. The best thing is that all the people living in India – Hindus, Muslims, Christians, Parsis, and Jews – all should treat each other as daughters. Religion should be concerned with individual belief and not with society. There are also many non-vegetarians, graveworshippers and atheists among Hindus. There is no dearth of vegetarians and nonformalist Sufis even among Muslims. One should read Quran at home, read Anjil, recite Gita, worship Shiva or believe in Muhammad, it should not have any effect in his social life. It is ignorance to consider the offense of religion only in eating, drinking or marrying with someone. Yes, one thing is necessary that the names of all Indians should be of Indian language and not of Arabic, Persian or English. Consider all Indian great men like Rama, Krishna, Buddha, Nanak and Dayanand as your great men. For example, people of all countries and religions who settle in America etc. become Americans. The same should be done in India as well. Only then will India become a nation in true sense<sup>112</sup>.

## **MEASURES TO ERADICATE CASTE**

Till the age of eight to ten years, there is no sense of caste in the child. Only after this, as he grows up, in the contact of his parents and people around him, a sense of caste starts to take

---

<sup>111</sup> Jodhka, S. S. (2009). The Ravi Dasis of Punjab: Global contours, of caste and religious strife. *Economic and political weekly*, 79-85.

<sup>112</sup> Ram, R. (2015). The making of Ravidassia, Dharm (Dalit religion) in contemporary Punjab. *Routledge handbook of contemporary India*, 371.

place in him. Therefore, lessons against caste and caste should be given in children's school books.

- The use of words with names like Sharma, Verma, Brahmin, Kshatriya Prabhriti should be prohibited.
- Preference should be given to those people who break caste and marry in government jobs, insulting someone by calling them Chuhra, Chamar, Shudra, Untouchable should be made a crime.
- In inter-caste marriage, two distant blood meet and cross-bred results in relatively good offspring.
- From the western countries, not only bad qualities like drinking, orgy, equality, lack of caste, hard work and truthfulness should also be learned.
- No person who believes in caste should be made editor of any magazine.

People should be asked to think for themselves. Lord Buddha has rightly said that do not accept anything as true just because it is written in any scripture, or some sage or Guru Mahatma has said it or other people believe so, but think and see. If it turns out to be true, then accept it, otherwise leave it. Examine caste on the same criterion. See, caste and caste cause harm or benefit to the society. By marrying within their narrow caste fraternity, the boys demand huge dowries and the girls even commit suicide or run away with the heretics to save their parents from this misery.

### **REASON BEHIND JAT PAT TODAK MANDAL**

From time immemorial, sages who showered nectar against this casteist poison have been born in India. There was a time when a large number of Ajivakas used to take food given by any householder, rejecting the high and low tradition inherent in these casteist, fundamentalist caste system. These Ajivaks used to live in complete natural form, that is, naked<sup>113</sup>. He used to live a life contented with what he gave. They had nothing to do with social morality or social culture. They were also called Lokayatas. He was called Lokayat only because he was

---

<sup>113</sup> Chatterjee, D. AMBEDKAR'S SEARCH FOR SOCIAL, JUSTICE: CONVERSION AS A TOOL. *GLOBAL JOURNAL OF INDIAN HISTORY AND CULTURE*.

a purely secular enjoyer. They were not even remotely related to social reform or cultural, moral development<sup>114</sup>.

Such people were often seen by the virtuous householders of the society from the point of view of vagabonds, ascetics. There was also fear and hatred towards them among the householders. They were hard tapas. The idea of interest means was non-existent. It can be said in one sentence that they were anti-social recluse and believe in eat and drink, have fun, the living people were not called to break caste in principle, the jam was taken out of casteism at the personal level. The collective Varna was prevalent in the society.

Refutation of casteism by the emergence of the condition Nik Baddha on many occasions argued with his contemporaries Brahmins established that the person born in any region of the world is born from the same caste, the same species, originated from the same process, same size. Human beings with types and feelings are all of the same race. It is like a joint body that the Buddha, with his sharp vision and wisdom, explained to the Brahmins that even by birth one does not become a Brahmin (high) or vrsala (low). A man becomes Brahmin (high) by his skill. If the children of Brahmin parents steal. Only a thief will be called a Brahmin, not a Brahmin. The scenario of a special incident involving Buddha's disciple Ananda is also eye-opening. Ananda's request of a Chandala girl to drink water at the time of Charika and the girl's refusal to give water to Ananda due to caste inferiority and Ananda's saying - "I have asked you for water, I did not ask for caste." Doings of Buddhism- It only reveals the uniformity of words. Sunit Bhangi is given alms with respect, Upali barber is made Vinayadhar, etc. Illustrations tell that Buddha religion had removed casteism from its society. Still this leprosy flows continuously. On exploring the reasons for this, we will find that<sup>115</sup>.

- Buddha did not give the form of state-government to his Dhammashasana.
- The Buddha left the precepts of his Dhamma ammathasana to the moral power of the individual to follow voluntarily.
- The Buddha did not put any pressure on the state to establish the eightfold teachings of Shilas, the Paramatas as a strict rule, so that there was no fear of the state.

---

<sup>114</sup> BEHL, A. (1990). The Buddhist Renaissance in the Modern India: Dr BR Ambedkar and the Untouchables. *India International Centre Quarterly*, 17(2), 83-99.

<sup>115</sup> Chaudhary, P. B. (2022). Ambedkar and Annihilation of Caste—Performing Theory, Praxis, Counter Identity. *Ramanujan International Journal of Applied Ethics*, 8.

- Because the general public would compulsorily follow it.
- The Buddha kept his teachings as optional. He did not take effective recourse to any state law to make them compulsory.
- Buddha did not make casteism a special issue in his everyday speeches, which could generate a movement in the public mind.

Buddha cannot be blamed for those failures because he was of a compassionate spirit that nothing should be imposed on anyone. More mental development of man should be made that he himself should leave those shortcomings and be hurtful for others. It is 100% true that in the conditioned era, there was a more powerful feudal system. There were poor and rich, there were slaves, there were nikars, there were farmers, there were craftsmen, this was the economic side of the society but there was also another side which were at the lower, rungs of the social ladder like Chandal, Bhangi, Nai, and Miyare etc. The Buddha exhorted to treat the slaves with human feelings. The feudal lords were asked to avoid accumulation of wealth and give up the feeling of monopoly and ownership.

This poison of casteism remained in Indian society, despite the Buddha continuously telling ways to protect human interests, attain happiness and peace for 45 years. From then till the twentieth century, there have been many great political and geographical changes, but what are the reasons that the caste system has not yet come out. Many saints came and tried to explain the society in many ways, but the germs of this casteism were found to be present in some form or the other<sup>116</sup>. These saints could not bring any change in the plight of the untouchables, Dalit, shudras, women, and atishudras, extreme backwards suffering from casteism<sup>117</sup>.

Due to the political changes in India, the fabric of the society also kept on changing to some extent. This difference widened especially when the invasions of Muslims started and when the Muslim empire took its roots in India. This time is called medieval period in the history, of India. the medieval period, there is an abundance of saints. Why so? The only reason for this is that due to Muslim rule, those saints were able to get the freedom to speak of justice. The saints came from the so-called lower castes. The Brahmin could not cut off his tongue, because now the reins of power were not in the hands of the Brahmin, but in the hands of the

---

<sup>116</sup> Gethin, R. (1998). *The foundations of Buddhism*. OUP Oxford.

<sup>117</sup> Phelps, N. (2004). *The great compassion: Buddhism and animal rights*. Lantern Books. <sup>134</sup>

mullah-maulvis and Qazi and they were monotheistic, idol-destroying pretense<sup>134</sup>. Those Qazi-Mulla clerics had the support of the rulers and the rulers. Therefore the Brahmin was unable to obstruct the speech flow of the oppression that had arisen in these low castes. Still, those Brahmins were satisfied that even if those devotees talk about being equal before God, how on this earth they tell the low-karma, high-karma from the caste itself. “Kah Ravidas Chamara” Kabir also described himself as a kori (weaver-weaver) by describing the fabric as a cheep, butcher etc. This kind of propaganda gave strength to the brahminical system. When Chamar made his karma inferior. When the house butcher considered his work as inferior, the butcher considered himself to be low, when the barber considered himself low by considering his work as inferior, when the weaver considered himself inferior by considering his weaving work as inferior. The Brahmin took a sigh of satisfaction and he was very happy and started threadng Ravidas Kabir Dadu, Sadna, and Dhanna Sahajo Namdev etc. in the casteist devotional and started blaming their fame and started saying that like Mansoor's unhappiness. We also have Kabir, who says unhappiness, are going to meet God. They also have the desire to merge the soul with the Supreme Soul.

In the light of the above facts, denying the influence of Indian saints in the light of civil rights, Dr. Ambedkar said, "Saints came and saints went, but the condition of the untouchables remained the same." Brahmanism joined hands with the rulers of the time, made friends and kinship with them by presenting them, aunts, sisters, so that their untouchables, Shudras, Atishudras, women and most backward slaves could not stand in front of them by raising their heads. May be To leave a mark of our moral values in India in our tiring times of British rule and by assessing the changing circumstances of the world and the wave of global freedom, our Messiah Dr. B.R. Agreed to give civil rights on the basis of Ambedkar's belligerent but very sensitive points. The circumstances of the time also compelled those Brahmins who were the principle bearers of the caste system<sup>118</sup>. Ultimately, the best way to remove casteism from his home, Dr. Ambedkar thought that the life of this caste-like devil is his and the so-called Hindu religion. Even if it is called Vedic, Sanatani is one by all. Why not give up this religion? When we give up the life (religion) of this casteism, then its funeral will at least come out of our Dalit society.

---

<sup>118</sup> Bhawuk, D. P. (2012). India and culture of peace: Beyond ethnic, the religious, and other conflicts. In *Handbook of ethnic conflict* (pp. 137-174). Springer, Boston, MA.

Therefore, the funeral pyre of casteism was taken out by Dr. Ambedkar on 14 October 1956 from Nagpar Diksha Bhoomi by about one million people taking shelter of Lord Tathagata Samyak Sambandh. Since then, crores of people have removed casteism from their homes, samatas and panchayats and are constantly trying to make India Buddhist and throw out the devil of this casteism and create friendship and brotherhood among human beings, to the country, to the society, Make house-to-house harmonious harmony.

By 1937, Dr. Ambedkar had become a shining star of India's social and political horizon. Like Dhruv Tara, this leader, who was atal and sea-paced, had a great wealth of knowledge and organization power. In the Punjab province of undivided India and in the city of Nadaur, some progressive Aryasamaji members, seeing the widespread ill effects of the consequences of the caste system, established the "Jaat Pant Todak Mandal"<sup>119</sup>. Bhai Santram BA was a BA. Bhai Santram BA was a more active and sensitive person since then. Santram ji was well known and respected in his circle of writing and oratory.' Jaat-Pant Todak - Lahore Ne In his working committee, approved a proposal sent by Santram ji, according to which Dr. Ambedkar was to be invited as a lecturer in the first annual session of 'Jaat-Pant Todak Mandal'. Due to the unanimous approval of the proposal, Dr. Ambedkar Contacted in this regard. Dr. Ambedkar agreed to deliver a speech at Arya Samaj in Lahore on the invitation of Santram ji's proposal. The head of 'Jaat-Pant Todak Mandal' said that before delivering the speech, Dr. Ambedkar in his own words. Send a copy of the written speech for the information of the Circle Officers of Lahore. . Dr. Ambedkar ji did the same. When the head of the Mandal and other members of the Arya Samaj read the copy of the speech, they felt hopeless depression. Jat-Pant Todak Mandal wrote a letter to Dr. Ambedkar by returning post requesting him to make some corrections in his speech because in that speech the truth was attacked well on Vedic religion and for the annihilation of casteism. Remedies were suggested and inhuman vices prevalent therein were exposed. Injustice to himself, he cannot strangle his conscience. Even if the people of the Mandal cancel his program, this is what happened. Mandal sent another member to Bombay to persuade Dr. Ambedkar but Dr. Ambedkar stuck to his word. On this 'Jaat-Paat Todak Mandal' Lahore canceled that program. In the meantime, word had spread among Dr. Jambadkar and his friends that the incident had come to an end and the speech could not reach the public. Then his co-operative people did not pressurize Dr. Ambedkar to get this excellent speech printed and distributed among the

---

<sup>119</sup> Roy, A. (2017). *Gthe doctor and the saint: Caste, race, and annihilation, of caste: The debate between BR Ambedkar and MK Gandhi*. Haymarket Books+ ORM.

public. After condolence, this speech was presented in book form with the title 'Annihilation of Caste'. This book became a dissertation not only for that time but forever. Today lakhs of honorable Santram B.A. of this incident. But it was a very strong impression that Dr. Ambedkar's side was absolutely right and Mandal's was that by calling Dr. Ambedkar respectfully and his scholarly speech, although Santram B.A. Though he remained a worker of the Mandal, he was greatly annoyed by the Arya Samaj's actions<sup>120</sup>. Since then Santram B.A. took the initiative that he would continue to run his writings against casteism, casteism, racism as much as possible. He said in one of his articles that the government should make a rule to shoot those who believe in casteism. When ten or twenty people will be put to death by this punishment, then people will not be able to spread hatred of casteism out of fear. His conclusion was that the caste system is the root cause of casteism. Varna system is the soul of Hinduism, if not Varna Dharma then not Hinduism. In the articles presented, Santram ji B.A. In a very interesting way and in logical words, he has presented the situation of removing the mass of casteism in front of the readers. This work of his is presented for the welfare of all the human beings of the world.

### **JAT PAT TODAK MANDAL**

Indian society is recognized all over the world because of its uniqueness because people of different religions and castes live in India. Who have made the Indian society a multi-colored civilized society? We can also say that Indian society is somewhere based on religion and castes. The specialty of religion and caste in Indian society is so much that no person can go out of it. If a person goes against religion and caste, the society boycotts him. From this, it can be inferred. That how much importance these two have in the Indian society.

If we look at Indian history, history is witness to the fact that the biggest threat to Indian social unity is India's caste system. The feeling of superiority and inferiority keeps on increasing among the people divided into different castes, which is a big threat to Indian unity. Somewhere the reason for the victory of foreign invaders can be considered as the absence of Indian social unity. Which he took full advantage of. This was the reason why first the Turks, then the Mughals and later the British ruled India for many centuries. The rule of Turks and Mughals ended, British rule ended, but the rule of superstition in Indian society is still going on. Which is eating the Indian social structure like insects from inside. Many

---

<sup>120</sup> Roy, A. (2017). *doctor and the saint: Caste, race, and annihilation of caste: The debate between BR Ambedkar and MK Gandhi*. Haymarket Books+ ORM.

scholars (Dr. Ambedkar, Raja Ram Mohan Roy, Swami Vivekananda, and Jotiba Phule) have accepted this thing in their time, that caste system is the biggest exploitation of humanity against the laws of nature, which is not fair. In this way, many movements were launched to end the caste system.

In the 20th century, the Arya Samaj emerged as a huge social reformer organization in Punjab, which made its own identity in the whole of India. The main goal of the Arya Samaj was to protect the Hindu religion, because at that time there was a period of religious conversion in India, due to which many Hindus were converting their religion and going to other religions. With whom Hinduism was in danger somewhere. Arya Samaj was born to save Hinduism from conversion. Here Arya Samaj started purification, movement to save Hindu religion, while D.A.V schools and colleges were opened to save Hindu religion through education. But he did not pay much attention to the caste system. As much as he worked to save Hinduism. That's why many young Arya Samajists demanded a separate Mandal to end the caste system. Keeping in mind the demands of the youth, Bhai Parmanand, a scholar of Arya Samaj, formed a separate circle in 1922. Whose naming was suggested by the young Arya Samajist Santram B.A of that time. The name of the Mandal was kept, Caste-caste Todak Mandal. It can be inferred from the name of the Mandal itself that what will be the goal of the Mandal. Many scholars worked in this Mandal, but the person from whom the Mandal is recognized is Santram B.A ji, who made the Mandal the basis of his life. Worked to end the evil caste system. That's why it is very important to know Saint Ram b.a before talking about caste system.

The movement to break the caste-based caste system is not new. Social-friendly gentlemen, ever since this harmful varna-system has been formed, since then they have been agitating to break it. Bad Kabir, Nanak, Tukaram, Sarveshwar, Raja Ram Mohan Roy, Keshavchandra Sen and Dayanand Prabhati Mahanubhav have all been campaigning against this caste. In the modern period, the first male-Shardul Mahatma Mandi (later Swami Shraddhanand) was the first man to break the shackles of caste and caste in the entire income-society. He married his children breaking the caste distinction at a time when the big reformers could not dare to lift the veil of a woman. From this point of view, Swamiji's name will be remembered in the caste-religious movement<sup>121</sup>.

---

<sup>121</sup> Ambedkar, B. R. (2014). *Annihilation of caste*. Verso Books.

After this, many other Arya-Samaji gentlemen broke the shackles of caste and creed. The name of Kamalia-resident Karamchand Narang is particularly noteworthy in this regard. He married his daughter Parvati Devi and Premlata out of the caste. The Brahmo Samajis, Jains, Dev Samajis and Sikhs of Punjab, although they do not believe to be called caste, yet in practice they are all entangled in the web of caste. No one dared to break it. Although such a deplorable condition of the society was happening, yet the wave of eradicating caste and caste was circling in the minds of some Arya-Samaji youths since time immemorial. But he did not get any suitable opportunity to give form to his ideas. According to November 1922, in the Margashirsha month of Samvat 1976 Vikrami, there was a very influential lecture of Tyagamurti Bhai Parmanand ji on the festival of Arya Samaj in Lahore. It came to know from him that Bhai ji considers caste discrimination to be very bad for the Hindu society. So, all was set. The abovementioned group of friends attended the service of brother. He requested them to kindly start the active work of breaking the caste by forming an organization<sup>122</sup>.

Brother Ji was very happy to hear the thoughts of those youths. In the afternoon of 10 Margashirsha, Samvat 1979, a meeting of some twenty-two men and women of this idea took place at your own house. An organization was formed in it to propagate castebreaking. I named it Jat-Pant Todak Mandal after finding a suitable name and another name more clearly to the purpose. Param benevolent, revered Bhai Parmanand ji, M.A. The head of the board was elected. The task of entrusted to the author of these lines. At that time the following disciples and the Satraris accepted to be the members of the Mandal Bhai Parmanand ji, Pt. Bhumanand ji Aryopadeshk. Pt. Parmanand Jaa, Chaudhary Kanhaiyalal ji, Giddar Thaha, Babu Teerthram ji, owner of cotton chak jhumra, Pt. Brahmadataji Vidyalankar, Delhi, Sudarshan ji, story-writer, Dharmadev ji Vaidya, Diwanchand ji, Minister Arya Samaj, Jalandhar, Pt. Santram ji. Arya Sevak, Purohit, Nau Shahra, Mahasaya Parmanand Arya Coal Company, Lahore, Pt. Chet Ram Ji, Teacher, Girls College, Jalandhar, Mahasaya Devnath Ji, Garudatta Bhavan, Lahore, Mahasaya Dev Mitra M. S.C., Gurudutt Bhavan, Lahore, Professor Dharmendra Nath Ji, Tark Shiromani, MA, Meerut, Santram B.A., Parvatiji's wife Pt. Bhumanandji and Subhadra Devi, wife Pt. Parmanand<sup>140</sup>.

---

<sup>122</sup> Chatterjee, D. AMBEDKAR'S SEARCH FOR SOCIAL JUSTICE: CONVERSION AS A TOOL. *GLOBAL JOURNAL OF INDIAN HISTORY AND CULTURE*.

At this time, Dan Veer Babu Teerthram ji promised to give one thousand rupees for the help of the Mandal and in addition to this, the words of 110/- were also received. At night there was a social reform conference on the celebration of Arya Samaj. His chief brother was Paramananda. In that too there was a lot of propaganda against caste. Many gentlemen accepted to be members. Bachhowali (Lahore) Vice-President of Arya Samaj Ramchandra Lalji promised to donate 100/- to the Mandal. In this way the propaganda of the Mandal started increasing gradually. Articles were written in newspapers and a monthly paper named "Jaat-Pant Todak" was brought out in Hindi. Its first issue was published in Ashadha Samvat 1980 and it continued till September 1924 AD. But the letter did not succeed due to non-promotion of Hindi in Punjab. So it had to be closed. Its economic value was one and a half rupees and it contained eight pages of royal eight page size. I edited the first year's seven issues, but later I had to leave Lahore because of my wife's illness and transfer. In my absence, Pandit Parmanand B.A. kept editing it. Then in 1994 the last issue was edited by Sant Ram ji After this the Mandal brought out many booklets in Hindi, English and Urdu for distribution free of cost or to be given only on cost. Apart from this, campaigning against caste and caste was continued by holding annual conferences from place to place. But sometimes the above means were not sufficient for such great work. Therefore, an eligible Pracharak member—any Hindu who is not less than 18 years of age in the case of a man and 16 years in the case of a woman, and who, in the case of unmarried, and in the case of being married, solemnizes the marriage of his children within the caste of his birth. He can become a member of the board by paying at least 2/- annual fee. There was a separate division of the Mandal to assist in inter-caste marriages. Its director was Rai Saheb Jhangi Ram. I also helped him in this work.

Several hundred caste-broken marriages took place due to the efforts of the party. A list of these marriages is given in the Mandal's booklet titled 'Madhur Diksha' and the Mandal's caste-todak directory of 1929. These are the names of some of the people who helped the Mandal at different times as members and assistants of the Board's executive<sup>123</sup>. Bhai Parmanand ji, Dr. Khanchandra Dev MD, Nandlal ji Deputy Minister, A. Pvt. Sabha, Master Mulraj G B.A., Bt., Paras Ram G B.A. L-L.B., Professor Sudhakar G. M.A., Gyanchand B.A., Arya Sevak Diwanchand Ji, Minister, A.S. Jalandhar, Babu Teerthram ji, Chak Jhumra, Dev Mitra MS-C, Pandita Parvati Devi (Kamalia), Jaychandra Vidyalkar, Principal

---

<sup>123</sup> Saini, S. (2022). Dalit Struggle for Social Justice: A Study Of Hoshiarpur. *Journal of Social Responsibility, Tourism and Hospitality (JSRTH)* ISSN 2799-1016, 2(01), 7-13.

Chhabil Das ji, Bhimsen ji Vidyalankar, Devnath, Parmanand B.A., Pandit Bhumanand ji, Devendranath B.A., L.L.B., Govind Ram Khanna, M.A., Advocate, Master Bihari Lal Ji, Inder Singh Railway Storekeeper, Narayandas Ji Arya, (Railway Department), Harbhagwan, Balkrishna Barrister, Dr. Kalyan Ji , b. Patel, Chunilal Mathur Barrister, Dr. Sir Gokulchand Narang Barrister, Govind Ram Sethi, Melaram Kohli, Dr. Melaram, Retired Civil Surgeon, Rajvaidya Krishnadayal ji (Amritsar), Vinayak Damodar Savarkar.

### **IN THE YEAR 1940 TO 41, THE WORKS OF THE MANDAL**

Rameshwari Nehru, Santram B.A., Bhimsen Vidyalankar Minister. Harbhagwan Deputy Minister, Nandlal Arya, Devprakash Shastri, Narayan Das Members of Karni: Bhumanand, Brajlal B.A., L.L.B., Devchand B.A. (National), Gurmukh Singh 'Musafir', Inder Singh, Mohanlal (Servants of People Society), Vishwabandhu Shastri, M.A., Omprakash, Moolraj B.A., B.T., Roshan Lal (Sports Ltd.), Roopchand BA Treasurer: L.L.B., Shivdutt M.A., Dr. Surendranath Bogli, Arya, M.A., Ph.D. Accounts Inspector, Kundan Lal (Ambala) Office : Mahanand, Deputy Editor, "Kranti" Mastram - Manager and Accountant Panna Lal BA - Clerk, Bhakt Singh.

### **KEY ADVOCATE**

Mahatma M.K. Gandhi, Dr. Bhimrao Ambedkar, Subhash Chandra Bose, Narayana Swamy, Justice. Hit. Jayakar, Bombay, Babu A.V. Thakkar, Seth Ambalal Tarabhai Ahmadaba Lilavati Munshi, Bombay, Ramaswamy Naikar, Erode, Shanmukham Chettos, Madras, Kshattra Jagadgu Kolhapur, Raibahadur Mehrchand Khanna, Peshawar, Anusuya Bai Kale, Nagpur, Dr. Haraya K.G. Mashruwala, Wardha, Dr. G.D..Savarkar, Master Tara Singh, Amritsar, Dr. Rabindranath Ji |

### **PAST HEADS OF THE MANDAL –**

Bhai Parmanand, M.A., Dr. Khan Chand, M.D., Dr. Kalyanji Patel, Govind Ram, Advocate Roshan Lal (Sports Ltd.), Vishwa Bandhu Shastri, M.A., Santram, B.A. The following gentlemen donated one thousand rupees each to the Mandal and Jagal Kishore Birla, Seth Chhaju Ram Calcutta, Maharaj Tukoji Rao Holkar, Babu Teerth Ram Ji.

## STABLISHMENT OF MANDALS IN DIFFERENT RESON-

Due to the promotion of the Mandal, other similar organizations also got destroyed in many other places. For example, the caste discrimination Nirmalak Mandal was established in March 1943 in Mopas under Gantur district of Andhra. Its minister Subha. Subbarao was great. Similarly, in 1895, Shivaji Nagar, Poona, a caste-removal organization was formed. Its minister was Keshav Vinayak Godbole, the retired Diwan of Phaltan State. The inter-caste marriage board of this institution got many marriages broken by caste. Similarly, Social Reforms Committee was formed in Nainital, Uttar Pradesh. Its minister was Professor Harivansh Kochhar. Inter-caste marriage committee was formed in Kanpur's Talaq Muhal. Its director was Dharampal Nigam Advocate. In Bihar, Rai Bahadur Vrajnandan Singh, Retired Excise Commissioner, Patna also formed such a caste-based organization. All Cochin Mixed Marriages Association (Gross Cochin Mixed Marriage Society) was formed in Ernakulam under Kerala. Its chief was Chuwara Parameswaran. Similarly Hindu Mahamandalam was formed in Quilon (Kerala). Its chief R. Shankar, B.A. B.L. and Minister M. Narayana Pillai, B.A.B.L. And in Ajmer also such an organization was formed whose purpose was to eradicate caste discrimination. The Satya Samaj of Swami Satya Bhakt ji in Wardha is also running a lot of work on caste and creed<sup>124</sup>.

Antarvarna Vivah Sangham was formed in August 1961 by the efforts of Goparaju Ramachandra Rao, alias Gora in Pat Mata, (Vijayawada) Andhra. Its Koppuravuri Satyanarayana became the head and Goparaju Saraswathi became the deputy head. Gora is a Brahmin by birth, but he has married both his son and daughter-in-law with untouchables. Similarly Indiradutt House, Fraser Road. All India Caste System Annihilation Sangh is being formed in Patna. Its Prime Minister is Swami Devanand Saraswati.

With the formation of Pakistan in August 1947, I had to settle my village Parani from Lahore and the whole organization of the Mandal got disturbed. Nevertheless, by coming here, writing many pamphlets in Hindi, Urdu and English in denial of caste, distributed thousands of them free of cost like break the deck, Yuga Dharma. Many of these tracts were reprinted and distributed by Sohanlal Sanghvi of Ratlam and Baburam Prajapati of Jhijhak, Kanpur. Sadashiv Peth, Distt. Medak (Andhra) K S. Vishwanatham, and G.Sagayeshwara Sangam of Jogi Peth (Andhra) published translations of many of these booklets into Telugu. Tubha of

---

<sup>124</sup> Roy, I. (2022). Caste Environment and the 'Unthinkability' of 'Annihilation of Caste'. *Contemporary Voice of Dalit*, 2455328X211072995.

Sangjagarlamoodi, District Gantur, Andhra. Subbarao Visharad also published many of my articles in Telugu magazines. Bhanwermal Sindhi M.A. of Tarun-Sangha, Calcutta. On behalf of his trust, I have received my tract no. Gave free prints to distribute 6 and 7. Apart from these friends Rajvaidya Krishna Dayal Ji Amritsar, Singhram Ji (Karnal), Ramchandra Leather Merchant, Delhi, Narayan Das, English Book Depot, Ferozepur, Krishna Kumar Ji, Shoes Merchant Nawan Shahar and Vijay Kumar MABT, Kaserua Khurd, District Muzaffarnagar paid the entire cost of each tract. From this it can be realized that one should be a selfless worker, he gets the help of money from somewhere or the other<sup>125</sup>.

Apart from these tracts, after leaving Lahore, Sant Ram B.A. wrote a book on caste discrimination on the basis of his long experience and studies in 1949, after coming to India. Its first edition was published by Nalanda Prakashan, Bombay. Its price was 6/-. There are not many people who buy such an expensive book. Therefore, on the suggestion of Dr. Bhagwandas ji, the supreme scholar of Kashi, its second cheap edition was published by Sadhu Ashram, Hoshiarpur for four rupees. This book is getting good publicity. Many state governments have also procured copies of it. (Now this book has been published by Samyak Prakashan with attractive decorations) Through the publication of articles, books and tracts, I have found some two hundred friends in Punjab and some five hundred in other states outside Punjab who love their propaganda. They are cooperating with faith, although there are more than 90 per hundred of them, from whom they have never been interviewed.

It is a matter of time between 1900 and 1917 when Sant Ram B.A Ji used to live in Kada, Lahore in those days. The beautiful and well-read and young widow of a Hindu engineer of Kamalia, twenty-four, was taken away by a Muslim tailor and brought to Mujang. When the Aryasamajis came to know about it, they somehow persuaded him and brought him to Mujang where he was in the city. But even after his persuasion, she was not ready to give up the pursuit of that Muslim tailor. Then he took her to Sant Ram B.A. On the persuasion of Sant Ram Ji, she agreed to marry a Hindu. On this, how much income man do you want? On this he said- 'At least four-five hundred rupees should be a salary.' Sant Ram ji said, it is difficult to get such a salary nowadays even for virgin wood. How could a stumbling girl like you find such a man? Along with this, he said that the income of the Muslim tailor with

---

<sup>125</sup> Ram, R. (2013). Empowering Periphery from Below: Making Sense of Dalit Identity Formation in Contemporary East Punjab. *Voice of Dalit*, 6(1), 39-60.

whom you want to live is Rs. Not even 30/-. Why do you put a condition of four-five hundred rupees monthly income for Hindu only?

On this she sighed and said - 'Aw, what is the matter with him? All I want from him (the tailor) is to have his hand on my back that he should not separate from me at night and let me be his maidservant. He was very surprised to hear him and Sant Ram ji remembered a saying-

This is not only about Hindu women. Muslims as well as English women, who fall in love with Hindu youth, cling to them without caring for any religion or sect. But it is a matter of regret that due to the ill-fated feeling of caste, Hindu society is unable to digest them on its own.

### **CONFERNCES OF JAT-PAT TODAK MANDAL**

Jat-Paat Todak Mandal started holding a conference every year in Lahore to bring awareness among the people to end the caste system in the society. The main objective of these conferences was the same, that by connecting people with education, the thinking of high and low in the society was to be eradicated. That's why Mandal used to organize a big conference every year in Lahore and every time the president of the conference was someone. Made a great personality, used to go. Thoughts on their caste system were made the basis of the conference. Because there will be a fire, the speech given by these personalities had a lot of impact. People used to listen to their ideas and also used to implement them<sup>126</sup>. Second, this conference used to give guidelines to the board from time to time, that what is the deficiency in the board and how it can be improved. Thus many scholars started associating with the Mandal, and with which the Mandal's propoganda started spreadng far and wide. Gradually, a small movement from Punjab started making its identity in many states of the country, as well as the Mandal's the target also started being fulfilled slowly. In this way, this conference used to emphasize on the abolition of caste system, it also inspired people to maintain brotherhood and unity among themselves<sup>127</sup>.

- On 28 December 1929, Jat-Paat Todak Mandal organized a huge conference in Lahore, which was presided over by Ramanand Chatterjee. Ramanand Chatterjee was

---

<sup>126</sup> Teltumbde, A. (2020). *Dalit: Past, present and future*. Taylor & Francis.

<sup>127</sup> Ram, R. (2011). Guru Ravidass: Prophet of Dalit liberation. *Voice of Dalit*, 4(1), 29-48.

the editor of a monthly magazine called Modern Review. This monthly magazine, which was read in India and abroad, was also very popular in its time. Ramanand Chatterjee was very impressed with the working of the Mandal, he congratulated all the workers of the Mandal and that you have waged a war against the biggest evil of the society. When did he say in this conference that as long as the caste system prevails in the society, there cannot be mutual brotherhood and unity, failing which we can never free the country from the chains of slavery<sup>128</sup>.

- In December 1929, there was a big conference of the Congress in Lahore itself, in which Sir, P.C. Rai and Motilal Nehru were present, they also praised the work of Caste-Paat Todak Mandal in their speech. This was a big deal for the congregation.
- On March 28, 1931, the Jat-Paat Todak Mandal had organized its annual conference in Karachi, which was presided over by Dr. Khanchand Devu of Lahore. He praised Mandan a lot. He described the caste system as a worm stuck in wood, the way the worm makes the wood hollow from inside. Similarly caste system is making our society hollow from inside.
- On November 26, 1932, the Mandal's conference was held in Lahore under the chairmanship of Dr. Hari Singh Gaur. He was associated with the Mandal for a long time, he considered the principles made by the Mandal to be appropriate. In this conference he said that first of all we have to change the thinking of caste in our family itself. He said that I have a daughter. I have given her complete freedom to marry. He said that the caste system cannot end until there is no participation of bread and daughter in the society. In this conference, the following proposals were accepted by the Jat-Paat Todak Mandal, Lahore, on the annual festival of local Arya Samaj and Dev Samaj:

#### **Accepted on the festival of dev samaj-**

1-It was decided in the committee of this conference that birth-based castes and sub-castes of Hindus are an obstacle in the progress of Hindu society. That's why they should be abandoned.

---

<sup>128</sup> Nandy, A. (1989). The politics of, secularism and the recovery of religious tolerance. *Alternatives*, 13(2), 177-194.

2- It was decided that caste system is not an essential part of the real society but it is a big hindrance in religious, social and political progress and no one should leave any stone unturned to root out this Hindu caste system. Arya Samaj, Brahmo Samaj, Dev Samaj, Sikh Samaj and Radha Swami Samaj, etc., prays to the social reform parties to give special place in their program to break the caste barrier.

#### **Approved on the occasion of arya samaj-**

- In the consensus of this conference, it was found that casteism and democracy are mutually contradictory. It is impossible to awaken the spirit of equality and freedom among the people of the country while there is caste, so this conference forcefully requests the Congress. That it should also make it necessary for its members not to believe in caste.
- In the opinion of the convention of Jat-Pat Todak Mandal, at present there is no caste system in the Hindu society, therefore this convention requests all Arya Samajists not to put caste in front of their names.
- This conference congratulates Devi Das, Krishna Devi, Shri Purusottam, Hathi Singh, Mrs. and other gentlemen and other gentlemen and ladies. Those who broke caste and got married this year and expresses happiness on supporting Mahatma Gandhi and Rajgopal Acharya ji, Shri Jawaharlal Nehru ji etc. leaders in their auspicious work.
- This conference requests Arya brothers. Which caste are they from each other? No, ask and do not show caste in courts, schools and other government papers<sup>129</sup>.

Jat Pat Todak Mandal held its annual conference in 1936 in Lahore. This time some members of Mandal like Sant Ram B.A Invited Dr. Ambedkar ji to be the president of the conference. At first this conference was to be organized on the occasion of Easter, later it was kept in May 1936, Dr. B R. Ambedkar was invited by Santram B.A through a letter, at first Ambedkar ji refused to come to the conference but after repeated calls he agreed to come. Before the conference, Dr. B.R. Ambedkar ji sent the speech to be delivered in the conference to Mandal. Some members of the Mandal demanded a change in this speech, as they felt that this speech was against Hinduism. When Ambedkar ji came to know about this, he refused to make even a slight change in this language. Due to which many members started suggesting to cancel the conference, they did not want this type of speech to be given.

---

<sup>129</sup> (Yugantar Patrika January 1933 Q 51-52)

Later this conference was canceled. In this way Dr B. R. Ambedkar published his speech in the form of a book to make his speech accessible to the people. As far as Santram B.A also published this speech in Punjab at his own expense. The title of this speech in the form of publication was (Annihilation of Caste) the Lahore conference of the Mandal in 1936 was of course cancelled. But Dr. B. R. Ambedkar ji's speech reached not only in Punjab but also to the people of the whole country in the form of publication, this incident made the caste system a topic of discussion in the whole country<sup>130</sup>.

- On 13th April, 1944, Mandal conferences were held at Sub-Bohar and later, at Ramamandi under the chairmanship of Santram B.A. Santram B.A. openly opposed the caste system. Mandal promoted inter-caste marriage and a condition was kept for every member of this sect that if a member is unmarried, he should get his marriage done through inter-caste marriage only. In this way, through the annual conference to break caste, where the great personalities of the society presided over, tried to bring awareness of casteless society among the common people and the Mandal also spread its propaganda.

### **CASTEISM, TODAK MANDAL MET DIFFERENT PERSONALITIES OF THE COUNTRY TO SPREAD THEIR IDEOLOGY-**

The members of Jatpat Todak Mandal thought that the mission of our Mandal cannot be completed until we do not spread our ideology to the big scholars of the country, therefore, the Mandal met the great personalities of the country from time to time on deputation. And sought their cooperation to end casteism. Following are the details of some of those whom Mandal met.

### **MEETING WITH HUNTON, THE COMMISSIONER(CENSUS) OF INDIA IN 1931**

In the census of 1931, Mandal tried not to write the caste of any person. For this purpose, a delegation of the group met the then uncountable commissioner of India in Shimla, Hutter. Mandal said that those who do not believe in caste, should not be forced to write their caste in the census. On this, Hutter Sahib said that it is not even possible to imagine such a Hindu

---

<sup>130</sup> Annihilation of Caste by Dr. Bhimrao Ambedkar) Translation Rajkishore Publisher Forward Press D -128, South Ganesh Nagar New Delhi 110092

who does not have any caste. If a woman of Varna gives birth to a child from a man of a low Varna, then her child is called untouchable".

So Mandal said that no one believes all these old books now, see we are sitting in front of you. We are Hindus but do not believe in caste. This topic was discussed for a long time but no result came out. Later on behalf of the Mandal, Dr. Hari Singh Gaur and other gentlemen met the Home Minister of India and then the government announced that those who belong to the Hindu caste, those who do not believe in caste should not be forced to write their caste. As a result, thousands of people did not write their caste in the census of that time. This was a positive step taken by the Mandal<sup>131</sup>.

### **MANDALS MEETING WITH MAHATMA GANDHI JI -**

In the year 1933, a deputation of the Caste Board met Mahatma Gandhi in Lahore. In 1933, Mahatma Gandhi came to Lahore and stayed in Lajpat Rai Bhawan. The deputation of Jat-Paat Todak Mandal went to meet him. His secretary gave only 15 minutes to the Mandal's representatives to meet Mahatma Ji. Santram B.A Questioned the Mahatma. He answered it in such a way that one of the great advantages of casteism is that there is very less competition in business. Whatever work the father does, the son silently starts doing the same work. On this, Santram B. A replied that it is right that in this system, even if the Brahmin's son is unfit, he will get the work of worship in the temple. Even if a Kshatriya's son is a coward, he will become a soldier or a major in the army, but a Bhangi whose grandfather-great-grandfather used to lift feces on eight annas monthly. That person who has the ability to become a scholar is also picking up feces. And its coming generations will continue to do this work, where is the justice in this. Santram BA then said, Mahatmaji, you are a tradesman. Baniya's job is to sell salt and oil, then why do you preach to us. Mahatma ji had a lot of restraint in his speech, he laughed out loud after listening to Santram B.A. Mandal got 15 minutes for the meeting, but talking - 30 minutes passed, Mahatma Gandhi showed happiness by meeting Mandal.

---

<sup>131</sup> Singh, L. (2020). *Socio-Political Assertion Through Art Forms: A Case Study of, Dalit in India and Nepal* (Doctoral dissertation, MMAJ Academy of International Studies Jamia Millia Islamia, New Delhi).

## **SANTRAM B.A WROTE A LETTER TO MUHAMMAD ALI**

On February 28, 1941, on behalf of Mandal, Santram B.A wrote a letter to Muhammad Ali Jinnah asking some questions that when someone becomes a Muslim in England, he never says that my history, political interests, our language are all different from Christianity. But when an Indian man becomes a Muslim, then everything about him becomes different from the Hindus? Muhammad Ali Jinnah replied to this letter at Islamia College, Lahore, on March 2, 1941, he said that when a man becomes a Muslim in England, he does not say that my history, language, is different from the British, the reason for this is that no political person boycotts him. But when an Indian does this, the Hindu society boycotts him. He ends the behavior of bread and daughter with him. Because social boycott is the conflict of all kinds of interests between Hindus and Muslims.

Santram B.A said that it is okay to oppose casteism, but why do you oppose God and Hindi. In response to this, he said, "When we ask to eradicate caste, then it comes to the point that the law of caste is in the scriptures. On this, we say that we do not believe in the scriptures. The scriptures are based on the Vedas and Vedas are the voice of God. So we say that we all do not believe in such a God. Who creates a feeling of high and low in humanity? Pariyar EV Ramaswamy praised the Caste Breaker Mandal and said that Your Mandal is doing commendable work in the society to end the caste system in the Indian society.

## **A LETTER TO THE BRITISH CABINET BY JAT PAT TODAK MANDAL:**

In 1946, it was clear that the British would not be able to rule India for long, so Jatpat Todak Mandal wrote a letter to the British cabinet. Mandal believed that the power of India should go in such hands, who can create unity in the country through equality and brotherhood and can develop the country. This letter was written by Mandal only for this purpose<sup>132</sup>. In this letter, Mandal wrote that our organization she has been serving the country continuously for the last 25 years. We have studied the situation in the country in detail and have come to the conclusion that the cause of India's trouble is not its different religions but the birth-based social caste system of the Hindus which differentiates the behavior of one person from another. In this, one considers himself superior and never considers the other as inferior. In

---

<sup>132</sup> Ram, R. (2008). Ravidass Deras of social protest: Making sense of Dalit consciousness in Punjab (India). *The Journal of Asian Studies*, 67(4), 1341-1364.

Hinduism the untouchables and shudras were prevented from attaining knowledge and wealth. Hence the Shudras find unequal distribution of power and wealth with the upper caste people being rich and educated and the lower caste people being poor and ignorant. Not a single person in Untouchable is a member of any Provincial Central Legislative Assembly though their population is not less than 16 crores. All government posts and business establishments are in the hands of higher officials. If castes remain in this form then that is nothing but oligarchy. Everyone wants independence of India but they don't want change of lord. Upper caste wants that Lord of India. The power should remain in our hands because they have money and strong press, so they can do anything. Nothing can be fair in India with caste system. If this continues, then one day Shudras and Muslims will protest, due to which anarchy can spread in India. That's why you can easily solve India's political confusion by taking a practical step. Congress will not do anything like this on its own, so keeping this objective in mind, if Britain really wants to make India anarchy-free and happy country, it should United Nations Commission should be handed over as caretaker government for 5 years. So that caste discrimination can be completely removed and freedom can be ensured<sup>133</sup>.

In this way, Jaat Pat Todak Mandal had undoubtedly emerged as a small organization of Arya Samaj, but the Mandal, through its functioning, had a deep impact on the biggest evil of the society, the caste system. Because the goal of Mandal was to build a caste-free society and to emphasize on women's independence and education. There were 2 such works on which the rest of the Mandals still do not pay much attention. Where the caste system is a threat to the unity and brotherhood of the country, the freedom and education of women was a very important step for the progress of the country. Highlighting such problems and acting as a guideline for the society was the prime objective of the Mandal. Many members worked in the Mandal but there was one such member who became the identity of the Mandal. He was Santram BA who devoted his whole life to the Mandal. Twentieth century was a very turbulent time for the Indian society, religious conversion was going on in full swing at that time because the shortcomings in Hinduism forced people to convert, due to which many people converted their religion to Islam. Attracted too many religions like Christianity,

---

<sup>133</sup> (Reference = Letter written by Jat Pat Todak Mandal to the British Cabinet on 02-04-1946)

Buddha etc. Economic and political changes were also seen, but the changes in the society were nominal, to say that there were many social reformer movements at that time, which were less social reformers but more on religion. In Jat Pat Todak Mandal only gave initiative to socialism, they tried to find solutions to the serious problems of the society by meeting with conferences, magazines and great social and political personalities of that time. Mandal Chief Secretary Santram b.a. He believed that until there is no evening of bread and daughter in the society, till then it is impossible to imagine social equality in the society.

## Chapter-3

### BABU MANGU RAM AND AD-DHARMA MOVEMENT

Twentieth century is famous for changes in Indian history because these changes that took place in this century were not seen before. These changes were not in any one side but were multilateral. That's why it is called the modern era. The changes of this time came in the form of religious, economic, political and social. Society in the different countries of the world is affected by different subjects. In some countries, change in economy brings change in society, in some countries change comes due to political influence, but Indian society is most affected by religion. Where religion is considered first, economic, and political and society runs through religion only. A new era started in India in this century because the period of religious conversion was going on in this century. People left Hinduism and started adopting Christian, Muslim etc. religions.<sup>134</sup> The maximum number of untouchables were converted to religion because they did not get the respect in Hinduism that a human being should get. Started adopting religion but Dalit did not get respect anywhere. In the history of India, many historians have given reference that Aryans had come from outside, they had established their kingdom by defeating the original inhabitants of India and the defeated people Babu Mangu Ram, the 20th century social reformer of the Gadar wave and the founder of the Ad Dharma movement, is of the view that the natives of India are Shudras in the varna system, so they are treated like slaves in Punjab. Casteism is also at its peak like other states of India. Casteism had affected the society so much that even the British government could not do anything further. But even the shadow of an untouchable they were denied access to temple, school, good food, good house and good clothes, etc. The British government also did not tamper with the caste system much to maintain its rule, on the contrary, by passing many such acts due to which the untouchables had to face many problems, such as the Punjab Land Revenue Act 1887, the Land Elevation Act 1900 and the Government of India Act 1919, which only had the right to buy and sell land to landlords or upper caste people, but untouchables were allowed to build houses. It was completely forbidden to buy land for the house<sup>135</sup>. They were dependent on the landlord for the land, so they had to work under the

---

<sup>134</sup> Prof. Mark, the religious rebels in Punjab

<sup>135</sup> KC Sulekh, Aad Dharm, Mangu Ram aur Dr Ambedkar -- Sach ki

zamindars, only then they used to give them land to build houses. Seeing such conditions, Babu Mangu Ram thought of the country. Before independence, the freedom of the untouchables is very important, who have been living a life of slavery for centuries in the name of religion, so they established Ad Dharma, different from Hinduism and to save the untouchables from conversion, which is the religion of the original inhabitants of India. The Ad Dharma means the oldest religion. Before going to Ad Dharma it is very important to know about the life of Babu Mangu Ram.

Babu Mangu Ram's thinking about caste is very clear, he believed that those who try to remove untouchability by maintaining caste distinction, they do not know what they are doing? They do not remove the root cause of the disease but only want to hide its external symptoms. Caste is a systematic untouchability<sup>136</sup>. In this every Hindu is untouchable to another Hindu. The difference is only in the degree of untouchability. Some are less untouchable and some more. You can eat lentils and rice in one's place, but you cannot behave like a daughter. Far from other's daughter-behavior, you cannot even eat lentils and rice. Can only eat food. In the third, you cannot even eat food, you can only take dry ration (ration). You can't even drink water on the fourth. Similarly, the fifth is such a Hindu, even by touching with whom you start considering yourself corrupt. Thus the poison of leprosy in the form of untouchability pervades the entire Hindu society. Those who are called untouchables today, they are that lowest part of the society, where leprosy is flowing in the form of canker. Therefore, in order to remove untouchability, it is absolutely necessary to eradicate caste and its root cause. Where there is caste, there is also untouchability. Where there is no caste, there is no untouchability<sup>137</sup>.

Dharma or any rule is for human beings, not for human religion. When a rule or custom proves to be harmful at some point of time, it is only in leaving it for the welfare of human society. To cling to his dead corpse can result in death. Varna system was also an issue like today's communism and socialism, which has proved to be a shameful failure. This has caused more harm than benefit to the society. So now it is in our interest to leave it alone. Babu Mangu Ram always wanted to erase the difference between caste and caste.

---

<sup>136</sup> Ram, R. REMEMBERING GADARITE, BABU MANGU RAM MUGOWALIA.

<sup>137</sup> Ram, R. (2004). Untouchability, Dalit consciousness, and the, Ad Dharm movement in Punjab. *Contributions to Indian, sociology*, 38(3), 323-349.

## **DALIT IDENTITY IN THE EYES OF BABU MANGURAM**

The "Dalit Middle Class" is a middle class within the Dalit community that has emerged as a result of the spread of education, the implementation of reservations policies in government jobs and educational institutions, and other state affirmative action policies (Ram, 1995; 2001, Savaala; 2011 Pandey; 2012 Jodhka; 2015). The educated Dalit who have entered modern occupations associated with the middle class make up this group. Literature demonstrates that, despite the fact that these Dalit have unquestionably achieved occupational and economic mobility and witnessed an improvement in their class position, their caste identity as "Dalit" continues to mediate their day-to-day experiences of "being the middle class" and stigmatize their identity in contrast to the "mainstream middle class." Understanding their social mobility becomes more difficult as a result. The subject of this paper's discussion is the Dalit middle class and their ability to move up the social ladder. This paper argues, based on a literature review that an improvement in class position for these educated middle class Dalit may not necessarily result in an improvement in their social status due to the fact that caste considerations are still at work in the relations and interactions between them and the rest of society. Many of them still face discrimination and resistance to their assimilation into the mainstream middle class despite gaining entry into the fractions of the middle class. Even if their class position improves, the paper will demonstrate that their caste identity affects their relationships with members of the middle class and higher classes. In addition, the paper emphasizes that research on social mobility must not only quantitatively examine the intergenerational shifts in occupation, education, income, etc<sup>138</sup>. in order to comprehend the complexity of the social mobility processes and experiences of marginalized groups like Dalit, but also qualitatively examining the methods, tactics, and experiences of social mobility in terms of how they interacted with people from other classes and their own. The latter specifically calls for comprehending social mobility in terms of the degree of social and ritual distance between Dalit middle class members and members of other classes, including non-Dalit middle class members. Key Words: Dalit Middle Class, Social Mobility, and Dalit.

---

<sup>138</sup> Dr. Jaswant Rai Pipalwala Te Prati Karma Nava Jamana March 2013.

## LIFE OF BABU MANGU RAM

In the 19th century, there were many such scholars in Punjab who had played a important role in the country's independence and social reform, because in this period, where the country was a slave of the British, the same Indian society was also a victim of many social evils, due to which the level of society decreased. It was falling down day by day, in such a situation, both the freedom of the country and the improvement of the society were very important. Gandhi was honored with Tamrapatra. If we talk about social reform, he encouraged women to have equal rights and education with men. He established Ad Dharma for the upliftment of untouchables. He believed that as long as untouchables remain Hindus the upliftment of these people is impossible because in Hinduism the caste system can never end and until the caste system is not uplifted the untouchables cannot be uplifted. Babu Mangu Ram had experienced this very well in his life. Devoted his whole life for the upliftment of the untouchables.

Mangu Ram was born on January 14, 1886, in the Punjabi village of Mugowala, which is located in the Hoshiarpur district. Harman Singh was Mangu Ram's father, and Atri was his mother. Atri passed away when Mangu Ram was just three years old.<sup>139</sup> By the time Mangu Ram was born, his father was leaving the caste-determined leather work and trying his hand in the leather trade. Since the business was dominated by the English language, Harman Singh had to take the help of English-speaking people in his area, in return for which he had to pay. For this reason, Harman Singh admitted Mangu Ram to the school at the age of six, so that he could get knowledge of English and help in business.

Mangu Ram had to face all that in his school life that children from castes considered 'untouchable' had to face at that time. Many conditions were imposed on Mangu Ram to study in primary school, such as he cannot enter inside the class, has to bring his own sackcloth to sit, etc. Despite these odd circumstances, Mangu Ram proved to be a good student and came third in the primary school examination. In 1905 Mangu Ram dropped out of school and joined his father in business and helped him for three years. During this time he also got married<sup>140</sup>.

---

<sup>139</sup> Ram, R. Ronki Ram (Dr.).

<sup>140</sup> Ram, R. (2015). The making of Ravidassia Dharm, (Dalit religion) in contemporary Punjab,. *Routledge handbook of contemporary India*, 371.

The turning point in Mangu Ram's life came when in 1909 he decided to go to the United States of America. Mangu Ram left for the new world after taking the permission of his father and taking loans from some local landlords. Mangu Ram lived in America for about four years and worked in different places. Some migrants from Punjab founded the Ghadar Party in America in 1913, whose objective was to free India from the slavery of the British. While in America, Mangu Ram joined the Ghadar Party, and became a prominent activist and leader. In 1915, during the First World War, the hadar Party, with the help of Germany, prepared a comprehensive plan to liberate the country by revolting in the British Indian Army. Under this plan, the Ghadar Party was to send a large cache of weapons to India by sea, for which five people were selected, including Mangu Ram<sup>141</sup>.

Five Ghadari leaders from America left for India carrying a stock of weapons in a ship. He faced many problems along the way. When this ship reached the coast of Japan, the Japanese arrested them and handed them over to the British. By that time the British had come to know about the Ghadar conspiracy. They decided to hang the five but before the British could hang them, some German spies made the five Ghadari leaders escape from captivity.

Escaped from there, Mangu Ram left for Manila, but due to the storm, his ship reached Singapore, where he was again arrested by the British and decided to blow it up with a cannon. Once again luck favored Mangu Ram and the German spies again took him away from the capture of the British and put him on a ship going to Manila. Upon reaching Manila, Mangu Ram read in the newspaper that the British had shot him with a cannon. After reading this, Mangu Ram inferred that his companion had told himself to be Mangu Ram to save him.

Mangu Ram lived in Manila for the next six years. Eventually in 1925 he decided to return to India. He reached Chennai via Sri Lanka, where he was deeply saddened to see the atrocities and discrimination against the 'untouchables' outside the Madurai temple. He eventually reached Punjab via Pune, Mumbai, Satara, Nagpur and Delhi. During this journey Mangu Ram was fully convinced that he had to fight for the 'untouchables'. For this, he wrote a letter to the head of the Ghadar Party in America and asked him to work among the 'untouchables',

---

<sup>141</sup> Ram, R. (2009). Ravidass, Dera, Sachkhand Ballan and the question of Dalit identity in Punjab. *JPS*, 16(1), 2.

which was accepted by the Ghadar Party. During this Mangu Ram started teaching in his village school<sup>142</sup>.

Before the arrival of Mangu Ram, there were many attempts to organize the 'untouchables' in Punjab separately from Hinduism. Thakur Chand, Swami Shudranand and Vasant Rai etc. started trying to connect the 'untouchables' in Punjab with nonreligion from the year 1922, but they were not getting any special success. Mangu Ram's association with the Ghadar Party and the events that happened with him had made him a Lok Nayak among the local people. Keeping in mind the popularity of Mangu Ram, the above mentioned leaders approached him and offered to join the Ad Dharma movement, which Mangu Ram accepted.

Ad-Dharma was established on 11-12 June 1926 in the same school where Mangu Ram was a teacher. Mangu Ram was elected the president of Ad-Dharma Mandal. After his arrival, the Ad-Dharma movement got a boost and the discussion of this movement started in the entire Punjab province. Ad-religionists had to face opposition from Hindu-Muslim-Sikh organizations several times during their campaign, but under the charismatic leadership of Mangu Ram, the anti-religion movement started spreading like a fire among the untouchable castes, as a result of which in the 1931 census, about 5 lakh people described themselves as non-religious.

According to Professor Ronki Ram of Panjab University, Mangu Ram and Ad Dharma Movement have been an important contribution in the development of Dalit consciousness in Punjab province. In the Second Round Table Conference of 1931, when Mahatma Gandhi objected to Babusaheb Ambedkar as a representative of Dalit and backward castes, Mangu Ram in Punjab and Swami Achutanand in the United Provinces (present-day Uttar Pradesh) organized the 'Untouchables' round table. In the conference, thousands of telegrams were sent to London declaring Babusaheb Ambedkar as the representative of 'untouchables'. In this conference, Babusaheb Ambedkar demanded a separate electorate for the 'Untouchables', which was strongly opposed by Mahatma Gandhi<sup>143</sup>.

When the Prime Minister of Britain, accepting Babusaheb Ambedkar's argument, announced a separate electorate for 'untouchables', Mahatma Gandhi opposed it and started a fast from

---

<sup>142</sup> Ram, R. *REMEMBERING GADARITE, BABU MANGU RAM MUGOWALIA*. Ram, R. *REMEMBERING GADARITE BABU MANGU RAM MUGOWALIA*.

<sup>143</sup> Ram, R. (2004). Untouchability, Dalit consciousness, and the Ad Dharm movement in Punjab. *Contributions to Indian sociology*, 38(3), 323-349.

Yerawada jail itself. When Mangu Ram came to know about this, he started a fast unto death against Gandhi's fast saying that "If Gandhi is ready to die for the Hindus, then I am also ready to die for my community!" Babusaheb Ambedkar had to bow under the pressure of Mahatma Gandhi's fast unto death, which resulted in the Poona Pact. According to him, it was a matter of securing political representation to the 'untouchables' within the Hindu electoral system itself. Mangu Ram also opposed the Poona Pact but eventually accepted it. It was only after the Poona Pact that the Ad-Dharma movement began to decline because if the people considered 'untouchables' had declared themselves as a separate religion, their representation would be in danger. After the Poona Pact, the Ad Dharma movement weakened, but the spirit of Mangu Ram did not diminish. He continued to fight for Dalit-rights and was elected to the Punjab State Legislative Assembly in 1946. After independence, he joined the Congress and again reached the Legislative Assembly in 1972. During his tenure, Mangu Ram fought for jobs, education and human rights for the Dalit. In the early 1970s, Mangu Ram again tried to revive the Ad Dharma movement, with the result that Ad Dharma merged with the Ravidasi sect. The work done for the upliftment of the untouchables by the Ad Dharma movement -Babu Mangu Ram started working for the upliftment of the untouchables from the time the Ad Dharma movement was established on June 11-12, 1926. The details of the works done by him are as follows-

### **Publishing Adi Danka Magazine**

Babu Mangu Ram knew the importance of communication very well after working in Gadar Lehar for 16 years. He himself worked for 3 years in Gadar Press of Jugantar Ashram. Religion also wanted to spread its cause to the society, so Ad Dharma started publishing a newspaper called Ad Danka in 1927. The word Danka means drum stick. The number was more, so in 1930, the first editor of this newspaper was published in Urdu, Babu Mangu Ramji<sup>144</sup>. Voice was raised against him in a very vigorous way in Ad Danka, along with this the untouchables of Punjab started feeling that there is a newspaper which can raise their voice, and this was the reason that the number of readers of this newspaper in Punjab started increasing day by day. The truth of it was exposed without any fear, changing the low thinking for the Dalit society, the emphasis was on building a humane society. Gadar newspaper used to publish passionate poems to inspire the youth of the country for freedom. Babu Mangu Ram also started writing passionate poems in his newspaper to raise the voice

---

<sup>144</sup> Dr. Bhimrao Ambedkar Volume 5

of the downtrodden people against the atrocities. In every issue, poems of different religious poets Babu Mangu Ram, Gurdas Ram Alam, Bhagat Ram Deewana, Dhanna Singh Langeri, Pritam Ram Das Puri, Pandit Sant Ram Peepla Wala, Charan Das, and Charan Singh Safri etc. were published. The subject of the poems was to eliminate the evils of the society by bringing awareness among the people, untouchability, delusion, hypocrisy, mysticism, along with the importance of education and adoption of logic, etc., was published till 1951 In the journey of 25 years (1927 - 1951), Ad Danka's newspaper brought Ad Dharma to the floor Was carried from<sup>145</sup>.

### **MEETING OF AD DHARMA MANDAL WITH THE ROYAL COMMISSION-**

In the 19th century, many movements were going on in India such as Hindu Mahasabha, Arya Samaj, Ahmadyya Movement, Muslim League, Sikh Social Reformers, and Ad Dharma Mandal and on the other hand the revolutionary waves of independence of the country, at such a time the British Government established the Royal Commission. In 1927, the chairman of this commission, Sir John Simon, was made, who came to India on February 3, 1928, for constitutional reforms. The Royal Commission was named after the chairman, Sir John Simon. The Congress opposed it because it included there was not a single Indian member. Ad Dharma Mandal also came to know about the arrival of the commission. Ad Dharma Mandal had this golden opportunity to register their rights in the report of constitutional reforms. On October 1928, when the Simon Commission reached Lahore, Babu Mangu Ram Under the leadership of more than 10000 Ad Dharmi people reached Lahore Babu Mangu Ram said we are Ad Dharmi not Hindus we should be given rights according to our population Simon Commission also went to which city of India Delegates of Ad Dharmi Mandal numbered in their thousands After taking the demand letter, handed it over to the society The Dalit had a lot of hope from the Simon Commission, but when the report came, it was anti-Dalit, no side of the Dalit was taken in it, which proves that the Simon Commission is somewhere in the social structure of the Indian society. When the Simon Commission came to Punjab, Sir Geoffrey Fitzhevery De Montmorency was the Governor of Punjab at that time. The Governor was a very big title at that time. Disappointed with the report of the Simon Commission, Babu Mangu Ram made a demand to the Governor of Punjab. In this way, Ad Dharma continued its efforts, the result of which was 26 February

---

<sup>145</sup> Dr. Bhimrao Ambedkar Volume 5

1930, in which Ad Dharma was recognized as a separate religion from Hinduism, it was a historic day for Ad Dharma.

### **THE SPECIAL ROLE OF AD DHARMA IN THE 1931 CENSUS-**

Since the inception of Aad Dharma Mandal, for 5 years, the Mandal organized more than 1500 conferences in different areas, thousands of people used to gather in the conference, priority was given to education and mutual brotherhood, as a result of which the Dalit On the repeated request of Babu Mangu Ram, who started sending his children to school, the Governor of Punjab and the Education Minister waived off the school fees of Dalit, which increased the level of education among Dalit. After the registration of Ad Dharma, the preachers of Ad Dharma went from village to village and brought awareness among their people and asked Dalit to leave Hinduism and adopt Ad Dharma. He used to promote his objectives by writing an advertisement with which people were getting a lot of information. Thousands of people started adopting Ad Dharma. Registered himself as Ad Dharma, at that time the number of Ad Dharma was equal to the people who believed in Christianity, although the British government was promoting Christianity for the last 100 years, but Aad Dharma did this feat in only 5 years. It was only in Hoshiarpur and Jalandhar that the number of Aad Dharma had crossed the figure of lakhs<sup>146</sup>.

### **BABU MANGU RAM AND BHAGAT SINGH**

In the chapter of the Indian Revolutionary Movement, one thing which is rarely mentioned is the influence of Mangu Ram on him through Bhagat Singh. Bhagat Singh wrote a very important article in the year 1928 titled 'The Untouchable Problem'. In that article, Bhagat Singh strongly condemned the caste system and rejected it completely. At the same time, he fully supported all the castes considered to be untouchables, praising the initiative to organize themselves<sup>147</sup>. In that article, Bhagat Singh, referring to the 'Ad Dharma Mandal', wrote that the untouchable problem cannot be solved until the untouchable communities organize themselves. He was also a strong supporter of the separate electorate proposed by the Ad Dharma Mandal. Although there is no evidence that Bhagat Singh and Mangu Ram had any interview, but it is quite possible that they might have got the statements and pamphlets

---

<sup>146</sup> Singh, P. (2006). *Life and work of Guru Arjan: history, memory, and the biography in the Sikh tradition*. Oxford University Press

<sup>147</sup> Naimiśarāya, M. (2010). *Dalit Freedom Fighters*. Gyan Publishing House.

issued by Ad Dharma Mandal, which greatly influenced them and raised the caste question in the revolutionary movement. Mangu Ram struggled for the rights of Dalit and backward castes for about sixty-five years. His long struggle ended with his death on 22 April 1980. Today Mangu Ram is remembered only as an Dalit-leader in a very committee circle. The story of Mangu Ram is the story of a man who crossed dire obstacles while fighting the evils of Indian society, and made his presence felt on the national stage. His life and his struggle are as relevant today as it was during his time. Mangu Ram will always be an example and inspiration for those who fight for human values.

In the first half of the twentieth century in Punjab, Babu Manguram Muggowalia ji, who ran the religious movement of the Dalit community in the name of "Ad Dharma", had his 136th birth anniversary on January 14, 2022. Some reliable loans on Babu Mangu Ram have given their views which are as follows. Dr. Dinanath Ji- Regarding the Ad Dharma movement, Dinanath ji rightly said that it was a religious movement of Dalit. Dalit should understand that their total problem is that of religion. Dalit community is a separate community like other castes. There is a separate community, this only means that the Dalit community has its own ideology and tradition, from which religion is formed. Dalit forgot their religion, due to which they were forcibly counted in Hinduism. Due to being counted in Hinduism, the opponents gave them the names of Harijans, Untouchables, Untouchables, and Neech etc. Babu Manguram ji knew this basic religious problem of Dalit. The biggest thing is that in solving this problem, they moved towards the Dalit community's own religion<sup>148</sup>. Dinanath ji further told that, 'Ad Dharma of Babu Manguram and similar 'Ad Hindu Movement' of Swami Achutanand ji had gone under the influence of the movement of our Sadgurus Kabir-Raidas, who go back to the Ajivik religion and tradition.' Dinanath Sir has said very accurately. Babu Manguram ji had written a book named 'Ad Dharma Mandal Report 1931' in which he has clearly written that 'We are Ad Dharmahi. We are not a part of the Hindu and neither are the Hindus a part of us. In the same way, our Kabir and Raidas had said in the medieval period, 'Neither a Hindu nor a Muslim'. On one hand they were saying neither Hindu nor Muslim and on the other hand they were establishing Dalit religion by telling the tradition of their community. This is exactly the vision Babu Manguram ji carried in his time. The religion of the Dalit community, which Babu Manguram was talking about in the form of Ad religion, has now come before us. That is 'Ajivak Dharma' which was discovered by the

---

<sup>148</sup> Ram, R. (2004). The Untouchability, Dalit consciousness, and the Ad Dharm and movement in Punjab. *Contributions to Indian sociology*, 38(3), 323-349.

great Aajeevak thinker Dr. Dharamveer has done it. Dinanath ji said a very important thing, he said, 'Babu Manguram and Swami Achutanand used to say that our culture, religion, history, thinking is different from these Aryans. He associated it with the Indus Civilization. Whereas Dr. Ambedkar's movement was going against these great men. Dr. Ambedkar was walking by keeping himself within the caste system. Babu Manguram was clearly saying that we are not Hindus, Muslims, Christians, and Sikhs. While Dr. Ambedkar was calling himself a Hindu and later the religion of the Kshatriya Varna converted to Buddhism. The independent religious movement that has been running on behalf of the Dalit for thousands of years was carried forward by Babu Manguram and Swami Achutananda in the first half of the twentieth century, while Dr. Ambedkar went to the Buddha's refuge in protest against the Dalit movement<sup>149</sup>.

Dr. Arun Aajeevak “You know, why did Babu Manguram ji need to say 'we are not Hindus'? Why did Kabir-Raidas also need to say 'Na Hindu Na Muslim'? The answer to this is that the fight of Dalit has been a fight of religion. It is being fought between Dalit religion and Brahmin religion. In the medieval period, Brahmins had conspired to campaign against Islam by taking Dalit with them in the name of Hindu religion and becoming a majority. In modern times, Dalit were becoming Christians after being influenced by the work done for the welfare of Dalit by the British Government. Even at this time, a conspiracy was being hatched by the Brahmins to gain political independence from the British by taking the Dalit along with them in the form of Hindu religion and becoming the majority, while on the other hand, by referring to their Hindu scriptures, the Dalit were declared as untouchables, untouchables, was also being declared low. Gandhiji gave his identity as 'Harijan', stating that he was different from himself.

Babu Manguram ji knew very deeply this cunningness of Brahmin's words and deeds. Then he roared Ad Dharma and said that we are not Hindus. Manguram ji did not talk about any conversion and talked about the own religion of Dalit as Ad Dharma – this is not a small thing. Manguram ji understood very well that our rights can be protected only when our independent identity as a religion is clear. In the state of religionlessness, the Brahmin imposes his identity on the Dalit and then grabs all their rights by pretending to be his own.

---

<sup>149</sup> Kaur, R. (2022). Disrupting Caste Hegemony in Punjab: A Reading of the Punjabi Dalit Poetry of the Pre-Independence Period. *Contemporary Voice of Dalit*, 2455328X221116028.

He keeps saying that I have eaten roti, now what is the need for a Dalit to eat roti separately<sup>150</sup>.

Dr. Santosh Kumar -These lines clearly show that the Ad Hindu movement was a movement for the identity of the Dalit community. After this, Santosh Kumar read an article written by Dr. Ronki Ram, Professor of Political Science at Panjab University on Babu Manguram's Ad Dharma Movement, which was published in the web magazine Forward Press. In which it is told, 'It was because of the support of Babu Manguram and Swami Achutanand that Babusaheb Dr. Ambedkar got the leadership of the Dalit movement of India.' This is an absolutely irrefutable truth. To be told, Swami Achhutanand had submitted a memorandum of 17-point demand including separate electorate for Dalit in 1922 to the Prince of Wales who came to Delhi. In Punjab also Babu Manguram ji was opening schools for the Dalit. They were demanding reservation for Dalit in government jobs. Manguram ji was fighting for the land rights of Dalit in Punjab. Taking all these Dalit issues, Babusaheb Dr. Ambedkar had gone to London to participate in the Round Table Conferences as a representative of the Dalit. In the Round Table Conference, Babusaheb had to face a special challenge from Gandhi regarding the Dalit leadership. Then Swami Achutanand and Babu Manguram ji from India had sent telegrams in support of Babusaheb. Due to the support of the great men of our Ad movement, Dr. Ambedkar was able to save the Dalit leadership from Gandhi in the Round Table Conference. All this history has now come before us, which the great living thinker Dr. Dharamvir ji has written in his great book 'Premchand's blue eyes'<sup>151</sup>.

It should be mentioned here that there have been continuous agitations by Dalit in history. The history of those movements was written by the great living thinker Dr. Dharamveer has exposed. It has also come to the fore how the Dwijs have been projecting and creating legends to suppress the Dalit movement. Even in modern times, the Ad Hindu movement was being opposed by the Dwijs. About this Dr. Bhure Lal ji said – 'Ad Hindu movement was a comprehensive movement. This was opposed by Kanhaiya Lal Mishra Prabhakar of Congress through the book 'The tableau of the freedom struggle of Uttar Pradesh'. The Ad Hindu movement was also opposed by the Untouchable issue of May 1927 of Chand Patrika. Sridhar Pathak had opposed the Ad Hindu movement through one of his poems. Apart from this, Amichand Sharma of Lahore had written a book named 'Shri Valmiki Prakash' in

---

<sup>150</sup> Ram, R. (2009). Ravidass, Dera Sachkhand Ballan and the question of Dalit identity in Punjab. *JPS*, 16(1), 2.

<sup>151</sup> Pawar, I. D. (2022). *My struggle in life*. Page Publishing Inc.

opposition to Swami Achhutanand. In addition, it should be told that the foremost among the Dwijis in opposition to the Ad Hindu movement was the Munshi of the feudal lord. Of course Premchand. The biggest challenge to Hinduism was given by Swami Achutananda. Along with this, Swamiji had also recognized the conspiracy behind the freedom movement of the Dwijis. Since Swami Achutanand ji was the pioneer of the Ad movements, the scribe of the feudal lord had to come down against him. The feudal scribe wrote his novel 'Rangbhoomi' in protest against Swamiji's movement. The opening of this novel by Dr. Dharamvir ji in his great book "Blue eyes of Premchand". The Dwijis have been against the Dalit movement, but the damage to the Dalit movement has been done by the Dalit themselves. Yes, in protest against the Dalit movement in modern times, Dr. Ambedkar was standing. About this Dr. Bhure Lal ji told a very important thing- 'Babu Manguram was not in favor of Dr. Ambedkar's conversion. Dr. Ambedkar had met Babu Manguram in Punjab regarding religion. Babu Manguram ji had expressed his disagreement with Dr. Ambedkar in strong words on the matter of conversion.

## **PHILOSOPHY OF AD-DHARM MOMENT**

Dalit who are/were always become victims of caste based discrimination, attempt to get rid of it. Hence three basic ways are suggested from time to time to provide salvation from caste discrimination to Dalit: Sanskritization, Conversion and Social Reform movements. The term Sanskritization used and popularised by M.N. Srinivas, was implied to adoption of Hindu rituals for removing the effect of caste and untouchability<sup>152</sup>. The Conversion is that the second way to get rid of caste based discrimination. Within the South Indian states, it had been a very\ popular way to get relief from deprivation and humiliation on account of the caste status. The Buddhism is that the most respected religion for conversion. Dr. Ambedkar also adopted conversion as how to get liberation from casteism, at the last years of his life and got converted from Hinduism to the Buddhism. Dalit followed the trail or conversion to get relief from their sorrows and miseries originating from their caste status.

They converted to other religions e.g. Islam, Sikhism and Christianity but couldn't succeed in achieving an equal status in the religions they converted into. The instances of conversion still continue but discrimination still remains there. However, Punjab is different from other regions of India because Dalit of Punjab didn't adopt first two ways for salvation instead they

---

<sup>152</sup> Ram, R. (2004). The Untouchability in India with a difference: Ad Dharm, Dalit assertion, and caste conflicts in Punjab. *Asian Survey*, 44(6), 895-912.

adopted the third way of social reform movements as argued by Ram. The social reform movements have their own importance. Within the history of Dalit in Punjab two types of movements emerged; socio-religious and political movement. The primary type of movements started in pre-independence period. The leaders of those movements also entered in politics and contested elections of 1937 and 1946. The second sort of movement mostly emerged in post-independence period as an effect of reservation policy<sup>153</sup>. The Dalit might be a term which alludes to persecuted and broken individuals. That was used for the Depressed Classes, also known as Scheduled Castes in Hindi. Because Dalit includes Scheduled Castes, Scheduled Tribes, and consequently Backward Castes, it is politically correct. And exclusively used for the Scheduled Castes. The term Sanskritization was preferred to Brahminization which suggests give up carrying dead animals and meat and adopt Hindu rituals like wearing sacred thread. First phase basically started with Ad-Dharm movement. It had been independent in nature. Within the beginning, it had been socio-religious in nature but towards the end it entered into political phase. It's succeeded in building new consciousness and instilling a sense of dignity in Dalit community. It had been the only movement in North-western India which aimed to secure respect, political assertion, social station and spiritual regeneration for Dalit<sup>154</sup>. It tried to secure a separate identity from Hinduism like Islam, Sikhism and Buddhism. It attempted to create new spirit in Dalit community and worked independently without any pressure from upper castes people. This paper is an effort to understand the role of Ad-Dharm movement to uplift Dalit community in Punjab and its relevance in present times. Role of the Ad-Dharm Movement in the Lives of Untouched People the Ad-Dharm Movement was a separate movement led by Untouched People. Their agenda was very clear: they wanted to create a new religion, or qaum, like other religions. As Juergensmeyer (1988) made sense of, "Its primary theme was novel: the notion that untouchables belong to a distinct religious community known as the qaum, which had existed since time immemorial and was similar to that of Muslims, Hindus, and Sikhs. "Mangoo Ram Mangoowaila, Sant Ram B.A., Vasant Rai, Thakur Chand, Swami Shudranand, and Mangoo Ram Jaspal, among others, are among the Ad-Dharm movement's committed leaders. These leaders of Ad-Dharm movement had effectively done their job in leading and motivating the Dalit of Punjab. The first meeting of Ad-Dharm movement was

---

<sup>153</sup> Ram, R. (2015). The making of Ravidassia and, Dharm (Dalit religion) in contemporary Punjab. *Routledge handbook of contemporary India*, 371.

<sup>154</sup> Lynch, O. M. (1983). Religion as Social Vision. The Movement against Untouchability in 20th-Century Punjab.

held on June 11-12, 1926 Hoshiarpur during which many people from other religions participated. Mango Ram made restless efforts to preserve own culture, festivals, religious scriptures, places and teachings of Gurus so as to provide a distinct identity to Dalit in Punjab. The leaders of movement claimed that Dalit are the important inhabitants of India and therefore they used the word „Ad“ for their identity<sup>155</sup>.

The motive was to fill inspiration in Dalit and change their thinking. They appealed Dalit to shun their inferiority and follow the path shown by their Gurus to live a respectful life. They condemned other religions and made efforts to establish their own religion Ad Dharm. They wanted to build self-confidence in untouchables to prepare them to revolt against the inhuman treatment by upper castes. For the fulfilment of the ideas of the movement, the leaders of the movement accepted Guru Ravidas as Guru who was also from Chamar caste. He played an important role for creation of equality and fraternity in the society. He gave a middle path between assimilation and radical separation. It was an obvious choice as Guru Ravidas and his teachings already existed in the consciousness of Punjabi Dalit. “His mysticism is the result of experiencing truth and reality firsthand and immediately, not blind faith. The AdDharmis involved his image as their seal and his truisms as their holy texts. Mangoo Ram also had a meeting with Sant Sarwan Dass Maharaj at Dera Sachkhand Ballan in Jalandhar. With their concern, the Ad Prakash, a holy Granth was prepared. It contains the Bani of Guru Ravidas and other Dalit Gurus. They also said that Guru Nam Dev, Guru Ravidas, Sant Kabir, Swami Valmiki and all other Dalit saints are our Gurus. The satsang of Ad-Dharmis followed a pattern like Sikhs. Like other religions, they choose symbols for their separate identity. The sign of Har, Jai Guru Dev, Aarti and Ardass and wearing of red clothes are the main symbols which helped to create a distinguish identity for the followers of the movement<sup>156</sup>.

The basic idea of the movement revolved around Guru Ravidas. He wasn't only a Guru but a symbol of cultural and religious identity of the lower castes. He occupied a crucial place in the Sikh holy Book, Guru Granth Sahib. Ad-Dharm presents a special view of a religion which always works for people's welfare. It had been an organization to present a real vision. Leadership of this movement appealed to Dalit that they ought to live their life according to

---

<sup>155</sup> Lynch, O. M. (1983). *The Religion as Social Vision. The Movement, against Untouchability in 20th-Century Punjab.*

<sup>156</sup> Ram, R. (2015). The making of Ravidassia Dharm (Dalit religion) in contemporary, Punjab. *Routledge handbook of contemporary India*, 371.

principles of Ad-Dharm movement and also follow the path shown by own Gurus. Secondly, for the fulfillment of the political ideas, Ad-Dharm movement established an Ad-Dharm Mandal. This was a political organization of this movement. It contested the elections in 1937. Despite the Mandal won about one seat, it had been successful in spreading awareness and assertion among lower castes. Alliance with the Unionist Party, Ad-Dharm Mandal, contested election in 1945-46 and Mangoo Ram got elected. After independence, Ad Dharm movement lost its effect, none of the Dalit leaders emerged as a Juergensmeyer, Punjab (India). Ad-Dharm Mandal is that the saviour of Ad-Dharm movement and the leadership of this movement held it strongly to protect the rights of untouchables. Many Dalit leaders have worked for the success of the movement. Ad-Dharm Mandal report which was published in Punjabi and Hindi by the editor of magazine “Kaumi Odarian” claimed that the Ad-Dharm Mandal had 500 members and 55 missionaries<sup>157</sup>. They also started newspapers like Ad Danka and Ujjala to bring consciousness in Dalit community. Impact of Ad-Dharm Movement and Its Relevance in Present Times the impact of the movement was revealed through census 1931 because it was a great event for Dalit in Punjab. It had been an opportunity to show their strength and assert their identity. „Jodhka (2009)13 also argued that Ad-Dharmis succeeded in making a replacement beginning with a new identity despite opposition from other communities. Mangoo Ram also expected to bring other untouchable communities into the fold of Ad-Dharm and emerge as a viable community at the regional level.<sup>158</sup>. They pressurised British government to conduct a caste based census in 1931. That they had no faith in Hinduism and wanted to enlist themselves as Ad-Dharmis. Therefore the leaders of the movement convinced British Government to list Ad-Dharm as a separate religion. British Government accepted this idea as they wanted to know, how clearly change has taken place. The members of Ad-Dharm movement worked hard towards this cause associated with census. They made rallies and contacted the people door to door in order that they became aware of their rights and enrolled themselves as a member of Ad-Dharm for dignity and separate identity. Despite the reaction from other communities, the Ad-Dharm finally created history when 418789 people considered and enlisted themselves as Ad-Dharmis. Their number was roughly adequate to Christians in Punjab.

---

<sup>157</sup> Ram, R. (2004).the Untouchability in India with the difference: Ad Dharm, Dalit assertion, and caste conflicts in Punjab. *Asian Survey*, 44(6), 895-912.

<sup>158</sup> Kumar, P P. (2012). Place of subcaste identity in the discourse on caste: examination of caste in the diaspora. *42(2)*, 281-306.

It was a massive change as the census showed the strength of untouchables depicting hard-work of their leaders. People from every region like Jalandhar, Hoshiarpur, Amritsar, Lyallpur, Lahore, Kangra, Shahpur and Gujarat etc enrolled as AdDharmis<sup>164</sup>.<sup>14</sup> The signs of an excellent movement appeared in the beginning itself with the First meeting where all Dalit even non Dalit castes came together. Within the first meeting in 1925, people from all sections of Punjab attended this meeting. The participants of this meeting comprised of Chuhras, Chamars, Ravidasisa, Sansis, Bhanjires, Ghadhilias, Burrs, Julahas, Megas, Chambaras, Kabirpanthis, Mahashas, Doms and other castes<sup>159</sup>. The people from non-Dalit castes like Chirstians, Sikhs, Muslims, Arya Samajis and Sanatanis also attended this meeting.<sup>15</sup> it had been the great movement in Dalit“ history which made remarkable improvement in their lives. It’s also true that every sunrise has a sunset. Therefore, in post-independence period, the effect of Ad Dharm movement decreased. Variety of reasons became the causes of decline of the movement. One is that the rift between Dr. Ambedkar and Gandhi which led to the Poona Pact. As Jodhka (2009) explained that “The well known Poona Agreement of 1932 among Gandhi and Ambedkar and the foundation of the Planned Rundown in the Public authority of India Demonstration of 1935 may have denoted the start of the Promotion Dharm development's decline.<sup>16</sup> One more component is the division among Advertisement Dharm development pioneers, which brought about the arrangement of two unmistakable associations during the 1930s.: the Ad-Dharm Mandal lead by Mangoo Ram and the All Indian Ad-Dharm Mandal lead by Vasant Rai. Mangoo Ram group worked on the thought to create new religion for untouchables because they felt humiliated by other religions. Then Dalit started following new religious sects like Radha Soami and Dalit Deras.<sup>17</sup>The decline of the movement results in two outcomes- the Bahujan Samaj Party and the Dalit Deras which are working on the agenda of this movement.

In spite of this literarily views, it is important to collect the responses of present generation among Dalit to analyses the role and legacy of Ad-Dharm movement. During my field trip, I met many respondents with this aim to know their views regarding this great movement. But it is very surprising thing for me as a researcher that majority of the respondents did not know about this movement. Some respondent’s expressed their views about the movement that it was a great movement and Mangoo Ram who awakened the Dalit was himself inspired

---

<sup>159</sup> Juergensmeyer, M. (1973). *The Politics of Untouchability: Social Mobility and Social Change in a City of India*. By Owen Lynch. New York: Columbia University Press, 1969. xiv, 251 pp. Glossary, Appendix, Bibliography, Index. \$10.00. *The Journal of Asian Studies*, 32(3), 532-533.

by Dr. Ambedkar, One respondent described the importance of this movement and the struggle of Mangoo Ram with illustration of a true story, “Ad-Dharm movement was started by Mangoo Ram which is very important for Dalit. There is a very famous incident regarding Mangoo Ram. He lifted the chair on his head in Lahore assembly. Then Sikandra Hiyat (CM) asked him that why he lifted the chair.

He asked him to put it down. Then\ Mangoo Ram asked where should he put it? He said the he has no place to put his chair, meaning that Dalit have no land or even the right to purchase land. It was a way to show the landlessness of Dalit. Then Dalit, in the first time of history, succeeded to get rights to purchase land<sup>160</sup>. After it, Dalit got land inside the red line area. It was big contribution from Mangoo Ram to Dalit.”Some respondents highlighted the leadership qualities of AdDharm leaders and suggested that present leadership should have learn a lesson from it, “The entire leadership of Ad-Dharm movement was brave and had guts. They were fearless and brave hearted persons who struggled for rights despite their poverty. Mangoo Ram struggled a lot for community. There is need of a strong base to establish a building. (Je makan bana hove mtan nee (base) di jarorat pendi hai. This movement was a strong base for Dalit assertion<sup>161</sup>.

One of the respondents recalled the linkage of his forefather with Mangoo Ram. His grandfather was Seth Kishan Chand who worked with Mangoo Ram and played key role for the success of Ad-Dharm movement by giving financial help. He also started „Ad Dhanka Newspaper“ to boost their voice. “The beating of drum to awaken the Dalit.”(„Ad-Dharmis nu jagaun lai Danka vajya’.) Some respondents gave argument that the movement gained much impact only in Doaba region, “It was a successful movement which created new consciousness in Dalit mainly in Doaba region. Now, Dalit from Doaba are revolutionary due to Mangoo Ram.”Some respondents explained Mangoo Ram’s role to support the claim of Dr. Ambedkar as leader of Dalit during „Round Table Conferences“ at London, “During Round Table Conferences, under the leadership of Mangoo Ram, Dalit people sent letters in Dr. Ambedkar’s support proclaimed that Dr. Ambedkar is their leader and not Gandhi . Ad-Dharm Mandal gave full support to Babu Sahib and also appreciated him. Ultimately Ad-Dharm movement and its leadership struggled for Dalit. On the advice of Dr. Ambedkar,

---

<sup>160</sup> Pai, S. (2002). *Dalit assertion and the, unfinished democratic revolution: The Bahujan Samaj Party in Uttar Pradesh*. SAGE Publications India.

<sup>161</sup> Pai, S. (2002). *Dalit assertion and the, unfinished democratic revolution: The Bahujan Samaj Party in Uttar Pradesh*. SAGE Publications India.

British government sent Simon Commission to India to analyse the conditions of Dalit. Thanks to report of this commission, reservation was implemented.

We will say that leaders sacrificed for us but we have been forgotten their struggle.” Some respondents argued that the movement couldn't maintain its success due to lack of effective leadership in contemporary times, “The success of any movement depends on its followers but followers of Ad Dharm movement couldn't keep its momentum. If BSP leadership could follow it properly, then it might have given us good advantage<sup>162</sup>. Though we've the knowledge about the Ad-Dharm movement and its heroes but our forthcoming generations have no knowledge about it. They even don't know who Mangoo Ram was? Nowadays, it's not a sub caste in Scheduled Castes but a religion. The movement and its struggle were great but it's not been highlighted by the leadership. The leadership of Ad-Dharm movement made great sacrifices but intellectuals and Dalit don't recognise them. It's the responsibility of Dalit leadership to highlight the movement and make awareness in the community regarding this great movement. But it's not happening. BSP should organise seminars and rallies regarding this. may doubly benefit the society, first people will awaken and second, it'll highlight the sacrifices made by our heroes.

A few of respondents said, “It was a good movement but nowadays it has no relevance at all.” Concluding Remarks In the concluding remarks it can be said that Ad-Dharm movement was a great movement in north India especially in Punjab. It spread a great impact on the lives of Dalit of Punjab and creates a new\ consciousness among them. Under the dynamic leadership of this movement, Dalit organized struggle against caste system and discrimination. In present time, Dalit are more conscious socially, religiously and to some extent politically. They understand their strength and try to build new identity. They persistently work for their self-respect and dignity especially in the society. Hence it was a successive movement but it is also true that it could not maintain its momentum. Nowadays, new generation of Dalit do not know about this movement and try to find other platforms for the fulfilment of their aspiration to create an equalitarian society<sup>169</sup>. Therefore it is a responsibility of Dalit leadership to spread the legacy and ideas of this movement and create awareness among Dalit. Role of AdDharm Movement in Punjab.

---

<sup>162</sup> Govinda, R. (2008). Re-inventing the, Dalit women's identity? Dynamics of social activism and electoral politics in rural north India. *Contemporary South Asia*, 16(4), 427-440. <sup>169</sup> Judge, P. S., & BAL, G. (2008).

S.NO.	DISTRICT	NUMBER OF AD DHARM CANDIDATE
1	JALANDHAR	113580
2	HOSHIYARPUR	111829
3	LAYALPUR	50718
4	FIROJPUR	36262
5	KANGDA	20883
6	LUDHIANA	17720
7	MINATGUMRI	16119
8	SHEKHPURA	11741
8	KAPOORTHALA	10174
10	GURDASPUR	6545
11	KARNAI	5001
12	MULTAN	4927
13	BAHAVALPUR RIYASAT	4447
14	PATIIYALA RIYASAT	2452
15	SHAPURA	1591
16	FARIDKOT RIYASAT	1584
17	GUJRAT	1010
18	LAHOR	1006
19	CHAMBA RIYASAT	537
20	KALSIYA RIYASAT	282

21	AMRTSAR	164
22	AMBALA	98
23	CHUNG	66
24	SIYALKOT	26
25	HISAR	09
26	NABHA RIYASAT	06
27	GUJRAWALA	02
	TOTALE NUMBER	418779

These figures were really shocking, which forced the society to think. As far as Ad Dharma was not only chosen by the Dalit, but also adopted by the people who had humanistic thinking in the upper castes of that time. The number of people who adopted Aad Dharma is as follows.

<b>COMMUNITIES</b>	<b>CONVERTED INTO AD DHARM MOMENT</b>
Jain	2
Brahmin	20
Arya samaj	5000
Sikh	35000
Christian	2000
Muslim	10

(Babu Manguram manguwaliya-dr jasawan rai-2018p188)

This Rohtak number also exposes a kind of fair thinking of Aad Dharma. This was the reason that people of other religions also adopted Ad Dharma. The census of 1931 saw a difference,

especially in Punjab, because in this year the Dalit had set an example by writing themselves as Ad Dharma<sup>163</sup>.

### **RELATION OF AD DHARMA WITH LOTHIAN COMMITTEE AND POONA PACT-**

The British government called two round table conferences in London to include the demands of the Indian people in the constitution, in these conferences Ad Dharma also tried to send his delegation but he could not go. But Dr. Bhimrao Ambedkar and Rai Bahadur Srinivasan were invited to this conference as representatives of Dalit. The first round table conference took place on 12 November 1930, which lasted till 19 January 1931<sup>164</sup>.

After this, the next round table conference started on September 9, 1931, Mahatma Gandhi also participated in this conference and he was calling himself the representative of Dalit, but in the conference it became an issue that who is actually the representative of Dalit, Mahatma Gandhi. Go again Dr. Bhimrao Ambedkar. This issue made headlines in the newspapers of London, this newspaper also reached the office of Ad Dharma Mandal, Jalandhar. Babu Mangu Ram took this thing very seriously, of course no member of Ad Dharma could participate in this conference, but he considered Dr. Bhimrao Ambedkar as his member. Babu Mangu Ram called upon all the Dalit of Punjab that even if you eat less bread for one time, you should send a telegram to Dr. Bhimrao Ambedkar in London as your representative. The primitive religions of Punjab obeyed Babu Mangu Ram, due to which many telegrams reached in favor of Dr. Bhimrao Ambedkar. When the counting of the votes of the representative of Dalit started, Dr. Bhimrao Ambedkar won by 7 votes. The second round table conference ended on 1 September 1931, which lasted for 86 days.

In this, Dr. Bhimrao Ambedkar talked about the rights of Dalit and minorities, which also became the reason for a huge debate, so the Indian Franchise Committee was established by the chairman of the conference. The chairman of the committee was the Marquis of Lothian, which became famous in history as the Lothian Committee. The main objective of this committee was to investigate the political and social rights of different sects in India. It was

---

<sup>163</sup> Ram, R. (2013). Empowering Periphery from Below: Making Sense of Dalit Identity Formation in Contemporary East Punjab. *Voice of Dalit*, 6(1), 39-60.

<sup>164</sup> Prof. Mark, the religious rebels in Punjab

an 18-member committee in which Dr. Bhimrao Ambedkar was also a member. Lord Lothian Committee reached Punjab on March 30, 1932. A delegation of Ad Dharma met this committee. He explained in detail the condition of Dalit in Punjab that the condition of Dalit in Punjab is worse than that of animals made it fragile.

On 1 April 1932, the Lothian Committee and the Ad Dharma Mandal held a meeting in the Assembly Hall of Lahore. In this meeting, Lothian Commission and representatives of different religions of India asked questions and answers from Ad Dharma Mandal. The delegation of Ad Dharma answered every question with full enthusiasm. When the Lothian Committee went back, everyone started waiting for the report. On August 17, 1932, the British Government gave the Communal Award to the Dalit of India. According to this award, the existence of Dalit in India was accepted and a fixed quota of 78 seats was given to Dalit through the voting system. Only Dalit can contest elections in these areas. Dalit also got the right to cast double vote. According to this, one vote could be cast for the Dalit candidate and the other vote in the general election. This was a big deal for the Dalit<sup>165</sup>.

Against this award, on August 18, 1932, Mahatma Gandhi kept a death fast in the Central Jail, Pune, in which Mahatma Gandhi said that he would not end his death fast until the British government gave Dalit the right to vote in place of double vote. It will not affect the British government. Under which Mahatma Gandhi started the death fast on 20 September 1932. When this news came to the notice of Babu Mangu Ram in Punjab, he too observed fast unto death because Mahatma Gandhi was observing fast unto death to keep untouchables as Hindus. But Babu Mangu Ram did not consider Dalit as Hindus, he was keeping fast unto death to keep their existence separate. He believed that Dalit are unrighteous who have suffered for thousands of years, if they have got the right to double vote, then it should not be canceled. Another way to end Mahatma Gandhi's death fast was to convince Dr. Bhimrao Ambedkar because earlier he was the representative of Dalit. And at the same time this award was received only by his efforts. That's why at that time many big leaders started persuading Dr. Bhimrao Ambedkar. Eventually Dr. Bhimrao Ambedkar had to make an agreement with Mahatma Gandhi which is famous as Poona Pact. In this agreement, reserve seats were increased from 78 to 148. But the biggest thing was that the right of double vote of Dalit was

---

<sup>165</sup> Prof. Mark, the religious rebells in Punjab

abolished. Mahatma Gandhi ended his death fast when the Prime Minister of England signed this law on 26 September 1932.

Punjab did not get a single seat in the 78 reserved seats received in the Communal Award, but when the Poona Pact was agreed upon, at that time Dr. Bhimrao Ambedkar got 8 seats approved for the Dalit of Punjab out of 148 seats. Here in Punjab, Babu Mangu Ram was still on fast of death. After 12 days, Saint Swarna Das Ji of Balla told Babu Mangu Ram that it was because of your efforts that the Dalit of Punjab got 8 seats, this is a big thing. That's why you should end the death fast now. After all, Babu Mangu Ram broke his death fast after 12 days only on the advice of Saint Swarna Das ji. In this way, Ad Dharma Mandal helped Dr. Bhimrao Ambedkar to represent Dalit in two Round Table Conferences in London, put their demand letter in front of the Lothian Committee and did a very commendable job by getting 8 reserved seats for Dalit of Punjab in Poona Pact<sup>166</sup>.

#### **AD DHARMA MANDAL'S UPLIFTMENT OF DALIT THROUGH POLITICS -**

Babu Mangu Ram believed that Dalit could not rise until power came into their hands and the only way to get power was to enter politics. That's why a group of Ad Dharma decided that they would contest elections and choose their representatives and solve the problems of Dalit themselves. The Elections were held first time in India in February-March 1937. After passing the Government of India Act 1935 by the Parliament of England, Punjab got 175 seats, in which eight seats were given to Dalit under the Poona Pact. All this was the result of the struggle of Dr. Presented an illustration of the problems by which they got the right to vote and contest elections. When the elections came in 1937, Ad Dharma Mandal had made its hold very strong in Punjab in the last 10-11 years<sup>167</sup>. Used to appreciate. Looking at all this and for the upliftment of Dalit, Mandal decided to contest elections. At that time the Unionist Party had also made its identity in Punjab, whose leader was Sir Sikandar Hijat Khan. That's why Ad Dharma Mandal decided to contest elections together with them. At that time, Congress had dominance in the whole of India, so in Punjab also there was competition with Congress for Ad Dharma Mandal. Ad Dharma Mandal fielded its 8 candidates in the election, these candidates were as follows-

---

<sup>166</sup> KC sulekh, Aad Dharm ,mangu ram aur Dr Ambedkar -- Sach ki

<sup>167</sup> KC sulekh, Aad Dharm ,mangu ram aur Dr Ambedkar -- Sach ki

Sardar Gopal Singh, Ludhiana Bhagat, Hansraj Sialkot, Seth Kishan Das Jalandhar, Chowdhary Prem Singh Gurgaon South East, Lala Harnam Singh, Lyallpur Chowdhary, Hazara Singh, Hoshiarpur Chowdhary, Jugal Kishore, Ambala Chowdhary, Fakirchand Karnal

Out of these eight candidates, Ad Dharam Mandal won 7 seats. Out of only one seat, Hoshiarpur, Chaudhary Hazara Singh lost by 2 votes. Still winning 7 out of 8 seats was a big deal. Sir Sikandar Hijat Khan was the Chief Minister of Punjab in 1940. He appointed Babu Mangu Ram as District Board member. The child who was not allowed inside the school became Jalandhar District Board member on the strength of his hard work. He raised voice for the interests of Dalit while in government and put pressure on the government to abolish many anti-Dalit Acts. But the Mandal formed on the basis of social and religion was not very influential in politics. Babu Mangu Ram won from Hoshiarpur in 1946 elections. But the defection leaders did not allow Ad Dharma Mandal to succeed in politics.

#### **RESTORATION OF AD DHARMA IN 1970-**

By the end of 1950, Babu Mangu Ram went to his ancestral village after locking the office of Ad Dharma Mandal in Jalandhar city. But while leaving, he left a message for the followers of Ad Dharma that the reins of the Dalit society should be handed over to an educated and learned person. His direct reference was towards Dr. Bhimrao Ambedkar because at that time Dr. Bhimrao Ambedkar was a scholar of scholars not only in the Dalit society but in the whole of India. The day of December 6, 1956 was the biggest black day in Dalit history because on this day Babusaheb Dr. Bhimrao Ambedkar said goodbye to this world. It is as if the sun has set for the Dalit on this day and it has become dark all around. Before saying goodbye to this world, Babusaheb had established the Republic Party of India. Which continued to work till 1970, it emerged as a political party<sup>168</sup>.

India was liberated by the British, but the Indian society remained a slave to the caste system, Dalit did not get the right to equality. This time Mangu Ram Jaspal, born in Nakodar district Jalandhar, started the campaign of Ad Dharma back for social equality and rights of Dalit, for this he first started publication of Ravidas Patrika. Whose first issue was published on 17 February 1970 on the birthday of Guru Ravidas ji?

---

<sup>168</sup> Singh, M. (2006). *Dalit's Inheritance in Hindu Religion*. Gyan Publishing House.

During an interview on June 24, 1922, Professor Kall, a Dalit thinker who worked as an editor in Ravidas Patrika, told us, "The restoration of Ad Dharma took place on December 13, 1970, at that time two different movements were tied into one thread. | These movements were Schedule Cast Federation run by Babusaheb Dr. Bhimrao Ambedkar and Ad Dharam Mandal run by Babu Mangu Ram. Together both formed a movement named Ad Dharam Mandal Schedule Cast Federation. He told that Babu Mangu Ram Jaspal Babu Mangu along with his companions went to Garhshankar to meet Ram and he requested Babuji that we want to restore Aad Dharma back.

Babu Mangu Ram ji was very pleased to hear this and stood up. At that time he was 85 years old, but for the upliftment of Dalit, he got ready to return to Ad Dharma. He also asked Chaudhary Hazara Ram Piplabala to be a part of this organization. Thus, on 14 Dece 1970s, the Ad Dharma Mandal Scheduled Caste Federation held its first conference. In which he made Babu Mangu Ram the head and Chaudhary Hazara Ram Piplabala the general secretary. The conference took place at Sant Swaran Das Dera Balla and thousands of people attended the conference<sup>169</sup>.

Babu Mangu Ram had worked for many years in the Gadar Party for the freedom of the country. That's why on 15 August 1972, being a freedom fighter, Prime Minister Mrs. Indira Gandhi ji honored him with a copper plate and also imposed a pension of ₹ 200 per month. In 1973-74 Ad Dharma Mandal Schedule Cast Federation did a historic work. He established the Guru Ravidas Chair with the help of Chaudhary Gurmail Singh, the then Education Minister of Punjab, and Giani Zail Singh, the Chief Minister of Punjab. Chair means collecting and searching literature on the life of Guru Ravidas. Guru Ravidas Chair was established in Panjab University Chandigarh. As long as Babu Mangu Ram was alive, he kept working for the society. Finally, on 22 April 1980, he said goodbye to this world, at that time he was 94 years old<sup>170</sup>.

In this way, Ad Dharma was different from other social reform organizations because they decided to uplift the Dalit as the basis of their Mandal. For which Mandal worked with full devotion. Babu Mangu Ram, founder of the Ad- Dharma movement, believed that as long as

---

<sup>169</sup> Singh, L. (2020). *Socio-Political Assertion Through Art Forms: A Case Study of Dalit in India and Nepal* (Doctoral dissertation, MMAJ Academy of International Studies Jamia Millia Islamia, New Delhi).

<sup>170</sup> Mangu, Babu. (2012). Ram of Balbir Madhopuri Ad Dharma.2012

Dalit remain Hindus, the caste system will not end and as long as the caste system remains, the upliftment of Dalit is not possible. That's why he established Ad Dharma, separate from Hinduism. In order to register Aad Dharma separately from Hinduism, they first met the Royal Commission in a gathering of more than 10,000 people and later submitted a memorandum to the then Governor of Punjab and kept their demands. As a result of which, on 26 February 1930, Ad Dharma was recognized separately from Hinduism. In the census of 1931, 418719 people had surprised the whole country by writing themselves as Aad Dharma because at this time their number was equal to the people of Christianity. Ad Dharam Mandal became the voice of Dalit people by publishing its weekly newspaper Ad Danka. Because earlier there was no newspaper in Punjab to raise voice for the rights of Dalit, in this, if there was any oppression with Dalit, it was openly written about it.

Ad Dharma had played a special role in London Round Table Conference, Lothian Committee and Poona Pact. In the first election of 1937, Ad Dharam demonstrated his political skills by winning 7 out of 8 seats. But the social reformer and religious based Mandal could not be so successful in politics. For the freedom of Dalit in Azad India, again in 1970, the ad Dharma Mandal Schedule Cast Federation started the movement by taking a new form, at that time Babu Mangu Ram was 85 years old but had full enthusiasm and passion for the upliftment of Dalit, at the age of 95 Till then, like an experienced soldier, he kept fighting for the evils of the society and for the rights of the downtrodden. Overall, it can be said that the period of Ad Dharma will be called a golden period in the history of Dalit of Punjab<sup>171</sup>.

---

<sup>171</sup> Ram, R. (2008). Ravidass Deras of social protest: Making sense, of Dalit consciousness in Punjab (India). *The Journal of Asian Studies*, 67(4), 1341-1364.

## Chapter-4

### THE REFORM PATTERN OF THE JAT-PAT-TODAK MANDALL AND AD-DHARAM MOVEMENT IN PUNJAB (1920-1980) COMPARISON

#### REFORM OF JAT-PAT TODAK MANDAL

In today's time, we still see the human system, despite so much improvement. Babu Mangu Ram himself also felt the caste system as Dr. Ambedkar had suffered. Mangu Ram grew up seeing this ember, he also took part in the Ghadar movement and was its active member. Babu Mangu Ram was always in favor of inter-caste marriage<sup>172</sup>. Due to the inspiration of Babu Mangu Ram, the economic condition of many people improved. But there is a need to take these reforms further so that even more ecological changes can take place. Babusaheb's name was Santram B.A. Who was born in Prajapati Kumhar caste on 14-02-1887 and died on 31-05-1988. Santram B.A. He was born in a village named Basi in Hoshiarpur, Punjab. Sant Ram father's name was Ramdas Gohil and mother's name was Malini Devi. Ramdas Gohil remarried after the death of his first wife<sup>173</sup>.

In fact, 'Abolition of caste discrimination' was a speech written by Babusaheb Dr. Ambedkar, which he had to address on 12 December 1935 in Lahore from the platform of "Jati-Paat Todak Mandal" made by Santram BA ji. But due to the opposition of Arya Samaj people, Babu Saheb could not address him. Finally the same speech was published on 15 May 1936 from Mumbai in the name of "Annihilation of Caste" at the personal expense of Babu Saheb (1500 copies). Indian society is a society based on caste system, every Bahujan born in it, even if he has not become rich, has to face the brunt of casteism in some form or the other. Santram B.A. Same happened with G. During his early education in childhood, he had to face caste oppression. The upper caste children studying in his class used to insult him by calling him a potter. There was a government of whites. Sant Ram ji did his B.A. and he had realized that the caste was not going to give up. He had personal experiences. The caste oppression on the nearby Bahujan society would make them think, raise questions. He kept on battling with them.

---

<sup>172</sup> RAM, D. R. AMBEDKARTIMES. COM CONGRATULATES.

<sup>173</sup> B.A., Santram. (2000). Agar Kishti Doobi to Dooboge Sare (Hindi). Gautam Prints, New Delhi.

It has often been seen that very few people revolt against casteism after being a victim of it. Lack of education, lack of resources, political tricks of the upper castes, superstitions, religious fabrication, breaking caste norms, punishing posts, these are some of the main reasons that many people, despite being victims of caste system, do not understand and fight with it.

Untouchability happened with Babu Saheb too, but the way a pot was hung around the neck of a class and a broom was tied around the waist in Peshwai Raj, it has not happened to him. But he rebelled and studied so much and led the society that he could be called the architect of the Constitution of India and the Messiah of India. It is clear that being a victim of casteism is not a big deal, whoever is avarna here has to face casteism, whether it is less or more is a different matter, but history remembers only those who are vocal about this and agitate the society and fight for freedom. Letters pay off. Santram BA the importance of the bugle sounded against casteism is a chapter in the movement of the history of Indian democracy<sup>174</sup>.

Santram B.A. After graduating, he was appointed the headmaster of the middle school of Chabal village in Amritsar district, but after seeing the exploitation in the society, he resigned from the job in the year 1913. And set out on the path of Bahujan HitayBahujan Sukhay. He had a very close realization that no society is agitated until it is contacted and its chromosomal repression of exploitation is not defined, that's why he wants to make people aware like Manyavar Kanshi Ram Saheb in Maidan-e Jung. Come down with courage. This was the period when the opposition of any kind of caste was not free from danger. He was repeatedly misled by the people of Arya Samaj and many obstacles were put in the way but Santram BA Dige, who had great courage like Himalaya, did not Dige and kept fighting against casteism. He also knew that his movement would end his opponents after him, so he wrote them 67 books, including 'Kam-Kunj' (1929) edited by Premchand, which was published from Munshi Navalkishore Press in Lucknow. Santram B.A. He was also a good translator.

He translated 'Bharat of Alberuni' which was published in four parts by Indian Press, Prayag. Apart from this, Santram B.A. He wrote 'Gurudutt Lekhawali' (1918) 'The Law of Human Life' (1923) 'Itsing's journey to India' (1925) 'Past Katha' (1930) 'Birgatha' (1927) 'Swadesh-foreign-journey' (1940) ' Apart from the books 'Udbodhani' (1951), 'Punjab Ki Kahaniyan'

---

<sup>174</sup> B.A., Santram. (2016). Jativad Ka Janaja (Hindi). Gautam Prints, New Delhi

(1951), 'Mahajan Ki Katha' (1958), he has written an autobiography named 'Mere Jeevan Ke Anubhav' (1963). Santram B.A.'s autobiography 'My Life Experiences' is from different perspectives<sup>175</sup>.

Mooknayak, Bahishkrit Bharat and Janata are unmatched in their magazines, which have done journalism to agitate the Babusaheb society. Just like Santram B.A. Edited five magazines, 'Usha' (1914, Lahore), 'Bharti' (1920, Jalandhar), 'Kranti' (1928, Urdu Lahore), 'Yugantar' (January 1932, Lahore), and 'Vishwa Jyoti' (January 1932, Lahore). Hoshiarpur). 'Epoch'

These were the magazines which kept publishing articles in it on the issues of social, cultural, religious, economic, political etc. In those times when there were no constitutional rights like today. Santram B.A. on Casteism The thought of it was clear that in 'Caste-Pat and Untouchable System' it is written that—"The root cause of this untouchability is the caste system or caste system of the Hindus. Unless the root of this menopausal patient is cut, untouchability can never be removed. Those who try to remove untouchability by maintaining the caste system, they take the remedy of pacifying the fever by keeping the hand of the fever patient in ice.

"The birth-oriented varna-system is not a god, against whom raising voice should be considered gross atheism. We can completely reject it for the welfare of our society. We have no fear in this." Kishori Das Vajpayee always condemned the egalitarian ideas of Santram BA and justified the humanist Varna system. "Varna-system is the mother of untouchability, it is only ignorance-delirium. No logic or experience is proof in this and neither the heart accepts it. To tell the connection of this sin with the caste system is like telling the darkness in the sun. Suryakant Tripathi 'Nirala' has always been described as progressive by the upper caste writers, while Nirala, who was suffering from casteism, wrote in the article 'Current Status of Varnashram-Dharma', Santram B.A. And their 'Jat-Pant-Todak Mandal' always opposed them.

The education that is given in English schools and colleges only increases poverty and also loses its existence. BA After passing the fisherman, Lodh will proceed to give education to the Brahmins, then Santram B.A. Gotta be funny like that<sup>176</sup>."

---

<sup>175</sup> B.A., Santram. (2000). Hamara Samaj (Hindi). Gautam Prints, New Delhi(25-56)

<sup>176</sup> B.A., Santram. (2014). Mere Jivan Ke, Anubhv (Hindi). Gautam Prints, New Delhi. 70-71

Santram B.A. belonged to the potter caste. Under the varna-law, the Shudras were in the varna. The upper castes could not tolerate how a person from a backward society has become a teacher of Brahmins! Babusaheb had emphasized on inter-caste marriage to break casteism and Santram ji also believed that it is very important to have a relationship of roti and daughter among themselves to end caste. He writes that- "By establishing a relationship of bread and daughter with the untouchables, whether they should be included in the society or because of its absence, a large number of Hindus are separated from the nationality, this is nothing but a fantasy<sup>177</sup>. The equilibrium state of two minds which is the basis of marriage and the cause of love, will be completely lacking in such a marriage. And, the Europe whose matrimonial system has been adapted by Santram ji also has an empire of dissimilarity like this one.

Santram B.A. The intention was that inter-caste marriage should get legal recognition. For this, he strongly supported the B.J. Patel bill. In 1918, B.J. Patel introduced a bill in the Legislative Assembly to legalize inter-caste marriage. Special emphasis was given in the bill that the marriage of those who do inter-caste marriages should be given legal recognition. One more thing was added in this bill that the children born of inter-caste marriage should be given the right in the ancestral property of their ancestors.<sup>178</sup>

Many writers of Hindi from time to time Santram B. a. Ji and the attackers used to be Santram B.A. Sahib used to give logical answers from time to time and his words. He had very logically refuted the objections of 'Inter-caste Marriage Article', Amrit Rai. Amrit Rai's objection was that inter-caste marriage was against Hindu sentiment. Santram B.A. In response to this objection, wrote that- "You do not have a proper knowledge of the condition of the country, otherwise you would not have said so. People are fed up with the narrow echelons of the fraternities, but fanatical mythologies like you have so intimidated them that there is no courage to go outside the caste. The result of being very much influenced by Babu was that Santram Ji used to fight directly with those who wrote articles against his books. After the publication of 'Annihilation of Caste' Mahatma Gandhi criticized Babu Saheb in the issue of 'Harijan' letter on 11 and 18 July 1936. Santram B. a. He responded to Gandhi's criticism in the 'Harijan' letter. You asked Gandhi that you take measures to remove

---

<sup>177</sup> B.A., Santram. (2014). Mere Jivan Ke Anubhv (Hindi). Gautam Prints, New Delhi.35-40

<sup>178</sup> [https://bharatdiscovery.org/india/%E0%A4%B8%E0%A4%82%E0%A4%A4%E0%A4%B0%E0%A4BE%E0%A4AE\\_%E0%A4AC%E0%A5%80\\_%E0%A48F.20/05/2022](https://bharatdiscovery.org/india/%E0%A4%B8%E0%A4%82%E0%A4%A4%E0%A4%B0%E0%A4BE%E0%A4AE_%E0%A4AC%E0%A5%80_%E0%A48F.20/05/2022)

untouchability but why do you defend the Varna system? It was also raised the question that finding a solution to the caste system in the scriptures is like washing mud with mud.

Santram ji and his 'Jatpat Todak Mandal' had attracted the attention of the whole country with their anti-caste protests. But the conservatives opposed him more than the support he had received. Among the opponents of the country's top scholar Suryakant Tripathi 'Nirala' was also there. He wrote in his article titled 'Current Status of Varnashram Dharma' in 'Matwala' (1924) - 'the duty of Brahmins does not end just by showing sympathy towards Shudras, neither does the minister of 'Jatpat Todak Mandal', Santram Ji. Here within two thousand years, Mahamedhavi Tyagishwar Shankar, the best scholar of the world, can prove to be a real enemy of the Shudras. His discipline towards the Shudras, despite being the harshest of the strictest, has a strong relation with the decorum of his time. Well, in order to protect the caste system, many types of evidences like 'Jayte Varna Sankar' have been cited, I do not see any significance at this time, nor does there seem to be any special need of 'Jaatpat Todak Mandal'. Why did Santram ji etc. establish the Mandal while living in Brahma Samaj? Why not establish a branch of the Brahma Samaj itself? The members of the Mandal would have understood that the Shudras would have caused a great loss to the pure nuclear body, which was moving towards the path of liberation, if they were Bhagavads, authoritarians, humanists - instead of being fundamentalists like this, renunciation or spiritualists. Even if the Dwij society had imposed some strict discipline towards the Shudras in order to protect itself after suffering so many sufferings, then the Dwij society had to bear more of the atrocities committed by the Shudras.

Nirala ji's "revolutionary article" is included in his essay collection "Whip." From this it very well may be speculated that how much the Hindu society had ignored the 'Jatpat Todak Mandal'. Even Santram's management of the Mandal was not desired by many Aryasamajis. As a result, the majority of Mandal members, who were vehemently Hindu and included progressive intellectuals like Gokul Chandra Narang, Bhai Parmanand, and Mahatma Hansraj, left the Mandal in opposition to Dr. Ambedkar's appointment as the President of the Mandal's session. Many of them later joined the Hindu Mahasabha, including Bhai Parmanand. Therefore, it is not surprising that the Hindus of the time opposed the "Jatpat Todak Mandal," which decried caste, but supported the Brahma Samaj, which held to the

belief in caste. Be that as it may, due to non-collaboration of Arya Samajis, Santram ji didn't cancel the Mandal, yet ran it freely<sup>179</sup>.

The people of the potter write Prajapati. If their history is seen, then their contribution in taking forward the Bahujan mission is very important. The population of this caste is in almost every state. The history of civilization of the whole world cannot be complete without mentioning this caste. Because it is well known that no one can live daily life without utensils because human beings need food to survive and utensils are needed to prepare and eat that food. The potter caste is the founder of human civilization from where the art of making utensils begins. Today many thousand years old utensils kept in every museum of the world will be found. We all know who divided this artisan class into caste. Otherwise, there is this class in all the countries of the world, but no one is aware of their skills by their work, but by their caste. Today it is sad that in India every class has been converted into caste.

Where Prajapati Samaj was maligned for his work, today the factories of making utensils of India are with certain sections. In the industrial revolution, big machines were built and crores of factories and companies were set up and this class failed to make money from pottery because of being maligned because of caste and because the fair value of their labor and goods was due to the caste system. Whereas today the business of utensils is on the world level, those who used to defame the potter class, they are now running a business worth billions by becoming the owner of these factories. The same thing happened with the craftsmen of India. It is noteworthy that this class is not limited to crafts only. There have been philosophers and leaders coming from this class, such as one of the eighty-four Siddhas, whose name was Kumharipa, who was a very big philosopher<sup>180</sup>.

## **THE CASTE-BREAKING FORMULA OF THE DIVISION**

Jaat-Pant Todak Mandal worked on two formulas for the destruction of the jati system. The first formula was that the jati-system should be eradicated from the society, which would give a lot of strength to the possibilities of caste-breaking. At the same time, the second formula was to emphasize on inter-caste marriage in Hindu society. This Mandal was of the opinion that if the upper caste Hindus started intercaste marriages outside the limitation of roti-beti,

---

<sup>179</sup> Mandal, P. T. (2016). CONTROVERSY BETWEEN AMBEDKAR AND GANDHIJ ON CAST AND VARNA: SOME CRITICAL OBSERVATIONS. *DEPARTMENT OF PHILOSOPHY UNIVERSITY OF NORTH BENGAL*, 173.

<sup>180</sup> Abdul Sakir, P. M. (2017). *Discourse, power and the self: a study of select Dalit self-narratives and slave narratives from a foucauldian perspective* (Doctoral dissertation, Department of English, PU.).

then the caste system would be destroyed. This Mandal used to lay great emphasis on inter-caste marriage in its annual conventions and functions. Under the banner of this circle, Santram B.A. He had done the work of getting hundreds of inter-caste marriages done. Wherever the Mandal's meeting was held, inter-caste marriage forms were present and young men and women who aspire to break caste used to fill these forms. After this, Mandal used to help them in getting their inter-caste marriages done.

### **CRITICS OF JAAT-PAAN TODAK MANDAL**

When this Mandal Santram B.A. It started taking shape under the leadership of the then upper-class Hindus in its early stages. Such people believed that this Mandal is a group of people who want to hide their caste due to being low caste. It is very interesting that when Mandal started talking about eradicating the caste system, it was opposed by the great litterateurs like Pandit Lajjaram Sharma, Suryakant Tripathi 'Nirala' and Kishoridas Vajpayee. Hindi writers and reformers did not like the abolition of the Varna system and the formula of inter-caste marriage. These writers argued that this Mandal was working to break Hindus on the pretext of breaking caste. If it is under its control, then he should bring the untouchables and the Brahmins on the same footing. Hindi writers along with Jaat-Pant Todak Mandal, Santram B.A. The education-initiation was also made fun of. Suryakant Tripathi Nirala had even to say that if "the education that is received in English schools and colleges, the poverty only increases and it also loses its existence. After passing B.A., if the fisherman, Lodh will proceed to give education to Brahmins, then Santram will get B.A. Gotta be funny like that." When the announcement of the destruction of the Varna system was announced from the platform of the Jat-Paat Todak Mandal, most of the upper-class Hindu writers turned against this Mandal. Big writers like Kishori Das Bajpai had come out in defense of the Varna system<sup>181</sup>. This linguist argued that the Varna system has nothing to do with the caste system and untouchability. In this way, the author and editor of all Hindi, Jaat-Pant Todak Mandal and its minister Santram B.A. opposed and criticized.

### **THE CASTE DIVISIONS AND THE UNTOUCHABLES**

Todak Mandal was a strong supporter of the untouchables. It claimed that the meaning of Swaraj was incomplete until the problem of untouchability was solved. Therefore, the upper-class Hindu reformers should abandon their dogma and pay attention to the problem of

---

<sup>181</sup> Ji, A. Women Empowerment through Education: The vision of Dr. *Sr. No Title Author Page No.*, 48.

untouchability. The untouchable reformers of this period used to praise the anti-caste movement run by the Mandal. Santram B.A. He had a close relationship with Dr. Ambedkar that's why He made him the chairman of the annual session of the JatPant-Todak Mandal in the year 1936<sup>182</sup>. A few months before this convention was held, Dr. Ambedkar, fed up with the caste system, declared that 'Though I am born a Hindu, I will not die as the Hindu'. Dr. Ambedkar's announcement caused panic in the whole country. The Bhadravarga Samaj of Lahore had established Santram B.A. We threatened him that if Dr. Ambedkar would come to the annual convention of the Mandal, we would oppose him by showing a black flag. Santram B.A. In the end, keeping in mind the dignity of Dr. Ambedkar, the annual session of the Jat-Pant-Todak Mandal to be held in 1936 was postponed. Santram B.A. He had sent his statement regarding this matter to Gandhi in his letter Harijan, according to which "We did not invite Dr. Ambedkar to preside over our session because he belonged to the Depressed Classes, because we considered untouchable Hindus to be untouchables. They do not distinguish themselves from Hindus. In contrast, we chose him because his solution to the fatal dissolution of the Hindu community is similar to ours, namely that the caste system is the root cause of the Hindus' decline and disintegration. Doctor Ambedkar has conducted extensive research on the caste system because the topic of his doctorate dissertation was caste. The advice of a non-Hindu in matters of religion and society cannot influence the Hindus because the goal of our convention was to convince them to abolish caste. In the additional portion of his lecture, the doctor emphasized that this was his final lecture as a Hindu, which was not only irrelevant but also hurt the convention's interests. We therefore requested that this sentence be omitted because it's possible that they've said it before. However, he rejected and it was of no utilization to make our party a contrivance. I can't live without admiring his lectures, despite everything. Which, from what I understand, is the most scholarly work on the subject and ought to be translated into every Indian language. The Annihilation of Caste, B. R. Ambedkar, Forward Press, New Delhi, 2018, pages 134-135)<sup>183</sup>.

## **REFORM OF AD DHARMA MOVEMENT**

Babu Mangu Ram started teaching at a primary school in Mugoal, his home town, in 1925 after returning from America. He named the school Ed Dharma School. The Ad Dharma Movement was officially launched at the same school where Babu Mangu Ram first met. The

---

<sup>182</sup> RAM, D. R. AMBEDKARTIMES. COM CONGRATULATES.

<sup>183</sup> RAM, D. R. AMBEDKARTIMES. COM CONGRATULATES.22-30

goal of the movement was to speak out against a society that kept untouchables at the bottom of society. This was a pleased step of the Dalit to accomplish correspondence in a station based society. The Untouched People's movement in North India was led by Babu Mangu Ram through Ad Dharma Andolan.

He was strikingly effective in making mindfulness and arousing among individuals. He had to push through difficulties and work through difficult circumstances on his path. Babu Mangu Ram's message was novel and motivating. The untouchables would be awakened as a result of it. Because of the hostile influence they had been living under for decades, the message urged them to get to know and understand themselves. Babu Mangu Ram quickly became a household name as a result of the way it enthralled the poor and captured their imaginations.<sup>184</sup>

Scheduled Castes constitute one-third of the total population of Punjab. In no other state of the country, Scheduled Castes constitute such a large part of the population. Despite this, they have the lowest share of cultivated land in this agrarian state. Only 5 percent of them are small farmers. Although in the census they are counted along with other communities and castes, but in reality they do not live with everyone. The settlements of Dalit are located on the boundaries of villages. These settlements have different names in all the three geo-cultural regions of Punjab and they are all derogatory. They are called Chamarli in Doab, Thathi in Malwa and Vehra in Majha. Like other sections of the Punjabi community, the Punjabi Scheduled Castes are also known for their valor in the wars waged by the Khalsa army under the leadership of Guru Gobind Singh against unjust rulers and social oppression. In the latter half of the 1920s, in the pursuit of a dignified life, they gathered under the flag of Ad Dharma. This was the first movement of untouchables in undivided Punjab, which started on 11-12 June 1926. The Ad-Dharma movement of Punjab continued in parallel with the other movements that emerged in the same period in different parts of the rest of India, but it maintained its independent existence.

The Ad Dharma movement was founded by Babu Manguram Mugovalia, who was born on January 14, 1886, and died on April 22, 1980. He was born into a family that owned a leather business in the Hoshiarpur district. His father insisted that he get an education so that he could help him run his business, like reading instructions in English. He was socially

---

<sup>184</sup> RAM, D. R. AMBEDKARTIMES. COM CONGRATULATES.5-10

excluded because he was born into a "lower caste," even though his family was relatively wealthy. Consequently, he was forced to drop out of the school near his village in Bajwara without graduating. Following that, Manguram, like many other early Doab immigrants, moved to the United States in 1909 in search of a better life. At the time, the Punjabi diaspora in North America planned to organize a revolutionary group to free the country. Manguram also became an active member of the Ghadar Lehar, which was founded in 1913. The difficult task of transporting weapons to India for an armed rebellion against the British government was assigned to him, one of five revolutionaries who made up the Ghadar party. He belonged to that party.<sup>185</sup>

But the ship called SS Maverick, from which the weapons were being carried, was caught on the way and Manguram got stuck in the Philippines. He lived a life of oblivion there for 12 years under the pseudonym. When he returned to his village in 1925, people were astonished to see him as a rumor had spread about him that he had been hanged<sup>186</sup>.

Babu Manguram Mugovalia assumed a similar part in Punjab as Jotirao Phule played in Maharashtra. In Maharashtra, Phule conceived and initiated the Shudradshudra movement. In a similar vein, Manguram came up with and carried out the untouchable's movement in Punjab. Phule believed that the Shudradshudras of Maharashtra were the country's first inhabitants. Manguram also viewed Punjab's untouchables in the same manner. As Phule was influenced by the writings of Thomas Paine, an American political activist, thinker, philosopher, and revolutionary who was born in England and lived from 1737 to 1809, Manguram learned about equality and freedom from the democratic and liberal values of America. While he was in the United States, he talked to the revolutionary freedom fighters known as the Ghadri Babus of the historical Ghadar Lehar. This reinforced his purpose to liberate India from the English Domain and give a stately life to the commoners. He desired a democratic and egalitarian home rule in India, in which every person would have equality and freedom regardless of caste, class, religion, language, sex, or place of residence.

After traveling for approximately 16 years, Manguram returned to his home village and was shocked to discover that untouchability continued unabated there. "During my stay abroad, I had forgotten about the hierarchies and the untouchables," he said. All of my preconceived

---

<sup>185</sup> Ram, R. (2015). The making of Ravidassia Dharm (Dalit religion) in contemporary Punjab. *The Routledge handbook of contemporary India*, 371.

<sup>186</sup> Ram, R. (2021). Can 'territoriality' be social?: Interrogating the 'political' of Dalit social inclusion in India 1. In *Deleuze, Guattari and India* (pp. 181-198). Routledge India.

notions were shattered when I returned to my village in December 1925. I began to suffer again from the disease that I had left behind to avoid. I wrote about everything in this situation to my leader, Lala Hardayalji. I composed that except if there is a remedy for this sickness, India can't be free in the genuine sense. In 1926, a program was developed in accordance with his instructions to awaken and empower the untouchable community. 1986: Quami Udariyas 23-24) As a result, he made the decision to work for the emancipation and empowerment of his fellow "lower castes" people for the rest of his life. In his home village, he established a primary school for untouchables. The untouchables were later elevated to Scheduled Castes under the Government of India (Scheduled Caste) Order of 1936. The untouchable caste lists for British-ruled regions were listed in this order. They wanted to fight on two fronts simultaneously, following in the footsteps of the American Ghadar leadership. He wanted to abolish the caste-based social evil known as the untouchable system and establish a new one based on total social freedom in its place. Alongside this, he likewise needed to battle for the political autonomy of India. In his struggle against the hegemonic and oppressive system, he also encountered strong opposition from the so-called upper castes, just like Phule did.<sup>187</sup>

The Ad Dharma movement, which Manguram started, quickly spread to the untouchables of Punjab. Similar to how the Satyashodhak Samaj movement spread throughout Maharashtra. The "Ad Dharma Mandal," which serves as this movement's headquarters in Jalandhar, was established with assistance from Seth Kishandas of Butan Mandi, a prominent leather trader. This movement became the movement of all the untouchables in that region as a result of Manguram's tireless efforts, and he began to emerge as the untouchables' hero. He began the struggle to grant Scheduled Castes land rights under the banner of the Ad Dharma movement. Members of the Scheduled Castes were prohibited from owning land under the Transfer of Lands Act of 1900, just like other non-agricultural castes. The traditional local law known as the Rait-Namma also prohibited the lower castes from owning the plots of land on which they built their homes in isolated village settlements. They were even forbidden from constructing pucca homes. They were forced to perform forced labor for the owner of that piece of land in return, as they could only survive by building houses out of mud and thatched roofs.

---

<sup>187</sup> Chumber, P. K. (2021). *Dalit Space, Assertion and Social, Inclusion*. Sage.

The Ad Dharma movement also started another important campaign. Its purpose was to make specific legal provisions for the education of untouchables and to get them reservation in government jobs. This was the first time in the history of Punjab that the untouchables were fighting jointly for a life of dignity and participation in the local ruling institutions.

In 1919, the British government announced the conduct of elections in the country for the formation of elected institutions with limited powers. After this announcement, all the communities got involved in forming their social / political organization so that their community could become a social / political force. Returning to the country after spending a long time in the US and the Philippines, Manguram managed to form a distinct socio-political organization with his community members as a young man whose personality was shaped by the leaders of the Ghadar Party<sup>188</sup>. This organization was in no way inferior to the Hindu Mahasabha of upper-caste Hindus, the Muslim League, and the Singh Sabhas of Sikhs. Similar agitations began in numerous regions of the nation when elections were used to form legislatures. These included the Ad Hindu movement in Uttar Pradesh and the Ad Andhra, Ad Dravida, and Ad Karnataka movements in South India. There is no evidence that these primitive movements were influenced or inspired by one another, despite the fact that they emerged simultaneously in various parts of the country. The local conditions in their respective regions were the cause of all of these movements.

In the banner reporting the primary yearly gathering of Aad Dharma Andolan, Babu Manguram Mugovalia, Master Shudranand and Babu Thakur Chand made sense of exhaustively the outrages looked by the native individuals because of the upper standings. He urged the natives to band together and develop plans for their liberation and advancement. Manguram addressed them as "brothers" and stated: Ad Dharma is our religion and we are this nation's true residents. Our country was taken from us by a Hindu community that came from outside and made us slaves. We once ruled the entire country of India. We are the offspring of rulers. Hindus came here from Persia and they annihilated our local area. They grabbed our property from us and constrained us to carry on with the existence of Yayavars. They destroyed our history and demolished our forts and homes. Seven crore of us make up this nation, and we are referred to as Hindus. Separate these seven million people and liberate the other race... Our seven million people lack status. We suffered greatly because we trusted

---

<sup>188</sup> Ram, R. (2017). The genealogy of a Dalit, faith: The Ravidassia Dharm and the caste conflicts in contemporary Punjab. *Contributions to Indian Sociology*, 51(1), 52-78.

Hindus. The Hindus ended up being barbarous. We were smashed by Hindus centuries ago; cut all ties with them. What could we at any point anticipate from the people who killed the Aad race? However, the time has come, so pay close attention. The people's appeal is now a priority for the government. Let us band together and save our race with the assistance of a government that understands us. To strengthen our community, send more and more members of our community to the councils. The British government ought to remain in place at all times. Only this government sympathizes with us. We shouldn't ever think of ourselves as Hindus. Keep in mind that Aad Dharma is our faith. Liberals from Quami: 1986: 21-22). If one reads Babu Manguram's writings carefully, they will realize that he had a conflict of interest regarding the British Raj. From one viewpoint, he felt that his local area would be more persecuted in the Hindu majoritarian arrangement of government than under the English rule. They believed that the British might work with them to create an Indian society that was more egalitarian. On the other hand, he thought that the country's independence was important to the dignity of its people. Furthermore, for autonomy, independence from the English was fundamental. His opinions up until India's independence in 1947 clearly reflect this conflict. Yet, till autonomy he and different heads of the Promotion Dharma development attempted to isolate the untouchables from Hinduism totally and join them under the banner of their own antiquated religion (Advertisement Dharma) so the untouchables would recapture their lost respect and opportunity. Can you confirm that the Ad religion's leaders claimed that the untouchables had forgotten their original religion as a result of the Aryans' prolonged dominance?

The vision of the Ad Dharma movement's leadership, who made it their goal to unite the various untouchable communities under one banner, was the reason why the movement became the most influential and popular politically during that time period. As a member of the Punjabi community, he brought these communities together. This work was completed at such a crucial time, when limited direct elections were scheduled for the province, by Manguram's brilliant strategist. In the 1931 census, he demanded that the untouchables be listed as followers of a different religion. He thought that there were no Hindu, Muslim, Sikh, or Christian untouchables. They were citizens of this nation. Manguram claimed that the foreign Aryans had taken his kingdom from the untouchables. They took their possessions and made them into slaves. In his impressive article distributed in the month to month Kirti of Kirti Kisan Party in the year 1929 named 'Achhoot the inquiry' (Question of untouchables), Shaheed Bhagat Singh, composing under the nom de plume 'rebel', went

against the rank framework and for a different religion. I backed the Aad Dharma Leadership campaign. However, Bhagat Singh likewise cautioned them that they ought to stay away from the English. Manguram once said that the indigenous people had forgotten their gurus and religious symbols because they had been oppressed by outsiders for so long. They were announced polluted and ineligible to foster their own philosophy. The Aryan invaders established themselves on the three upper categories of the Chaturvarna system—Brahmin, Kshatriya, and Vaishya—in order to establish, maintain, and justify their rule over the enslaved natives. Some of the people who lived in the area that was conquered, mostly craftspeople, were included in the fourth Varna (Shudra), while the rest were pushed down and made to be Avarna and untouchable.<sup>189</sup>

This community was profoundly affected by Babu Manguram's description of the untouchables as the country's original inhabitants. This gave them a sense of self-worth and pride, as well as the theological foundation for their new identity. The teachings of the saint-poets of the Bhakti movement, particularly Ravidas, Valmiki, Kabir, and Namdev, served as the foundation for the Aad Dharma. The Aad Dharma movement's leadership placed Guru Ravidas at the center of its discourse and incorporated his teachings into its sociopolitical-spiritual concepts and vision of a new religion. In this way, Manguram gave these classes a new identity, brought back their lost heroes and gurus, and showed them their extensive cultural heritage. He rekindled the desire among these classes to lead the nation.

Manguram was successful in his efforts. In response to the demands of anti-religionists, the British government was forced to grant Ad-Dharma the status of a separate religion. About five lakh Scheduled Castes in Punjab declared that they practiced their new religion, Ad Dharma, during the 1931 census. The Ad Dharma Movement's unilateral victory over its candidates for reserved seats in Punjab in the 1937 and 1946 elections was another significant accomplishment. Without precedent for provincial India, the untouchables arose as a critical power in the lawmaking body.

Babasaheb Dr. B.R. laid the groundwork for Ambedkar's primary objective's development in Punjab. Manguram supported Ambedkar's demand for the Depressed Classes to have separate voting rights at the London Round Table Conferences. During the conflict between

---

<sup>189</sup> Rawat, R. S. (2011). *The, Reconsidering Untouchability: Chamars and Dalit History in North India*. Indiana University Press.

Ambedkar and Mahatma Gandhi over the leadership of the Depressed Classes in India, Manguram sent a number of telegrams to support Ambedkar..

Mark Juergensmeyer, a prominent American social scientist, wrote the highly acclaimed book "Religious Rebels in the Punjab: The lower classes of Punjab became more politically and socially aware thanks to the "Other Religion Challenge to Caste," which inspired them to speak out against the centuries-old caste system's discriminatory practices. He has described the unprecedented contribution of the Ad Dharma movement in motivating to happen and creating an egalitarian socio-political order based on the Begumpura model of Guru Ravidas.

The plight of the vast oppressed class in their respective regions, the Shudradshudras of Maharashtra in the case of Jotirao Phule and the Untouchables of Punjab in the case of Babu Manguram, distracted both of them. They came from the same classes as each other. Both fought back against oppression from the upper classes by mobilizing their populations. Both accepted that the Aryans' intrusion of India was at the foundation of the concealment of these classes. From Central Asia, Aryans arrived in India and enslaved the people there. Through the self-written texts of the invaders, numerous types of myths were propagated in order to establish his rule. The option socio-political account proposed by Phule and Manguram was exceptionally powerful and established the groundwork for elective legislative issues to lay out a libertarian social request in various geological and social districts of the country. These stories contain the seeds of the Ambedkarite talk of social majority rules system and eventually the abrogation of station.

Both Sant Ram BA and Babu Manguram were born and grew up in the land of Punjab. Whatever discrimination he saw in the society from the experiences of his life, all of them worried him a lot. Because of which both of them started a new movement and to give new direction to the society, they should be engaged for life. Babu Manguram also emphasized on inter-caste marriage. Sant Ram BA also paid attention to the development of women. Both of them believed that society cannot develop as long as caste discrimination continues in the society. In today's time, the contribution of both the great men is incomparable, we will always remember their reforms.

## BIBLIOGRAPHY

### PRIMARY SOURCES

1. National Archives of India, New Delhi
2. Files and proceedings of the following departments of the Government of India:
3. Home Judicial, Home Political, Home Public, Home Sanitary, Home Municipal,
4. Military and Foreign Secret Departments.
5. Desh Bhagat Yadgar Library, Jalandhar
6. Manuscripts, Personal Testimonies, Letters, Periodicals, and Archival Material on the Ghadar Movement.
7. Punjab State Archives, Chandigarh
  - a. Files and proceedings of the following departments: General Administration, Judicial
  - b. (Criminal), Sanitation, Municipal, Police, Political, and Revenue.
8. Report on the Census of India, Punjab, 1911, Part 1.
9. Report on the Census of India 1921, Punjab, Part I, Vol. xv.
10. Report on the Census of India: Punjab, 1931, part iii.
11. Report on the Census of India: Punjab, 1931, Vol xiv.
12. Report on the Census of India: Punjab, 1931, Vol. xvii.
13. Report on the Census of India: Punjab, 1941.
14. Report on the Census of India: Punjab 1951-52
15. Report on the Census of India: Punjab 1961
16. Report on the Census of India: Punjab 1971
17. Report on the Census of India: Punjab 1981
18. Report on the Census of India: Punjab 1991
19. Report on the Census of India: Punjab 2001
20. Report on the Census of India: Punjab 2011
21. Aitareya Brahmana - (Ed) Aufrecht. T. Bonn, 1989; TR Keith. A.B. Harvard 1920.
22. Anguttara Nikaya - (Ed) Richard Morris and Edmund Hardy, P.T.S., London, 1885-1900.

23. Apastamba Dharma Sutra - (Ed) by G. Buhler, Bombay, 1868 and 1872.
24. Arthasastra of Kautilya - ed. by R. Shamasastri, Mysore, 1924. Tr. R.
25. Shamasastri, Mysore, 1929. Ed, Kangle, R.P. Bombay, 1960, tr. Kangle, R.P., Bombay, 1963.
26. Atharvaveda Samhita - Ed. Roth and Whitney, Berlin, 1856.
27. A Vedic Index 2 vol: Keith, A.B. Macdonell, London 1912.
28. Baudhayana Dharmasutra - ed. by Hultzsch, E, Laipzig. 1884; tr. Buhler, G. SBE, XIV, Oxford, 1882.
29. Brahadaranyaka Upanisad - Tr. Swami Madhavananda, Almora, 1850. Catalogue of Coins in the Indian Museum, V.A. Smith, museum, Calcutta Vol. I Oxford 1906.
30. Chandogya Upanisad - TR Sonart. E., Paris, 1930. Dhammapada - Ed. and Tr. Mrs. Rhys Davids, London, 1931; Tr. Max Muller. F., SBE, X. Oxford, 1898.
31. Digha Nikaya - Ed. Rhys Davids, T. W. and Carpenter, J.E., London. 1890-1911; Tr. Rhys Davids, T.W. London, 1899-1921.
32. Gautama Dharma Sutra - Ed. Srinivasacharya, L, Mysore, 1917; tr. Buhler G., SBE II, Oxford, 1879.
33. Herodotus - History Tr., Godly A.D. London, New York, 1921-50.
34. Jatakas Ed. Fausball, V. London, 1877-97; Tr. Cowell, EB. And others, Cambridge, 1895-1913.
35. Kautilya Arthasastra III, Kangle. R.P. Bombay 1965.
36. Mahabharata - Ed. R. Kinjawadekar (with the commentary of Nilakantha) Poona, 1929-33.
37. Mahabharata - Ed. Bhandarkar Oriental Research. Institute Poona, 1927-1966, tr. Roy, P.C., Calcutta, 1926-32; tr. Dutt, M.N., Calcutta, 1895-1905.
38. Majjhima Nikaya - Ed. Trenckner, V. and Chalmers, R. London, 1888-1902.
39. Manusmrti - Ed. with Kulluka's commentary Bombay, 1929, Tr. G. Buhler (S.B.E. XXV) Oxford, 1886.
40. Panini Sutra Pathas and Parisistas with word Index, Compiled by Pathak, S. and Chitrao, S. Poona 1935.
41. Patanjali - The Vyakarana Mahabhasya Ed. F. Kielhorn, Vols. 1-3. (Bombay Sanskrit Series) Bombay 1892-1909.
42. Ramayana - Kasinath Pandurang Parab edition, Bombay, 1888, Tr. by R.T. Griffith, London, 1870.

43. Rig Veda - Samhita and Pada Text with Sayana's commentary, Ed, Vaidika Samredhana Mandala, Poona, 1933, 4 vols.
44. Strabo, Geography Tr. Jones, H.L. London, New York, 1917-32.
45. Taittiriya Samhita - Ed. Weber, A. Berlin, 1871-72 tr Keith, A.B., XVIII, XIX, Harvard, 1920.
46. Vasistha Dharmasutra - Fuhrea, A.A., Bombay, 1916, tr. Buhler, G., SBE, XIV, Oxford, 1882.
47. Vinaya Pitaka - Ed. Oldenberg, SBE, XIII, XVII, XX, Oxford, 1881-85, Horner, I.B. London, 1938-52.
48. Tribes Ministry of Education. New Delhi. 1985, Report on the Eighth General Election to the House of People, 1984.
  - a. Election Commission New Delhi.
49. Census of India, 1991 Series 1.
50. Census of India 1991: Union Primary Census Abstract for Scheduled Castes and Scheduled Tribes, Paper I of 1993.
51. Government of India, New Delhi. 1984. Selected Statistics on Scheduled Castes. New Delhi Ministry of Home Affairs.

## **SECONDARY SOURCE-**

1. Srinivas, M.N. (1997). Caste : Its Twentieth Century Avatar, ( New York: Penguin Putnam Inc.1997)
2. Omvedt Gail (1976) Cultural Revolt in a colonial society: The Non-Bramhan movement in Western India, (1873-1930) Bombay.
3. Rao M.S.A. (1979) Social Movements among the backward classes and Blacks: Homology in the sources of identity, in Social movements in India. Delhi: Monohar publication'.
4. Shah, Ghanshyam (ed.) (2001). Dalit Identity and Politics. New Delhi: Sage Publications.
5. B.A., Santram. (2000). Agar Kishti Doobi to Dooboge Sare (Hindi). Gautam Prints, New Delhi.
6. B.A., Santram. (2008). Hindutva: Jo Hinduon Ko Le Dooba (Hindi) .Gautam Prints, New Delhi
7. B.A., Santram. (2014). Mere Jivan Ke Anubhv (Hindi). Gautam Prints, New Delhi.

8. B.A., Santram. (2016). Jativad Ka Janaja (Hindi). Gautam Prints, New Delhi
9. B.A., Santram. (2000). Hamara Samaj (Hindi). Gautam Prints, New Delhi
10. Megh Raj MA, Babu Mangu Ram (Life Struggle and Ad Dharma Documents) Page – 29
11. Ad Dharma Report, Editor Shri C.L. Chamber, page - 42
12. Prof. Mark Juergens Meyer, The religious Rebels in the Punjab, Page - 61
13. Dated 07.01.2017 from the phone recording of Satnam Singh Village Dangoh, District Una.
14. C.L. Chumber (Ed.), etc. Dharma Mandal Report, Page - 34 7. C.L. Chumber (editor), etc. Dharma Mandal Report, page – 34
15. Sharma, Ram, Sharn: Sudras in Ancient India, Delhi, 1990 3rd rev. edn)
16. Swami Dharma Theertha - History of Hindu Imperialism, Madras 1992.
17. Alchin. Brijet and Raymond: The Birth of Indian Civilization Pengvin. 1968.
18. Basam, A.L.: The wonder that was India, London, 1954.
19. Llyin, G.F. "Bulletin of Ancient India" 1950.
20. Maithy S.K. - The Economic Life of Northern India C-300-550 A.D., Calcutta, 1957.
21. Majumdar, R.C. and Pusalkar A.D. (ed) The Vedic Age, Bombay, 1951, 1957, reprint. The Age of Imperical Unity, Bombay 1960.
22. Mc Crindle, J.W. - Ancient India as described by Megasthenes and Arrian, London, 1877.
23. Mehta, R.N. Pre-Buddhist India Bombay 1939.
24. Puri, B.N. - In the time of Patanjali, Bombay, 1957.
25. Rajaram, Navaratna S - Aryan Invasion of India, the Myth and the Truth, New Delhi, 1993.
26. Agrawala. V.S.: India as Known to Panini Lucknow, 1953.
27. Bhattacharya, S.C.: Some Aspects of Indian Society, Calcutta 1978.
28. Bose, A.N. - Social and Rural Economy of Northern India 2 Vol. : Calcutta - 1942-45.
29. Chanana. D.R. Slavery in Ancient India, New Delhi, 1960.
30. Chattopadhyay, Sudhakar - Social life in Ancient India, Calcutta 1965.
31. Chousalkar, Ashok S - "Social and Political implication of Dalit Movement" in Maharashtra in Social Reform movements in India V.D. Divekar ed, Bombay 1991.
32. Davids Rhys. T.W. - Buddhist India, London, 1911.
33. Elst, Koenraad - Indigenous Indians - Agastya to Ambedkar, New Delhi; 1993.

34. Fick, R - Social Organisation of North East India in Buddha's Time, Tr. Mitra S.K. Calcutta, 1920.
35. Jain, J.C. - Life in Ancient India as Depicted in Jain Canons, Bombay, 1947.
36. Kane, D.V. - History of Dharmasastra, 4 Vols. Poona, 1930-46.

### **Journal Article**

1. "Making sense of agrarian distress and peasant struggles in Punjab," (Paramjit Singh & Ronki Ram), Sikh Formations, June 02, 2022 <https://doi.org/10.1080/17448727.2022.2082198>,
2. "Agrarian Resistance in Punjab: Contextualising Farmer Protests at the Gates of Delhi in a Historical Perspective," Journal of Sikh & Punjab Studies (GISS, New York), Vol. 29, Nos. 1&2, Spring-Fall, 2022, pp. 11-68.
3. "Can 'Territoriality' be Social? Interrogating the 'Political' of Dalit Social Inclusion in India," Contemporary Voice of Dalit (sage), July 16, 2021. DOI: 10.1177/2455328X211022194.
4. "What Went Wrong With the Third Alternative? Exploring the Rise and Demise of the Aam Aadmi Party in Punjab," Journal of Sikh & Punjab Studies (GISS, New York), Vol. 25, No. 1, Spring 2018, pp. 3-36 (also carried in Ambedkar Times Weekly, Vol. 10, Issue 6, April 11, 2018, pp. 7-10 & 23-27).
5. "The Genealogy of a Dalit faith: The Ravidassia Dharm and Caste Conflicts in Contemporary Punjab," Contributions to Indian Sociology, (sage), Vol. 51, No. 1, 2017, pp. 52-78.
6. "Internal Caste Cleavages among Dalit in Punjab," Economic and Political weekly, Vol. 52, No. 3, January 21, 2017, pp. 54-57.
7. "Structures of Social Exclusion, Dera Culture and Dalit Social Mobility in Contemporary East Punjab," Contemporary Voice of Dalit (Sage), Vol. 8, No. 2, 2016, pp. 186-195.
8. "Sacralising Dalit Peripheries: Ravidass Deras and Dalit Assertion in Punjab," Economic & Political Weekly, Vol. 51, No. 1, January 2, 2016, pp. 32-39 (for Punjabi transl. by Bhiminder Singh see: Desh Doaba, Vol.5, Issue 4, May 04, 2016, pp.18-20).

9. "Jawaharlal Nehru, Neo-liberalism and Social Democracy: Mapping the Shifting Trajectories of Developmental State in India," *Contemporary Voice of Dalit* (Sage), Vol. 7, No. 2, 2014. Pp. 187-210.
10. "Empowering Periphery from Below: Making Sense of Dalit Identity Formation in Contemporary East Punjab," *Contemporary Voice of Dalit* (Sage), Vol. 6, No. 1, 2013. Pp. 39-60.
11. "Beyond Conversion and Sanskritisation Articulating an Alternative Dalit Agenda in East Punjab," *Modern Asian Studies* (Cambridge), Vol. 46, No. 3, May 2012, pp. 639-702.
12. "Guru Ravidass: Prophet of Dalit Liberation," *Contemporary Voice of Dalit* (Sage), Vol. 4, No. 1, 2011, pp. 29-48.
13. "Dr. Ambedkar, Neo-liberal Market-Economy and Social Democracy in India," *Human Rights Global Focus* (ISSN: 0972 7205), Vol. 5, Nos. 03 & 04, July-December 2010, pp. 12-38.
14. "Ravidass, Dera Sachkhand Ballan and the Question of Dalit Identity in Punjab," *Journal of Punjab Studies* (UCSB), Vol. 16, No. 1, spring 2009, pp.1-34.
15. "Ravidass Deras and Social Protest: Making Sense of Dalit Consciousness in Punjab (India)," *Journal of Asian Studies* (Cambridge), and Vol. 67. No. 4, (November) 2008, pp. 1341-64.
16. "Social Exclusion, Resistance and Deras: Exploring the Myth of Casteless Sikh Society in Punjab," *Economic and Political Weekly*, Vol.42, No.40, October 6-12, 2007, pp.4066-74.
17. "Capital versus Labour: Globalisation, Marginalised and Crisis of Governance," *Man & Development*, Vol. XXIX, No. 2, June 2007, pp. 5-28 [included in *Parliamentary Documentation* Vol. 33, No.15, August 1-15, 2007, also published as a book chapter mentioned below].
18. "Untouchability in India with a Difference: Ad Dharm, Dalit Assertion and Caste Conflicts in Punjab," *Asian Survey*, (UC Berkeley) Vol. XLIV, No.6, November-December 2004, pp.895-912 [abstracted in *Centre de Documentation Regards, Religion Compass Online, CSA Illumina*]. Also included in the courses POLS 298.3 *Turmoil and Change: Politics in Modern India*, Dept. of Political Studies, University of Saskatchewan, Canada, Summer Study/ Travel Program 2006 and SO304: *Religion and Politics in Contemporary Society*, Semester 2 2008, School of Social Sciences, Faculty of Arts and Law, The University of the South Pacific.

19. "Untouchability, Dalit Consciousness, and the Ad Dharm movement in Punjab," Contributions to Indian Sociology (Sage), Vol.38, No.3, September-December 2004, pp.323-349; Reproduced with permission from CIS entitled: Mangoo Ram, Ad Dharm & the Dalit Movement in Punjab, New Delhi: Critical Quest, 2008. It is also one of "The 50 Most-Frequently Read Articles in Contributions to Indian Sociology" during June –September 2007, and June & August 2008.
20. "The Dalit Sikhs," Dalit International Newsletter (Waterford USA), Vol. 9, No.3, October 2004.
21. Law B.C. Some Kshatriya Tribes of Ancient India, Calcutta, 1924.
22. Levin Bongard. G.M. "Some Problems of the social structure of Ancient India" History and Society: Eassays in honour of Professor Nicharranjan. Roy. Calcutta, 1977.
23. Sarkar, D.C. - Problems of Early Indian Social History Calcutta, Sanskrit College, Research Series No - CXXII, 1983.
24. Sastri, K.A.N. (ed.) a comprehensive History of India, Vol. II, Calcutta, 1957.
25. Sen, A.C. - Ashoka's Edicts, Calcutta, 1956.
26. Sethona, K.D. - The problem of Aryan Origins - From an Indian Point of view 1992 (second extensively enlarged edition)
27. Talagari, Shrikant G - Aryan Invasion Theory and Indian Nationalism, New Delhi, 1993.
28. GOG, 1976, Report of the Socially and Educationally Backward Commission and 2 Gandhinagar Govt. Central Press.
29. Report, 1978, Report of Commissioner for the Scheduled Castes and Scheduled Tribes,
30. William, Sir M. Monier - A Sanskrit-English Dictionary Delhi, 1988.
31. Apte, Vaman Shivram - The Practical Sanskrit - English Dictionary Delhi 1989.
32. Encyclopaedia of Social Science, New York. Oxford Dictionary, 1968.
33. Encyclopaedia of Religion and Ethics New York. The Random House Dictionary of the English, Language 1970.
34. Ahmad, Imtiaz, 1737-1739, Threats and Response's - "Conversion in Tamil Nadu" Economic and Political Weekly pp. 1737-1739.
35. Ahmad, Imtiaz 1979, Caste and Social Stratification among Muslims in India, Delhi.
36. Ahmad, Imtiaz, 1980, "Muslims and Scheduled Castes" New Quest, 19 (n 1, January February pp. 9-13.

37. Ambedkar's Speech, Yeola October 1935, Quoted in Kuber, Dr. Ambedkar Vicharmanthan.
38. Ambedkar, B.R. Gandhi, Ranade & Jinnah, Thaker's Co, Bombay, 1943.
39. Ambedkar, B.R. 1969. Thus spoke Ambedkar - Selected Speeches, (ed)
40. Bhagwan Das II, Jullundur: Bheem Patrika Publications.
41. Ambedkar, B.R. 1979. Annihilation of castes (first Published in 1936) and states and Minorities (Published in 1947 both reprinted in Dr. Babusaheb Ambedkar: Writing and Speeches, Vol. I, Education Department, Government of Maharashtra Bombay, pp. 23-96 and pp. 381-449.
42. Ambedkar, B.R.: Dr. Babusaheb Writings and Speeches Vol. II, Education Department, Government of Maharashtra Bombay, 1982, vide also BLC Debates Vol. XXI.
43. Ambedkar, B.R. 1944, 1989. Annihilation of caste. In vasant Moon (ed) Dr. Babusahib Ambedkar Writing and Speeches Vol. I Bombay: Government of Maharashtra (reprint).
44. Ambedkar, B.R. "Who were the Shudras? How did they come to be the Fourth Varna in the Indo-Aryan Society" in Dr. Babusaheb
45. Ambedkar: Writing and speeches, Vol. 7, edited by Vasant Moon, Government of Maharashtra Bombay, 1990.
46. Ambedkar, B.R. What the Congress and Gandhi Have Done to Untouchables, Tacler & Co Ltd. Bombay, 1945, 1991.
47. Anand, Mulk Raj and Eleanor Zelliot (Eds) an Anthology of Dalit Literature, New Delhi, 1992.
48. Ayer. A.J. The Central Questions of Philosophy, Progress Publishers Moscow, 2nd (edn) 1984.
49. Baxi, Upendra: Political Justice, Legislative, Reservation for Scheduled Castes and Social Change (Dr. Ambedkar Memorial Lectures - 1978) University of Madras.
50. Baxi, Upendra, 1995, Emancipation as Justice: Babusaheb Ambedkar's Legacy and Vision, in U. Baxi and B. Parekh (eds) crisis and change in Contemporary India pp. 122-45, Sage New Delhi.
51. Bhandare. R.D. Prabuddha a Marathi Weekly, Bombay, 1956.
52. Bose. N: The Indian Awakening and Bengal, Calcutta, 1960.
53. Brass, Paul, R. 1965. Factional Politics in an Indian state: The Congress Party in Uttar Pradesh Berkeley: University of California Press.

54. Brown, Judith 1977, Gandhi and Civil Disobedience: The Mahatma in Indian Politics - 1928-1934. Cambridge University, Press.
55. Chauhan, B.R. 1975. Scheduled Castes and Education, Anu, Publications Meerut (U.P.).
56. Chitnis Suma, 1981, A Long way to go..., allied Publisher's New Delhi.
57. Coser, Lewis A. 1966. The Functions of Social Conflict, the Free Press New York.
58. Dangle, Arjun: Poisoned Bread (Translations from Modern Marathi Dalit Literature), New Delhi, 1992.
59. Das, D.P. The Untouchable Story, New Delhi, 1985.
60. David, Mandelbaum, Society in India, Change and Continuity, (Berkeley 1970)..
61. Desai, Mahadev 1937 - The Epic of Travancore, Ahmedabad: Navajivan 1953. Day-to-day with Gandhi: Secretary's Diary, VI and VII. Varanasi Sarva Seva Singh Prakashan.
62. Devasahayarm. V (Ed). Dalit and Women, Madras, 1993.
63. Dinkar, Ramdhari Singh: Sanskriti Ka Char Adhyaya Rajpal, Delhi, 1956.
64. Dube, S.C. 1981 "Education Weaker Sections" Times of India, July 14-15.
65. Frank, Morae's: India Today New York, Macmillan, 1960.
66. Gadgil, N.V. 1962; Kahi Mohara Kahi Moti (Poona).
67. Galanter, Marc. 1991: Competing Equalities: Law and Backward Classes in India, Oxford University Press, and New Delhi.
68. Gandhi, M.K. 1933, 1934, 1946. In. B. Kumarappa 1954. The removal of Untouchability, Ahmedabad: Navajivan Publishing House.
69. Gokhale, Jayashree, 1993, From Concession to Confrontation: The Politics of an Indian Untouchables Community, Bombay, Popular Prakashan.
70. Gupta, S.K. Scheduled Castes in Modern Indian Politics, New Delhi 1985. Hans, Kohn: A History of Nationalism in the East, 1929, London.
71. Harjot, Oberai, the Construction of Religions Boundaries: Culture, Identity and Diversity in the Sikh Tradition, Oxford, New Delhi, 1995.
72. India 2001 - A Reference Annual Research, Reference and Training Division, Publication, Division and Broadcasting Govt. of India.
73. Hanlon O. Rosalind: Caste Conflict, and Ideology. Irudairaj, K: Emerging Dalit Theology, Madras, JESI - TTS, Madurai Publication, 1990.
74. Isaacs, Harold. R: India's Ex-Untouchables, Bombay 1965.

75. Jean, Dreze, "Primary Priorities Lessons in Compulsory Education", New Delhi, November, 1997.
76. Jose, K. John "Change of Socio-Religious structures: The Christianisation of the Ravidasis of Bihar (1930-80)" PIHC, 57th session, 1996.
77. Joshi, Barbra. R. 1982. Democracy in search of Equality: Untouchable Politics and Indian Social Change. Delhi Hindustan Publishing Corporation.
78. Joshi, Barbara, R. (Ed) Untouchable Voice of the Dalit Liberation movements, New Delhi, 1986.
79. Juergensmeyer, Mark: Religion as social vision - The movement against untouchability in 20th century, Punjab, Berkeley, 1982.
80. Kananaikil. J. 1982. Scheduled castes in the Constituent Assembly, New Delhi, Indian Social Institute.
81. Kananaikil. J. 1983. "Marginalisation of the Scheduled Castes: A sociological Interpretation" in Jose, Kananaik ed. Scheduled Castes and the Struggle against Inequality, Delhi, Indian Social Institute, pp. 40-60.
82. Kananaikil. J. 1986. "Scheduled Caste Converts in Search of Justice: In the Hall of the Supreme Court "Social Action 36 (n. 1 Jan.- March) pp. 101-107.
83. Kananaikil. J. 1986. "Scheduled Castes and their status in India" in Inequalities, its Basis: Search for Solution, Walter Fernandes (ed) New Delhi.
84. Kananaikil. J. 1986. "Secular State and Religions Cariterian for Reservation, "Social Action 36, (n 2 April-June) pp. 137-148.
85. Kananaikil. J. 1990. Scheduled Caste Converts and Social Disabilities, New Delhi, Indian Social Institute.
86. Kaye, John William: Christianity in India, London, 1959. Keer, Dhananjay, 1971, Dr. Ambedkar, Life and Mission, Bombay, Popular Prakashan.
87. Kesari, Editorial Marathi, 18 June, 1895. Khare, R.S. The Untouchables as Himself: Ideology, Identity, and Pragmatism the Lucknow Chamars, Cambridge, 1984. among Kohli, Atul 1990, From Elite Activism to Democratic Consolidation :
88. The Rise of Reform Communism in West Bengal in Franane. R. Frankel and M.S. A Rao. (Eds), Dominance and state Power in Modern India: Decline of a Social order, Vol. 2, pp. 367-415. Delhi: Oxford University Press.
89. Koilpillai, V.K. 1991. "Punjabi Christians" Religion and Society 38 (n 2, June) pp. 1-2.

90. Krishnan, P.S.: Untouchability and Arocities Social Action Vol. 43, No. 4, Oct.-December 1993, Published by Walter Fernandes for Social Action Trust Lodi Road, New Delhi.
91. Kumar, Dharma: 1992. Land and Caste in South India, Cambridge University Press.
92. Lobo, Lancy, 1988, "Angaliat: A Dalit Novel" New Quest (n 69 May- June) pp. 141-148.
93. Lobo, Lancy 1989, "Conversion Immigration and Social Mobility of Ex-Scheduled Caste from Central Gujarat" Social Action (36 October-December) pp. 123-437.
94. Lobo, Lancy 1991. Religious Conversion and Social Mobility: A case study of the Vankars of Central Gujarat, Surat: Centre for Social Studies (Mimeo).
95. Lokhande, G.S. 'Bhimrao Ramji Ambedkar, New Delhi, 1982. Lynch, Owen, 1969, The Politics of Untouchability: Social Mobility and Social Change in a City of India, New York Columbia University Press.
96. Lynch, Owen, 1972, 'Dr. B.R. Ambedkar Myth and Charisma' in J.M. Mahar (Ed) the untouchables in Contemporary India Tucson University of Arizona Press. pp. 97-112.
97. Mallick, Ross, 1993. Development Policy of a Communist Government: West Bengal since 1977. Cambridge University Press.
98. Mandel Baum, David. G. Society in India, Bombay, 1990. Marc Galanter. Competing Equalities; Law and the backward classes in India Berkeley 1984.
99. Mazumdar. R.C.: History of Freedom Movement in India, Vol. I, II, and III, K.L. Mukhopadhyaya, Calcutta, 1960.
100. The Foundation of Ne Mitra Sisir Kumar: Resurgent India, Allied Publishers, Bombay, 1963.
101. Mukherjee, Prabhati: Beyond the Four Varnas, New Delhi, 1988.
102. Murgkar, Lata: Dalit Panther movement in Maharashtra, Bombay 1991.
103. Naik. J.P. 1972, Education of Scheduled Castes (1965-66) Occasional Monographs, No. 6, Indian Council of Social Science Research, New Delhi.
104. Natrajan S.: A Century of Social Reform in India, Bombay 1959.
105. Nirmal, Arvind P: Heuristic Exploration, Madras, 1990(Ed): Towards a ellings common Dalit Ideology Madras (ed).
106. Central Publication Branen Nirmala Srinivasan, Identity Crisis of Muslims: Problems of Lucknow Anton Youth New Delhi, 1981.

107. Oddie. G.A. Religion in South Asia London 1977. Rajasekhriah Ne Oommen. T.K. Religions Pluralism in India: A sociological Appraisal (Printed Article) J.N, U. New Delhi.
108. Oommen, T.K. 1985. From Mobilization to Institutionalization, Popular Rai and Prakshan Bombay.
109. Omvedt, Gail, 1980. "Caste, Agrarian Relations and Agrarian Conflicts" Sociological Bulletin 29(2).
110. Omvedt, Gail, 1994. Dalit and Democratic Revolution: Dr. Ambedkar and the Dalit movement in Colonial India New Delhi sage.
111. Ouwerkerk, Louise: The Untouchables of India, Oxford, 1945.
112. Panikkar. K.M.: The Foundation of New India, Asia Bombay, 1962.
113. Parvathamma. C. 1984: Scheduled Castes and Tribes: A socio-economic Survey, Delhi, Ashish Publishing house. Patil, Sharad, Dasa-Sudra, Slavery Pune, 1991.
114. Phule, Jotirao, Govindrao, "Slavery" in collected works of Mahatma Jotirao Phule, translated by Prof. P.G. Patil, Government of Maharashtra, Bombay, 1991.
115. Pradhan, Atul Chandra, 1986: The Emergence of the Depressed Classes. Bhubaneswar: Bookland International.
116. Proceedings of Round Table Conference First Session, Government of India Central Publication Branch, Calcutta, 1931.
117. Raj, Antony 1992: "The Dalit Christian Reality in Tamil Nadu," Jeevandhara, 22 (n 128) pp. 95-111.
118. Rajasekhriah. A.M.: B.R. Ambedkar, the Quest for Social Justice, New Delhi, 1989.
119. Ram, Jagjivan 1980. Caste Challenge in India, New Delhi Vision Book. Ram, Nandu 1977, "Social Mobility and Social Conflict in Rural Uttar Pradesh" Indian Anthropologist, 7(2) 111-121 (Chapter 8 in this book)
120. Ram, Nandu, 1983. Law and Atrocities on Weker Sections in India" Indian Bar Review, 10(3); Same in R.G. Singh ed Backward
121. Classes of India, B.R. Publishing Corporation, New Delhi, 1986. pp. 91-113 Chapter 11 in this book.
122. Rao, M.S.A.: Social Movements and Social Transformation; A study of Two Backward Class Movement in India, Delhi 1979.

123. Rao, R. Sangeetha: Caste System in India: Myth and Reality, New Delhi, 1989.
124. Sagar, Vidya. 1991: "The Christian Community in Punjab: An Analogy" Religion and Society, 38. (2 June) pp. 3-17.
125. Shah. G. 1990: Dalit Movements and Search for Identity "Social Action, 40 (October-December), pp. 317-335.
126. Sharma. B.D. 1988, Report of the Commissioner for the Scheduled Castes and Tribes (1986-87) Government of India New Delhi.
127. Sharma, D.S.: The Renaissance of Hinduism, Benaras Hindu University, Press, Benaras, 1944.
128. Singh, G.N.: Land marks in Indian Constitutional & National Development Vol. I, (1600-1919) Atmaram, Delhi, 1950.
129. Singh K. Suresh (ed) The Scheduled Caste, People of India, National Series Vol. II, Anthropological Survey of India, Delhi, 1993.
130. Srinivas, M.N. 1987: The Dominant Castes and Other Essays, Oxford University Press, New Delhi.
131. Srivastava, Suresh, Narain: Harijans in Indian Society, Aminabad 1980. Subhadra Anand, "Migration and Socio-Cultural Identity Crisis - A Case Study of Sindhis in Post partition India" Proceedings of Indian History Congress (PIHC) 57th Session Madras University, 1996.
132. Susan Boyly, Saints, Goddesses and Kings: Muslims and Christians in South Indian Society, 1700-1900, Cambridge University Press, 1992.
133. Tarachand Dr. History of Freedom movement in India, Government Publication, Delhi, Vol. I, 1961. Vol. II, 1967.
134. Thorat. S.K. "Caste System and Economic Inequality: Some Unexplained Disparities" (paper presented at a National Seminar on
135. "Employment and Poverty of Social Groups in the Context of New Economic Policy held in J.N.U. New Delhi on April 3-5-1997.
136. Vakil, A.K.: Gandhi - Ambedkar, New Delhi, 1982. Ventkatswamy; P.R. 1955. Our Struggle for Emanicipation 2 Vols. Secunderabad Universal Art Printer.
137. Watson, Francis: A concise History of India, Southampton 1981 reprint.
138. Webster, J.C.B. 1976. The Christian Community and Change in Nineteenth Century North India, Delhi, Macmillan Company.

139. Webster, J.C.B. 1992: The Dalit Christian: A History Delhi. IS. PCK. Wilson.  
K. 1982. The Twice Alienated - Culture of Dalit Christians.
140. Zelliott Eleanor, 1969, Dr. Ambedkar and the Mahar Movement' Ph.D. thesis  
University of Pennsylvania.
141. Aggarwal, Partap Chand - Halfway to equality, New Delhi, 1983.
142. Hasan, Mushirul, Towards Freedom: Documents on the Movement for  
Independence in India 1939, Part I & II, OUP, New Delhi, 2008
143. Lohia, Rammanohar, the Caste System, Rammanohar Lohia Samata  
Vidhyalaya, Hyderabad, 1964
144. Mansergh, Nicholas, ed., The Transfer of Power 1942-47, Vol. I-IX, Vikas,  
New Delhi, 1970-1982
145. Mayawati, Bahujan Samaj Aur Uski Rajniti, Bahujan Sangathak, Lucknow,  
2000
146. Mitra, H.N. ed., The Indian Annual Register (1930-1946), Calcutta, the  
Annual Register Office M.R.T., Nationalism in Conflict in India Home Study Circle,  
Bombay, 1942.
147. Moon, Vasant ed., Dr. Babusaheb Ambedkar: Writings and Speeches, Vols. 1-  
17, Government of Maharashtra, Bombay, 1990-2000
148. Prasad, Bimal, Towards Freedom: Documents on the Movement for  
Independence in India 1945, OUP, New Delhi, 2008
149. Ram, Kanshi, The Chamcha Age-An Era of the Stooges, New Delhi, 1982
150. Reeves, P.D., B.D. Graham and J.M. Goodman, A Handbook to Elections in  
Uttar Pradesh, New Delhi, 1975
151. Sarkar, Sumit, ed., Towards Freedom: Documents on the Movement for  
Independence in India 1946, OUP, New Delhi, 2007
152. Selected works of Jawaharlal Nehru, Vol. 1-39/42 (Second Series). Published  
by Jawaharlal Nehru Memorial Fund, Teen Murti House, New Delhi, 1996, General  
Editor- S. Gopal/Mushirul Hasan/Mridula Mukerjee.
153. Singh, Charan, Abolition of Zamindari: Two Alternatives, Kitabistan,  
Allahabad, 1947
154. Singh, Charan, Charan Singh: Selected Speeches, July 1979-December 1979,  
155. Publication Division, Ministry of Information and Broadcasting, 1972
156. Singh, Charan, India's Poverty and Its Solution, Asia Publishing House, New  
York, 1964

157. Singh, Charan, Joint Farming X-Rayed: The Problem and Its Solution,
158. Bharatiya Vidhya Bhavan, Bombay, 1959
159. Singh, Charan, Land Reforms in U.P. and The Kulaks, Vikas Publication House, 1986
160. The Collected Works of Mahatma Gandhi, Vols. 1-90, brought out by the Publication Division, New Delhi, 1958-84
161. Tirmizi, S.A.I, ed., the Paradoxes of Partition (1937-47), Vol. I, 1937-39, Manak Pub., New Delhi, 1998.
162. Zaidi, A.M., Promises to Keep: A study of the Election Manifestoes of the INC, 1937-85, Indian Institute of Applied Research, New Delhi, 1986
163. Zaidi, Z.H., and S.G. Zaidi, The Encyclopedia of the Indian National Congress (in 28 Volumes), New Delhi, 1980-81
164. Census of India, 1901, Vol. XVI (Northwestern Provinces and Oudh) Part I, Report, Allahabad, 1902
165. Census of India, 1911, Vol. XV (United Provinces of Agra and Oudh), Part I. Report, Allahabad, 1912
166. Census of India 1951, Paper No. 2 of 1953. Religion-1951, New Delhi, Census Commissioner, Government of India, 1953
167. Census of India, 1961, Paper No. 1 of 1963, 1961 Census- Religion, New Delhi, Census Commissioner, Government of India, 1963
168. Census of India, 1971, Series I, Part II (I)-Social and Cultural-1971-Census, New Delhi, Census Commissioner, Government of India, 1976
169. Census of India, 1981, Series I-India, Paper No. 3 of 1984, New Delhi, Census Commissioner, Government of India, 1984
170. Election Commission of India, General Elections 1951, to the Legislative Assembly of punjab, Election Commissions of India, New Delhi, See <http://www.eci.gov.in>
171. First Annual Report of the Minorities Commission for the year ending 31 December 1978, (Delhi, 1979)
172. General Report on Public Instruction in the United Provinces of Agra and Oudh (Allahabad, 1930-1940)
173. General Report on the Administration of the United Provinces of Agra and Oudh (Allahabad, 1930-1940)

174. Government of Uttar Pradesh, Sushri Mayawati Ke Gatisheel Netritwa Me Uttar Pradesh Sarkar Ke Pramukh Nirnay Awam Thos Uplabhdhiya, Department and Public Relations, Government of Uttar Pradesh, Lucknow, September 20, 1997
175. Government of Uttar Pradesh, 1981, Agriculture Census in Uttar Pradesh, 1980-81, Lucknow: Board of Revenue
176. Indian Statutory Commission, Report, 1931, Vol. 1, Calcutta 1930
177. Jawaharlal Nehru's Speeches, Vol. 4 (1957-63), Publications Division, Ministry of Information and Broadcasting, Government of India, 1964.
178. Proceedings of the Legislative Assembly of the United Provinces (Allahabad, 1937-1939)
179. Proceedings of the Legislative Assembly UP, 1946 Vol. XXIV Official Report
180. (Allahabad, 1947)
181. Report of the Backward Classes Commission, (1978-80, B.P. Mandal, Chairman) 2 vols. Delhi 1981.
182. Report of the Backward Classes Commission, (K. Kalelkar, and Chairman) 3 vols. (1st published) 1955: reprint Delhi 1983).
183. Report of the Committee for the promotion of Urdu 1975 (Ministry of Education and Social Welfare, Government of India)
184. Report of the United Provinces Zamindari Abolition Committee (Allahabad), Vol.II, 1948, New Delhi, 16 April 1987.
185. Report on Minorities, Vol. 2 (Delhi: Ministry of Home Affairs, 14 June 1983)
186. Reports of the General Elections in India: 1951-52, 1957, 1962, 1967, 1971
187. Election Commissioner, New Delhi
188. Report of the Congress Agrarian Reforms Committee, New Delhi, 1951
  - a. Sixth Report of the National Police Commission (1981)
189. Speeches of Jawaharlal Nehru, 1952-56, Publication Division, New Delhi, 1956
190. Alam, Anwar, "Democratisation of Indian Muslims: Some Reflections" EPW, Vol.
  - a. 38, no. 46, Nov. 15-21, 2003, pp. 4881-4885
191. Alam, Javeed, 'The Contemporary Situation of Muslims in India', EPW, Vol. XLIII, no. 2, 2008, pp. 45-53
192. Ather Farouqi, 'Urdu Education in India: Four Representative States', EPW, April 2, 1994, Vol. 29, no. 14, pp. 782-785

193. Bandyopadhyay, Sekhar, 'From Alienation to Integration: Changes in the Politics of Caste in Bengal, 1937-47', *Indian Economic and Social History Review (IESHR)*, XXXI, September, 1994, Vol. 31, no. 3, pp. 349-391
194. Bandyopadhyay, Sekhar, 'Transfer of Power and the Crisis of Dalit Politics in India, 1945-47', *Modern Asian Studies*, Vol. 34, no. 4, 2000, pp. 893-942
195. Beg, Mirza Asmer and Sudhir Kumar, "Uttar Pradesh: Signs of a Congress Revival", *Economic and Political Weekly*, Vol. XLIV, no. 39, September 26, 2009, pp.190-193
196. Bhambhri, C.P., 'Dialectics of Caste and Casteism' *EPW*, Vol. 34, no. 36, Sep. 4-10, 1999, pp. 2619-2620
197. Blair, Harry, 'Rising Kulaks and Backward Classes in Bihar: Social Change in the Late 1970s', *EPW*, Vol. 15, no. 2, January 12, 1980, pp. 164-74
198. Brass, Paul, "Coalition politics in North India", *the American Political Science Review*, Vol. 62, no. 4, December 1968, pp. 1174-1191
199. 'Politicisation of the Peasantry in North India' Part II', *Journal of Peasant Studies*, Vol. 8, no. 1, 1980, pp. 3-36
200. 'Congress, the Lok Dal and the Middle Peasant Castes: An Analysis of the 1977 and 1980 Parliamentary Elections in UP', *Pacific Affairs*, Spring, 1981, Vol. 54, no. 1, pp. 5-41
201. 'Factionalism and the Congress Party in Uttar Pradesh' *Asian Survey*, Vol. 4, No. 9, Sep., 1964, pp. 1037-1047
202. Brennan, L., *The Illusion Security: The Background to Muslim Separatism in the UP*, *Modern Asian Studies*, Cambridge, Vol.18, No. 2, 1984, pp. 237-272
203. *The State and Communal Violence in UP: 1947-92*, *South Asia*, Vol. XVIII, Special issue, 1994, pp. 19-34
204. Byres, T.J., 'Charan Singh, 1902-87: An Assessment', *Journal of Peasant Studies*, Vol.15, no. 2, January, 1988, pp.139-89
205. Rajaiah, B., 'Reservation for Backward Classes: The Real Issue', *EPW*, Vol. 25, no. 37, Septemeber 15, 1990, pp. 2039-2040
206. Rajaiah, B., 'Reservation: 1920-1990' *Frontier*, Vol. 23, no. 26, February 9, 1991 Rai, Alok, "The Matter of UP", *Seminar*, no. 432, August 1995,
207. Ramaih, A., 'Identifying OBCs', *EPW*, Vol. XXVII, no. 23, June 6, 1992, pp. 1203-7

208. Ramaseshan, Radhika, "Dalit Politics in UP", Seminar, no. 425, January 1995, pp. 70-74 Bombay, 1946
209. Aggarwal, S.P. and J.C. Aggarwal, the Educational and Social Upliftment of Backward Classes: At What Caste and How? Mandal Commission and After, South Asia Books, Delhi, 1991
210. Ahmad, Imtiaz (Ed), Caste and Social Stratification among the Muslims, Manohar, Delhi, 1978.
211. Akbar, M.J., Riot after Riot: Reports on Caste and Communal Riots in India, Penguin Books, Delhi, 1991.
212. Akela, A.R., Kanshi Ram Ke Saakshatkaar, Manak Prakashan, Delhi, 2007,
213. Allchin, F.R., the Archaeology of Early Historic South Asia: The Emergence of Cities and States, Cambridge University Press, Cambridge, 1995.
214. Anderson, Benedict, Imagined Communities: Reflections on the Origin and Spread of Nationalism, Verso, London, 1983
215. Ansari, Ashfaq Hussain (ed.), Basic Problems of OBC and Dalit Muslims, Serials Publications, New Delhi, 2007
216. Ansari, Ghaus, Muslim Castes in Uttar Pradesh, Ethnographic and Folk Cultures Society, Lucknow, 1959
217. Ansari, Iqbal A., Political Representation of Muslims in India: 1952-2004, Manak Publications, New Delhi, 2006
218. Anwar, Ali, Maswat ki Jung: Pasmanda Bihar ke Pasmanda Musalaman, Vani Prakashan, New Delhi, 2001.
219. Arora, N.P. and N.C. Chaturvedi, Kanpur Ke Gata Pachas Varsh Ki Rajnitik aur Sabhityik Jhanki, Kanpur, 1951
220. Aziz, K.K. (ed.), Muslims Under Congress Rule (1937-39), Documentry Record, Delhi, 1996
221. Bandyopadhyay, Sekhar, Caste, Protest and Identity in Colonial India: The Namasudras of Bengal, 1872-1947, Corzon, London, 1997.
222. Barthwal, C.P. Social Justice in India, Bharat Book Centre, Lucknow, 1998
223. Basu, Durga Das, Introduction to the Constitution of India, Prentice-Hall, New Delhi, 1982
224. Baxter, Craig, Jan Sangh: A Biography of An Indian Political Party, Philadelphia University Press, 1969

225. Ahir, D. C. (1992), Dr. Ambedkar and Punjab, B.R. Publishing Corporation, New Delhi.
226. Judge, Paramjit Singh and Gurpreet BAL (2009), Mapping Dalit, Rawat Publications, Jaipur.
227. Juergensmeyer, Mark (1988), Religious Rebels in Punjab, Ajanta Publications, Delhi.
228. Puri H.K. and P. S. Judge (Ed.) (2000), Social and Political Movements Reading on Punjab, Rawat Publications, New Delhi.
229. Puri, Harish. K. (Ed.) (2004), Dalit in Regional Context, Rawat Publications, Jaipur.
230. Ram, Ronki (2010), Dalit Chetna: Srot Te Saroop, Lokgeet Parkashan, Chandigarh.
231. Ram, Ronki(2004a), "Untouchability, Dalit Consciousness and the Ad-Dharm Movement in Punjab," Contribution to Indian Sociology,
232. B.A., Santram. (2000). Agar Kishti Doobi to Dooboge Sare (Hindi). Gautam Prints, New Delhi.
233. B.A., Santram. (2008). Hindutva: Jo Hinduon Ko Le Dooba (Hindi) .Gautam Prints, New Delhi
234. B.A., Santram. (2014). Mere Jivan Ke Anubhv (Hindi). Gautam Prints, New Delhi.
235. B.A., Santram. (2016). Jativad Ka Janaja (Hindi). Gautam Prints, New Delhi
236. B.A., Santram. (2000). Hamara Samaj (Hindi). Gautam Prints, New Delhi
237. Ahir, D.C. (ed.), Selected Speeches of Dr. Ambedkar, Blumoon, New Delhi, 1997
238. Jones, K. W. (1966). The Arya Samaj in the Punjab: a study of social reform and religious revivalism, 1877-1902. University of California, Berkeley.
239. Ram, R. (2004). Untouchability, Dalit consciousness, and the Ad Dharm movement in Punjab. Contributions to Indian sociology, 38(3), 323-349.
240. Yang, A. A. (1989). Whose sati?: Widow burning in early 19th century India. Journal of Women's History, 1(2), 8-33.
241. Forbes, G., & Forbes, G. H. (1999). Women in modern India (Vol. 2). Cambridge university press.
242. Proctor, J. H. (1962). British West Indian Society and Government in Transition 1920-1960. Social and Economic Studies, 273-304.

243. Ramsey, J. (1993). The science education reform movement: implications for social responsibility. *Science Education*, 77(2), 235-258.
244. Klein, A. M. (1983). The Plains truth: The impact of colonialism on Indian women. *Dialectical Anthropology*, 7(4), 299-313.
245. Kadam, R. N. (2012). Empowerment of Women in India-An Attempt to Fill the Gender Gap (June, 2012). *International Journal of Scientific and research publications*, 2(6).
246. Radha, R. (2019). Historical perspective of violence against women in India through various ages. *International Journal of Basic and Applied Research*, 9(6), 149-153.
247. Hobsbawm, E. (2010). *Age of empire: 1875-1914*. Hachette UK.
248. Nagajothi, N. (2013). Renaissance and reformation of ELT in India through multiple intelligences. *Language in India*, 13(5).
249. Mandal, M. M. M., & Behera, S. K. (2015). raja ram Mohan roy as an Educational reformer: an Evaluation. *International Journal of Humanities & Social Science Studies*
250. Mallik, B. K. (2021). Jyotirao Govindrao Phule. In *Revisiting Modern Indian Thought* (pp. 57-72). Routledge India.
251. Mahajan, S., Caraballo, C., Lu, Y., Valero-Elizondo, J., Massey, D., Annapureddy, A. R., & Krumholz, H. M. (2021). Trends in differences in health status and health care access and affordability by race and ethnicity in the United States, 1999-2018. *Jama*, 326(7), 637-648
252. Jakobsh, D. R. (2000). *Relocating gender in Sikh history: Transformation, meaning and identity* (Doctoral dissertation, University of British Columbia).
253. Jones, K. W. (1989). *Socio-religious reform movements in British India* (Vol. 1). Cambridge University Press.
254. Judge, P. S., & Bal, G. (2008). Understanding the paradox of changes among Dalit in Punjab. *Economic and Political Weekly*, 49-55.
255. Shah, G. (2002). Caste, Hindutva and hideousness. *Economic and Political Weekly*, 1391-1393.
256. Zelliott, E. (2004). Caste in contemporary India. *Contemporary Hinduism: Ritual, Culture, and Practice*, 243-272.

257. Chandramouli, C., & General, R. (2011). Census of India. Rural urban distribution of population, provisional population total. New Delhi: Office of the Registrar General and Census Commissioner, India.
258. Chandramouli, C., & General, R. (2011). Census of India. Rural urban distribution of population, provisional population total. New Delhi: Office of the Registrar General and Census Commissioner, India.
259. Lehohla, P. (2015). Census 2011: population dynamics in South Africa. *Statistics South Africa*, 1-112.
260. M. E. (2011). Census 2011: Governing populations and the girl child. *Economic and Political Weekly*, 10-12.
261. Reddy, L. V. (2004). *Education for Dalit*. Discovery Publishing House.
262. Jodhka, S. S. (2002). Caste and untouchability in rural Punjab. *Economic and political weekly*, 1813-1823.
263. Ram, R. (2004). Untouchability, Dalit consciousness, and the Ad Dharm movement in Punjab. *Contributions to Indian sociology*, 38(3), 323-349.
264. Kumar, V. Historical Analysis of Dalit Assertion in Punjab: A Study of Ad Dharm Mandal Report. *International Journal of Research (IJR)* Vol-1, Issue-
265. Agrarian Resistance in Punjab: Contextualising Farmer Protests at the Gates of Delhi in a Historical Perspective,” *Journal of Sikh & Punjab Studies (GISS, New York)*, Vol. 29, Nos. 1&2, Spring-Fall, 2022, pp. 11-68.
266. Thapar, R. (2006). *India: Historical Beginnings and the Concept of the Aryan*. NBT India.
267. Ram, R. (2011). Guru Ravidass: Prophet of Dalit liberation. *Voice of Dalit*, 4(1), 29-48.
268. Ram, R. (2013). Empowering Periphery from Below: Making Sense of Dalit Identity Formation in Contemporary East Punjab. *Voice of Dalit*, 6(1), 39-60.
269. Singh, M. (2006). *Dalit's Inheritance in Hindu Religion*. Gyan Publishing House.
270. Mangu, babu.(2012). Ram of Balbir Madhopuri Ad Dharma.2012
271. Joshi, M. S., & Kathmandu, N. (2018). A Research Report on Women Participation in political leadership in Sarada Municipality, Salyan.
272. Teltumbde, A. (2020). *Dalit: Past, present and future*. Taylor & Francis.
273. Singh, P. (2006). *Life and work of Guru Arjan: history, memory, and biography in the Sikh tradition*. Oxford University Press.

274. Teltumbde, A. (2020). *Dalit: Past, present and future*. Taylor & Francis.
275. G.C Call Oneday Punjab Which Native Politics The Modi Babu Mangu Ram Magowalia Desh Duava Newspaper California 6.8.2016
276. Nandy, A. (1988). The politics of secularism and the recovery of religious tolerance. *Alternatives*, 13(2), 177-194.
277. Prof. Mark, the religious rebbels in Punjab
278. C L chumbar kommi udariyan
279. KC sulekh, Aad Dharm ,mangu ram aur Dr Ambedkar -- Sach ki
280. Singh, L. (2020). *Socio-Political Assertion Through Art Forms: A Case Study of Dalit in India and Nepal* (Doctoral dissertation, MMAJ Academy of International Studies Jamia Millia Islamia, New Delhi).
281. Ram, R. (2008). Ravidass Deras and social protest: Making sense of Dalit consciousness in Punjab (India). *The Journal of Asian Studies*, 67(4), 1341-1364.
282. Singh, B. Widowhood: A Curse in Medieval India.
283. Dr. Jaswant Rai Pipalwala Te Prati Karma Nava Jamana March 2013.
284. Dr. Bhimrao Ambedkar Volume 5
285. Swaroop Chandra Buddh Shere Punjab Babu Mangu Ram
286. Ambedkar, B. S. (1946). *What Congress & Gandhi have done to the Untouchables?* Gautam Book Center.
287. Roy, A. (2017). *The doctor and the saint: Caste, race, and annihilation of caste: The debate between BR Ambedkar and MK Gandhi*. Haymarket Books+ ORM.
288. S L vridhhi Dalit Shahid da Itihaas
289. Where did Dr Surendra Agyaat Arya come from?
290. Sharma, N. (2012). Caste in Punjab: Political Marginalization and Cultural Assertion of Scheduled Castes in Punjab. *Journal of Punjab Studies*, 19(1).
291. Kurien, P. A. (2022). The Racial Paradgm and Dalit Anti-Caste Activism in the United States. *Social Problems*.
292. Gupta, D. (2005). Caste and politics: Identity over system. *Annual review of anthropology*, 34, 409.
293. Gupta, D. (2005). Caste and politics: Identity over system. *Annual review of anthropology*, 34, 409.
294. Ram, R. (2004). Untouchability in India with a difference: Ad Dharm, Dalit assertion, and caste conflicts in Punjab. *Asian Survey*, 44(6), 895-912.


295. Ram, R. (2004). Untouchability in India with a difference: Ad Dharm, Dalit assertion, and caste conflicts in Punjab. *Asian Survey*, 44(6), 895-899
296. Ram, R. (2016). Structures of social exclusion, Dera culture and Dalit social mobility in contemporary East Punjab. *Contemporary Voice of dalit*, 8(2), 186-195...
297. Singh, P., & Ram, R. (2022). Making sense of agrarian distress and peasant struggles in Punjab. *Sikh Formations*, 18(1-2), 5-22.
298. Ram, R. Ronki Ram (Dr.).
299. Ram, R. (2016). Sacralising Dalit Peripheries. *Economic & Political Weekly*, 51(1), 33.
300. RAM, D. R. AMBEDKARTIMES. COM CONGRATULATES.
301. Wanchoo, R. (2020). The Question of Dalit Conversion in the 1930s. *Studies in History*, 36(2), 206-229.
302. Chumber, P. K. (2021). Dalit Space, Assertion and Social Inclusion. *Sage*.

## Publication Details

Sno.	Title of paper with author names	Name of journal/conference	Published date	Issn no/ vol no, issue no	Indexing in Scopus/ Web of Science/UGC-CARE list (please mention)
1.	Social Reform Movements in Punjab: Impact on Dalit Education and Religion Shifali Saini	Shodh Sanchar	March-2021	11, 41	UGC CARE LIST
2.	Dalit Struggle For Social Justice: A Study Of Hoshiarpur Shifali Saini	Journal of Social Responsibility, Tourism and Hospitality	Jan-2022	02, 01	UGC CARE LIST
3.					

Shifali Saini 15/09/2022 (41801040) Shifali.saini@10@gmail.com

Signature of Candidate with Date, Registration No, Email ID

 27015 - 15/09/2022  
Signature of Guide with Date & UID

Signature of Co-Guide with Date & UID

**DALITS IN PUNJAB: A COMPARATIVE STUDY OF JAT PAT TODAK MANDAL AND AD- DHARMA MOVEMENT (1920-1980)**

**SHIFALI SAINI**

**Ph.D. Research Scholar**

**QUESTIONNAIRE–For K. C SULEKH JI**

1. Overview of Dalits situation in India what is the difference between yesterday and today?
2. Sir, you have seen this country for almost a century, which is a matter of great pride, what thoughts do you have about the Dalit movement today, are they being successful in their efforts?
3. Do you see the situation and movement of Dalits in Punjab as different from the movement happening all over India or is there some difference?
4. You spent time with Dr. Ambedkar, some experiences of that time?
5. What are your views on Baba Mangu Ram and Saint Ram BA and their contribution to the Dalit movement in Punjab?
6. To what extent do you consider Baba Mangu Ram and Sant Ram Bae to be similar or different from Dr. Ambedkar?
7. How did Jat Pat Todak Mandal and Ad Dharma movement affect Dalits in Punjab?
8. What are your views on Baba Mangu Ram and Saint Ram BA and how their movement was different from Dalit Reform Movement?
9. What changes have you seen in Dalits since independence and what do you want to see in future? Who has been able to calculate till now?
10. Ranki Ram needs no introduction today who has felt the Dalit movement very closely. What shortcomings do you see today that you want to remove?
11. What should be the methods of improvement of Dalits today so that consciousness can be awakened among Dalits?
12. Today it is impossible for everyone to become K C Sulekh, what message would you like to convey to people today?
13. What should be your guidelines for the upliftment of Dalits, so that they can improve their future in the society?
14. How can Dalits improve their lives, what K.C Sulekh will be given advice?

## **DALITS IN PUNJAB: A COMPARATIVE STUDY OF JAT PAT TODAK MANDAL AND AD- DHARMA MOVEMENT (1920-1980)**

**Shifali Saini Ph.D Research Scholar**

### **QUESTIONNAIRE–for Ronkli Ram Ji**

1. Overview of Dalits situation in India what is the difference between yesterday and today?
2. Do you see the situation and movement of Dalits in Punjab as different from the movement happening all over India or is there some difference?
3. How do you see the Ad Dharam movement in Dalit empowerment?
4. To what extent do you consider Baba Mangu Ram and Sant Ram Bae to be similar or different from Dr. Ambedkar?
5. How did Jat Pat Todak Mandal and Ad Dharma movement affect Dalits in Punjab?
6. What are your views on Baba Mangu Ram and Saint Ram BA and how their movement was different from Dalit Reform Movement?
7. What changes have you seen in Dalits since independence and what do you want to see in future? Who has been able to calculate till now?
8. Ranki Ram needs no introduction today who has felt the Dalit movement very closely. What shortcomings do you see today that you want to remove?
9. What should be the methods of improvement of Dalits today so that consciousness can be awakened among Dalits?
10. What should be your guidelines for the upliftment of Dalits, so that they can improve their future in the society?



(With Ronki Ram Sir during the questionnaire)

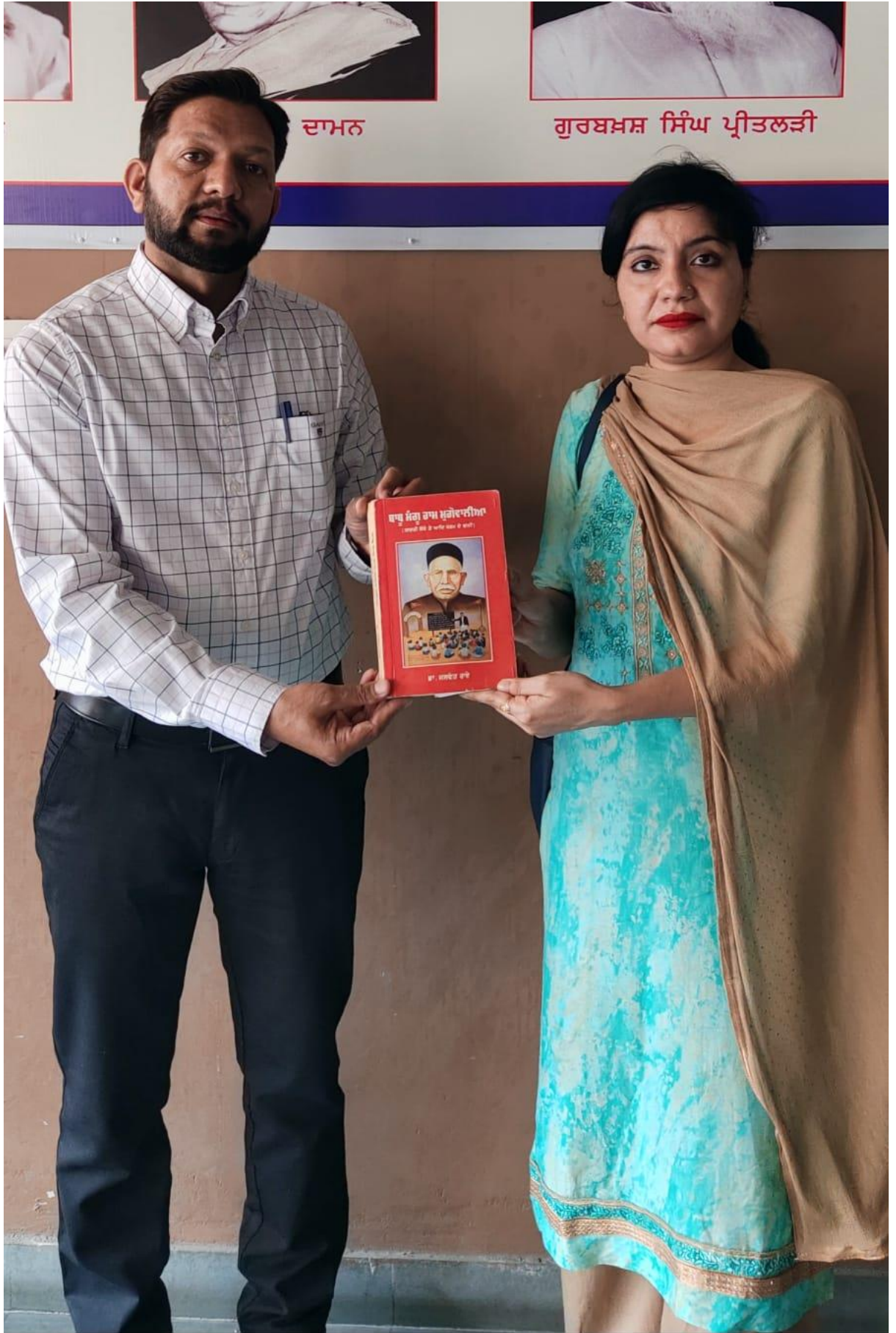


With (K.C. Sulekh) Sir during the questionnaire













ਡਾ. ਅੰਬੇਡਕਰ

ਲਾਈਬ੍ਰੇਰੀ

ਅੰਬੇਡਕਰ ਭਵਨ ਟਰੱਸਟ (ਰਜਿ:) ਜਲੰਧਰ।



THE  
**JAT-PAT TORAK MANDAL**  
(Registered)

जात-पाँत तोड़क मण्डल, लाहौर ( रजिस्टर्ड )

communications should  
addressed to the Secretary  
and not by name.

HOSPITAL ROAD,

No

Lahore 1941.

3.

the world and tread roughshod over the wishes of the Shudras, that is, the servile masses. Any settlement, without eradicating the caste system, cannot be lasting, although it may be forced upon the country under the influence of the Congress Propaganda. In the presence of Castes you can not produce anything which will satisfy all quarters, you cannot compose difference in this most difficult situation created by the social system of the Hindus.

The remedy does not lie in the division of India into two theocratic states. As in the case of Muslims and the untouchables, some adequate safe guards must be provided in the future Constitution for the dumb and depressed Shudras, until the caste system becomes totally ineffective. If the Country be left at the mercy of the high castes, the Shudras and the Muslims will surge in rebellion against their Brahmanical masters, and there will be an unprecedented chaos and bloodshed, for the British Rule has awakened self-respect and love for true freedom in the servile classes also.

You will say that to abolish caste system is the business of the Hindus themselves. But the high castes of the Hindus are too selfish and too inert to change their outlook in this matter, unless some pressure is exerted upon them from outside. Muslims are sufficiently strong to defend themselves but the Shudras and the Untouchables, left at the mercy of the high-caste Congressite Hindus, will be doomed for ever. I believe, if the Congress declines a five

(latter written by Jat Pat Todak Mandal to the British Cabinet)

THE  
**JAT-PAT TORAK MANDAL**

(Registered)

जात-पाँत तोड़क मण्डल, लाहौर ( रजिस्टर्ड )

Communications should  
be addressed to the Secretary  
and not by name.

HOSPITAL ROAD.

No

Lahore

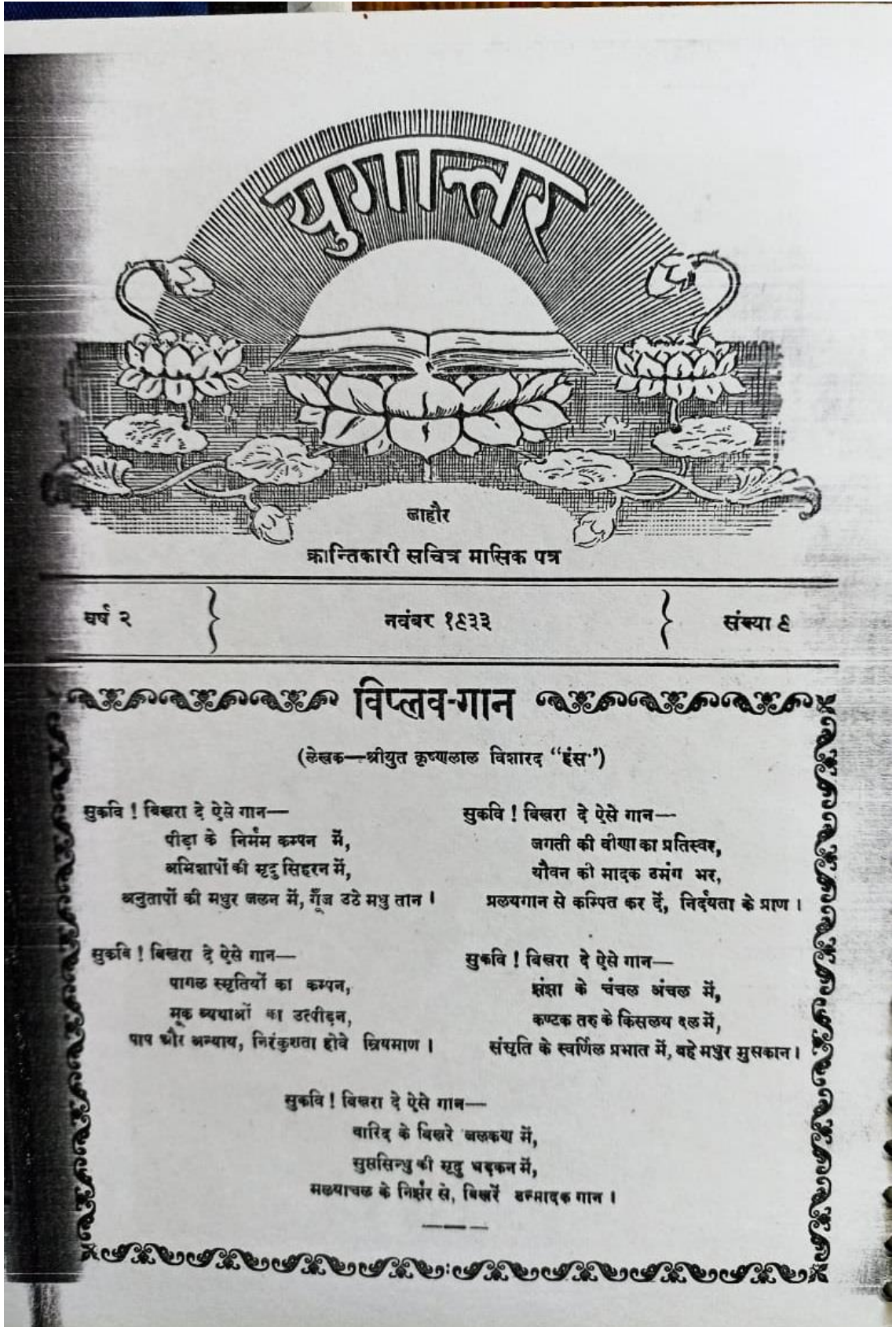
1941

4.

years programme for the complete abolition of caste distinctions and social barriers, never and assures the Untouchable and the untouchable Shudras of its sincerity, by taking practical steps. the political tangle of India will be greatly and easily solved. But the Congress will never do this on its own accord. Therefore, with this purpose in view, if the Britain is really determined to quit India, she should transfer power to a Caretaker Government or Commission of the United Nation's Organisation for at least five years to ensure the complete removal of caste distinctions and freedom of the age-long depressed Shudras in India.

5

(latter written by Jat Pat Todak Mandal to the British Cabinet)



वर्ष २

नवंबर १९३३

संख्या ६

## विप्लव-गान

(लेखक—श्रीयुत कृष्णलाल विशारद "हंस")

सुकवि ! बिखरा दे ऐसे गान—  
पीड़ा के निर्मम कम्पन में,  
अभिशापों की सृष्टि सिहरन में,  
अनुतापों की मधुर जलन में, गूँज उठे मधु तान ।

सुकवि ! बिखरा दे ऐसे गान—  
जगती की वीणा का प्रतिस्वर,  
यौवन की मादक उमंग भर,  
प्रलयगान से कम्पित कर दें, निर्दयता के प्राण ।

सुकवि ! बिखरा दे ऐसे गान—  
पागल स्मृतियों का कम्पन,  
मूक व्यथाओं का उत्पीड़न,  
पाप और अन्याय, निरंकुशता होवे त्रियमाण ।

सुकवि ! बिखरा दे ऐसे गान—  
क्षमा के चंचल अंचल में,  
कष्टक तरु के किसलय दल में,  
संस्कृति के स्वर्णिल प्रभात में, बहे मधुर मुसकान ।

सुकवि ! बिखरा दे ऐसे गान—  
वारिद के बिखरे जलकण में,  
सुससिन्धु की सृष्टि चटकन में,  
मलयाचल के निहार से, बिखरें वनमादक गान ।

(Yugantar Patrika)



श्री सन्तराम जी बी. ए. अपनी पुत्री श्रीमती गार्गी और लेखक श्री अखिल विनय के साथ दिल्ली में ।

R. L. No. 3876.

\* ਸੋਹੀ \*

ਓਦਾ ਭੇਜਣ ਦਾ ਪਤਾ :-  
ਮੈਨੇਜਰ ਆਈ ਡੀਕਾ ਜਲੰਧਰ ਸ਼ਹਿਰ

**ਃ ਹਰਤਾਰੀ ਪੰਜਾਬੀ ਵਿਚ ਆਦ ਧਰਮੀ ਅਛੂਤਾਂ ਦੇ ਕੌਮੀ ਹਫ਼ਤਾ ਦਾ ਸੰਚਾਲਕ ਰਖਸ਼ਕ**  
**Organ of the Punjab Ad-Dharam (Depressed Classes Federation).**

**WEEKLY ADI-DANKA, JULLUNDUR CITY**

ਜਿਲਦ ੫ | ਮੰਗਲਵਾਰ ੧੯ ਅੰਗੁ ਸੰਮਤ ੧੯੯੫ ਮੁਦਾਬਿਕ ੪ ਅਕਤੂਬਰ ਸੰਨ ੧੯੩੮ [ਨੰਬਰ ੪੮  
 1938

**ਹਿੰਦੁਸਤਾਨੀਆਂ ਨੂੰ ਹਰਤਾਰੀਆਂ ਹਕੂਮਤ ਵਿੱਚ ਹਰ ਤਰ੍ਹਾਂ ਨਾਲ ਮਦਦ ਕਰਨੀ ਚਾਹੀਏ!**

**ਰਾਜਾ ਨਰਿੰਦ ਨਾਥ ਵਲੋਂ ਕਾਂਗਰਸ ਨੂੰ ਸਲਾਹ!**

ਲ ਸੀ। ਛੇਕਾਂ ਦਾ ਪਿਯਾਸ ਸੀ। ਕਿ ਰਾਜਾ ਨਰਿੰਦ ਨਾਥ ਚਾਹੀਦੀ ਹੈ। ਆਪ ਨੇ ਇਹ ਭੀ ਫਰਮਾਇਆ ਕਿ ਜਿਕਰ ਹਰਤਾਰੀਆਂ ਨਸ਼ਟ ਪਾਰਟੀ ਤੋਂ ਅਲਗ ਹੋਕੇ ਬਰਤਾਰੀਆਂ ਹਕੂਮਤ ਅਤੇ ਨੀਆਂ ਹਕੂਮਤ ਨਾਲ ਲੜਾਈ ਵਿੱਚ ਪਈ ਤਾਂ ਅਨੁਮਾਨ ਹੈ ਕਿ ਸੰਜੁਦਾ ਪੰਜਾਬ ਵਾਲੀ ਵਜ਼ਾਰਤ ਦੀ ਮੁਖਾਲਫ਼ਤ ਬਰਨਗੀ। ਪਰੰਤੂ ਫਰਾਂਸ, ਰੂਸ ਅਤੇ ਬਰਤਾਰੀਆਂ ਇਕ ਪਾਸੇ, ਇਟਲੀ ਅਤੇ ਜਰਮਨੀ ਸਿਆਣੇ ਆਦਮੀ ਸਿਆਣੀ ਹੀ ਗਲੋਂ ਕੀਤਾ ਕਰਦੇ ਹਨ, ਭਾਵੇਂ ਅਸੀਂ ਦੂਜੇ ਪਾਸੇ ਮੁਕਾਬਲਾ ਕਰਨ ਵਾਲੇ ਹੋਣਗੇ।

ਕਲ ਦੇ ਕਈ ਇਕ ਭੜਕਵੀਂ ਟੋਲੋਂ ਬਰਤਾਰੀਆਂ ਹਕੂਮਤ ਦੀਆਂ ਪਰ ਇਕ ਗਲ ਤੇ ਅਵਸਿੱਧ ਹੈ ਕਿ ਬਰਤਾਰੀਆਂ ਹਕੂਮਤ ਉਚੀਆਂ ਵਿਉਂ ਨਾਂ ਕਰਦੇ। ਬਿਨ ਪਰ ਹਿੰਦੁਸਤਾਨ ਦੇ ਪਾਣੇ ਵਿਆਦਾ ਬਰਤਾਰੀ ਇਕ ਸੂਬੇ ਵਿਚੋਂ ਹੀ ਕਰਨਾ ਚੋਹੀਦੀ ਹੈ। ਪਰੰਤੂ ਇਹ ਨਹੀਂ ਹੋਣਾ ਚਾਹੀਦਾ ਕਿ ਇਕ ਸੂਬੇ ਉਤੇ ਹੀ ਸਾਰਾ ਭਾਰ ਪਾਇਆ ਜਾਵੇ। ਪੰਜਾਬ ਸੂਬੇ ਤੋਂ ਇਲਾਵਾ ਦੂਸਰਿਆਂ ਸੂਬਿਆਂ ਵਿਚੋਂ ਭੀ ਫੌਜ ਦੀ ਭਰਤੀ ਹੋਣੀ ਆਦਿ ਜ਼ਰੂਰੀ ਹੈ। ਜਦੋਂ ਪਿਛਲੇ ਦਿਨਾਂ ਵਿਚ ਵਾਇਸਰਾਇ ਸਾਹਿਬ ਬਹਾਦਰ ਪੰਜਾਬ ਵਿਚ ਆਏ ਸਨ ਤਾਂ ਮੈਂ ਇਕ ਮਾਨ ਪਤਰ ਪੇਸ਼ ਕੀਤਾ ਸੀ ਜਿਸ ਵਿਚ ਸਾਥ ਤੋਰ 'ਤੇ ਕਹਿ ਦਿਤਾ ਸੀ ਕਿ ਪੰਜਾਬ ਦੇ ਲੋਕ ਔਣ ਵਾਲੀ ਜਿਹ ਵਿੱਚ ਬਰਤਾਰੀਆਂ ਦੀ ਇਮਦਾਦ ਕਰਨ ਵਾਸਤੇ ਹਰ ਤਰ੍ਹਾਂ ਤਿਆਰ ਹਨ। ਉਸ ਵੇਲੇ ਮੇਰੇ ਉਤੇ ਬੜੀ ਨੁਕਤਾਂ ਚੀਨੀ ਹੋਈ ਸੀ ਪਰ ਮੈਂ ਇਸ ਬਗ਼ੈ ਵਿਚ ਪੈਣਾ ਨਹੀਂ ਚਾਹੁੰਦਾ। ਜਿਕਰ ਆਲ ਇੰਡੀਆ ਕਾਂਗਰਸ ਕਮੇਟੀ ਦੀ ਵਰਤਿਕ ਕਮੇਟੀ ਨੇ ਬਰਤਾਰੀਆਂ ਨੂੰ ਪ੍ਰੋਤਾਨ ਕਰਨ ਦਾ ਫੈਸਲਾ ਕਿਉਂ ਨਾ ਕਰ ਲਿਆ ਹੋਵੇ ਪਰੰਤੂ ਇਹ ਫੈਸਲਾ ਕੋਈ ਦਾਨਾਈ ਵਾਲਾ ਨਹੀਂ ਸਗੋਂ ਅਭੀਸ਼ ਨਾਕ ਹੈ। ਪਰਤਾਪ

— o —

ਇਮਪੀਰੀਅਲ ਪ੍ਰੈਸ, ਜਲੰਧਰ ਸ਼ਹਿਰ ਵਿਚ ਬਾਬੂ ਮੰਗੂ ਰਾਮ ਪ੍ਰਿੰਟਰ ਤੇ ਪਬਲਿਸ਼ਰ ਦੇ ਯਤਨ ਨਾਲ ਡਪਕੇ ਦਫ਼ਤਰ 'ਆਈ ਡੀਕਾ' ਜਲੰਧਰ ਸ਼ਹਿਰ ਵਿਚੋਂ ਪਰਕਾਸ਼ਤ ਹੋਇਆ

(Adi danka magazine)



(BABU MANGU RAM WITH SANT RAM B.A)