

DALITS IN NEW INDIAN POLITICAL ECONOMY: A CRITICAL EXPLORATION

PUJA BISWAS

Ph.D. Scholar, Department of Economics,
Jadavpur University, Kolkata-700032.

SHISHIR ROY

Assistant Professor, Dept. of Economics
Acharya Prafulla Chandra College, Kolkata-700131
Visiting Expert (Dept. of Law, University of Calcutta)
Ph.D. Scholar, Department of Economics,
Jadavpur University, Kolkata-700032.

Abstract: *The Dalit have been called by different names at different times and in different parts of the country. .Most of these names were attributed to them by the caste Hindu as expressions of contempt. They include: Dasa, Dasyees , Raksasa, Asura , Avarna , Nisada,Panchama,Chandala, Harijan, Untouchable. These names carry within them the two- term contrast of “we – the pure” and “you – the impure”. In response to these insulting labels, the untouchables have chosen to give themselves a name and this is Dalit, which refers to the hardship of their condition of life. By the British, the Dalits were name “the depressed class” and “the scheduled caste”, in the Scheduled Caste Act of India, 1935. Gandhi named “harijan” the son of god: but this term was not welcomed by the Dalits because it insulted their social position. The word ‘harijan’ was used as a slung to address them by Gandhi. The inner meaning of this word is that a baby born by an illegal sexual relationship of Brahmin with devadasi in the temple and later Brahmin refuse to accept legal paternal relationship with that baby that means in a single word the child who is fatherless is called harijan. We condemn to use this type of word to address the identity of Dalit.*

Keywords: *Dalit, Devadasi, Harijan, Untouchable.*

Introduction:

“Dalit” has come to mean things or persons who are cut, split, broken or torn asunder, scattered or crushed and destroyed. The great Marathi social reformer and revolutionary, Mahatma Jyotirao Phula (1826-1890), used it to describe the outcastes and untouchables, the oppressed and victims of India’s caste ridden society .The word Dalit was used in the 1930s as a *hindi* and Marathi translated of “Depressed Classes”, the term that was used by the British to refer to the untouchable castes. In the 1930, there was a depressed classes newspaper being published from Pune called *Dalit Bandhuin* 1986.Under the leadership of B.R. Ambedkar (1891-1956), this term gained greater importance and popularity as he used it in his *Marathi* speeches. It must be remembered that Dalits does not mean caste or low caste or poor, it refers to the deplorable state or condition to which a large group of people has been reduced by social convention and in which they are now living.

It may be noted that, in the *Vajasaneyi Samhita*, composed around the tenth century BC, the words *Chandala* and *Paulkasa* can be found. However, there was an indication to suggest that they were untouchables(Shrirama) .In the *Chhandogya Upanishad* it was stated that, persons whose actions were low, will quickly attain an evil birth, the birth of a dog, or a hog or a *Chandal*.In the *Manusmriti* that was composed sometime between the second century BC and the second century AD, it was ruled that the *chandals* should live outside the village .Many others crucial social and religious restriction was imposed on Chandals: Manu restricted permanently to participate educational institution and to learn education. Particularly they are strictly prohibited to enter Hindu temple and other social programme. At a time Mahatma Jyotirao Phula was refused to attend friend’s marriage ceremony and he was dethroned from marriage party.Social exclusion was compulsory for Dalits. .In the *Parashara Smriti* it has been opined that if a *chandal* or a dog touches a twice born person while taking his food, the rest of the food should be abandoned .If a Brahmin drinks water from a well touched by a *chandal*,Parashara stated, he should take barely water prepared in the urine of a cow for three days. There were elaborate instructions in the *parashara smriti* on what should be done in the event of pollution a house by the entry of a *chandal*,the house would be washed with water mixed with cow dung.

Objective:

The main objective of this paper is to portrait a mirror image of the condition of Dalits in digital India with some important policy measures-
1: To find the existing socio-economic status of Dalits in new Indian political economy.
2: To analyse the responsible factors for which Dalits are still in underdeveloped scenario.
3: To suggest policy issues to solve the problem related to untouchability.

Methodology:

The paper has thrown light to the various social discrimination faced by the Scheduled Caste and Scheduled Tribe. Data on crime committed against the deprived section of the society was taken from the Ministry of Home Affairs Annual Report. The caste based economic gain in Indian society was highlighted by the Mandal Commission Report. In the nineteenth century report published in Nabharath Times shows that the condition of the deprived section in the government official post is still lagging behind from the main strata of the society.

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Constitutional safeguards-

The preamble to the Indian constitution assures the people of the country justice, liberty, equality and fraternity. But Indian society traditionally marked by injustice and lack of liberty and fraternal feelings for downtrodden people. The point had been repeatedly emphasised by Ambedkar as a member of the constitution Assembly and Chairman of the drafting committee of the constitution. He had fought for the incorporation of the special rights for the depressed sections of the society in the constitution. His efforts were fruitful to the extent that measures for compensatory discrimination were embodied in the constitution to uplift, among others, the untouchable caste. These castes, members of which were identified for the benefits, came to be referred to as the Scheduled Castes, the names being listed in a "Schedule". It is important to note that the term Scheduled Castes had been coined by the Simon commission. It had been embodied in the Government of India Act of 1935 and the first listing of the untouchable castes in a "Schedule" came about in 1936 in order to give effect to the provisions of the 1935 Government of India Act. The round table conference held on 12th November in 1930 at London; Dr. Ambedkar was the representative of Dalit Society and he demanded independence of India rather than Dominion status. He said with emphatically on the behalf of democratic right for Dalit in the conference. British Government made an importance on Ambedkar's speech and they gave Separate Electoral system for Dalit. The multi-dimensions of the problem had come up for discussion in the pre-independence days in the points raised before the Indian Franchise (Lothian) Committee. The majority of the members of the committee felt that denial of access to temple, causing pollution by touch or approach were the "generally accepted tests of untouchability". The committee reiterated its conviction that the depressed classes should include only untouchables and not "those Hindus who are only economically poor and in other ways backward but not regarded as untouchables". The Franchise Committee (1911-19) recommended nomination from the depressed classes to the provincial Councils. The Act of 1911 accepted the recommendations but leaders of the depressed classes were not satisfied with mere nominations; many continued to demand separate electorates. But due to hunger strike of Gandhi, Dr. Ambedkar has been compelled to abide reservation system rather than Separate Electoral System; undersigned Poona pact between Ambedkar and other Congress leader. In this context, it is to regret that the Nobel Laureate Rabindranath Tagore supported Gandhi and said if the Separate Electoral System enacted by Constitution of India, then the communal problem might occur. When the Poona Pact was signed on 24th September, 1932, Tagore welcomed Gandhi and become very pleased to be present at the time of the withdrawal of the hunger-strike in Yerwada Jail. The Poona pact was the main weapons to tie deprive section as Dalit. It was the ultimate mentality of Indian upper caste leader and socialist to protect the democratic right of Dalit. Later, the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 passed before the parliament to protect their social rights. An Act to prevent the commission of offences of atrocities against the members of the Scheduled Castes and the Scheduled Tribes, to provide for Special Courts for the trial of such offences and for the relief and rehabilitation of the victims of such offences and for matters connected therewith or incidental thereto. The above analysis states that so many constitutional rights are given by government of India on the behalf of Scheduled caste and Scheduled tribe, but it is to regret that the backward community till now remained so far away from their basic democratic right. Many a time, the upper caste people's violence has compelled Dalits family to flee away from their own villages. It is claimed that many Dalits family were looted by neighboring upper caste family's and forced them to stay outside the village for months without roof and accommodation on government property. It is pointed out that, in 1947 at the time of partition of India; Khulna, Barisal, *kumilla* and *namasudra* ridden district were placed in Pakistan map. A communal disturbance in East Pakistan in 1949 lead to a massive exodus in 1950. As a result, massive portion of *namasudra* community was displaced from East Pakistan and they migrated in West Bengal, Assam and Tripura as refugees. They have lost their motherland, all economic sustainability, democratic right, citizenship and all other requirement to live permanently in a nation. Some of Dalit family have understood the curse of partition at the time of *muktijuddho* in 1971. The high mass pressure of refugee in West Bengal become a headache to the government. That is why the central government as well as state government has taken responsibility to rehabilitate refugee in *dandakaranyajungle* and other places (*marichjhapi*), where living condition was totally unsuitable. In *Marichjhapi*, the refugee settled: most of them was Dalit and *adibashi*. But the left front government torture on them and the conflict that followed left many wounded and fifteen death; hundreds were arrested and many others are said to have died of starvation and disease. The *Marichjhapi* massacre was a tail of violation of Dalits human and democratic rights. Some of the examples are given here to understand whether they can access their basic constitutional right or not. Passing out 60 years of Independence, a Scheduled Tribe women student was abused in the open street by CRPF in 2007. UPA government has taken action against of them and given CBI enquiry. But till now the victimized women does not get fair judgment. It is our Shame that many Scheduled tribes were raped but they do not get any good judgment. Our nation should not be digitalised through mobile and technological development but also in terms of humanity. The incident makes us panic-stricken that in Malda, West Bengal; Scheduled Tribe women organised a child selling market in GAZOL by the permission of local government in 2011. In West Bengal it is seen that farmer committed suicide due to loan payment; but child selling market besides the street GAZOL by the mothers was first. They remained fasting by several days and they are unable to feed their children. The village was covered by 60 family with 400 people and 210 male person engaged in other states of India. As a result 75 women has organised to sell their 105 baby so that they can earn few money to continue their daily life. They demanded to the local government "exchange our baby with money" because our baby remained fasting several days. They are suffered with malnutrition. Is it our Democratic and digital India? On the other hand, a *chamar* student got over School Service Commission (SSC) and joined '*Sukanta Smriti Vidyamandir School in Bankura*', West Bengal; but it is to regret that from first day of his joining he was treated as lower caste and many of others pronoun which usually used by upper caste people to vile backward society in 2010. In this case, A Dalit living young man was burnt by upper caste Hindu on 13th November, 2007 at Dhar, Madhyapradesh in 2007; he turned out domestic animals of upper caste family by a stick. The former Chief minister *Jitan Ram Majhi* entered a temple in Bihar, 160 kilometer away from Patna when gone out from temple; the temple was cleaned by cow dung in 2014. From the above examples we can understand that atrocities act is not sufficient to protect the basic rights of SC and ST; the mentality and attitude of upper caste people should be changed to lower caste or Dalits.

Crime against persons from SC and ST:

"India is committed to the welfare and development of its people in general and of vulnerable sectors of society in particular. Equality of status and opportunity to all citizens of the country is guaranteed by the Constitution of India, which also provides that no individual shall be discriminated against on the grounds of religion, caste or sex, etc. Fundamental rights and other specific provides, namely articles 38, 39, and 46 in the constitution of India stand testimony to the commitment of the state towards its people. The strategy of the state is to serve

discriminate justice and allocation of resources to support programmes for social economic and educational advancement of the weaker sections in general and person belonging to SC and ST in particular”.

A total of 47064 cases of crime committed against SCs were reported in the country as compared to 39,408 cases reported in 2013, showing an increase of 19.0% in 2014. A total of 101 cases under protection of Civil Rights Act were reported during 2014. A total of 40,300 cases of atrocities against SCs were reported in the country during 2014. A total of 11,451 cases of crimes committed on persons belonging to ST were reported in the country during 2014 against 6,793 cases reported in 2013, indicating a substantial increase of 68.6% during 2014 as compared to 2013 (Crime in India 2014 statistics; National Crime Record Bureau – GOD). The crime incident has increased from 39,408 cases in 2013 to 40,300 cases in 2014 (i.e. 2.3% increase in crime against SCs). This increase was observed in all crimes heads except their heads i.e. (i) Dacoity, (ii) Arson, and (iii) SC/ST (Prevention of Atrocities Act). The case of murder (704), rape (2,233), kidnapping and abduction (755), Robbery (67), Protection of Civil Rights Act (101) and other crime against SCs (25,187) in 2014 have increased by 4.1 percent, 7.7 percent, 20.2 percent, 8.1 percent, 62.9 percent and 50.0 percent respectively over the year 2013. Uttar Pradesh has reported about 20.0 percent (8,066 cases) of the total 40,300 cases reported in the country followed by Bihar 19.5 percent (7,874 cases), Rajasthan 16.7 percent (6,734 cases) and Madhya Pradesh 8.2 percent (3,294).

Table 1: INCIDENCE OF CRIME AGAINST SCs DURING 2010- 2014

Sl no.	Crime Head	Year					% variation in 2014 over 2013
		2010	2011	2012	2013	2014	
1	Murder	572	673	651	676	704	4.1
2	Rape	1350	1557	1576	2073	2233	7.7
3	Kidnapping and abduction	510	616	490	628	755	20.2
4	Dacoity	41	36	27	45	32	-28.9
5	Robbery	75	54	40	62	67	8.1
6	Arson	150	169	214	189	179	-5.3
7	Hurt	4344	4247	3855	4901	2155	-
8	Protection of civil rights act	143	67	62	62	101	62.9
9	SC/ST (prevention of atrocities) act	10419	11342	12576	13975	8887	-36.4
10	Other crime against SC's	15039	14958	14164	16797	25187	50.0
	Total	32643	33719	33655	39408	40300	2.3

Source: Ministry of Home Affairs Annual report 2015-16, p. 62

Table 2: INCIDENTS OF CRIME AGAINST ST DURING 2010-2014

Sl. No.	Crime head	Year					% variation in 2014 over 2013
		2010	2011	2012	2013	2014	
1	Murder	124	143	156	122	157	28.7
2	Rape	640	772	729	847	925	9.2
3	Kidnapping and abduction	69	137	103	130	166	27.7
4	Dacoity	7	7	5	8	2	75.0
5	Robbery	5	9	15	7	12	71.0
6	Arson	33	24	26	33	28	-15.2
7	Hurt	917	803	816	930	287	-
8	Protection of civil Rights act	5	7	2	25	1	-96.0
9	SC/St (prevention of atrocities) act	1037	1154	1311	1390	1122	-19.3
10	Other crime against ST	2927	2700	2759	3301	4126	25.0
	total	5764	5756	5922	6793	6826	.5

Source: Ministry of Home affairs Annual report 2015-16, p. 63

It may be seen from the above Table 2 that a total 6826 cases against the STs were reported in the country during 2014 as compared to 6793 cases in 2013 showing an increase of 5 percent in 2014 over 2013. This increase was observed in all crimes heads as mentioned in above table except in four heads i.e. (i) Dacoity, (ii) Arson, (iii) Protection of civil rights act, and (iv) SC/ST (Prevention of Atrocities) act. The case of murder (157), rape (925), Kidnapping and abduction (166), Robbery (12) and other crimes against STs (4,126) increased by 28.7 percent, 9.2 percent, 27.7 percent, 71.4 percent and 25.0 percent respectively over the year 2013. Rajasthan has reported 24.6 percent (1681) followed by Madhya Pradesh 23.1 percent (1577 cases) of the total 6826 cases reported in the country during the year 2014. The rate of crime against ST was observed as 11.0 per on lakh ST population.

Constraints of SC and ST women students in pursuing higher education:

The laws of Manu-5/151(1500 BC) described the status of women in terms that “girls are supposed to be in the custody of their father when they are children, women must be under the custody of their husband when married and under the custody of her son as widow. In no

circumstances is she allowed to assert herself independently". Approximately 3500 years ago, many crucial religious, social and economic restrictions are imposed for Indian women so that women resources can be used as machine for baby born, male entertainment and for household chores like cooking, washing, cleaning etc. In recent past women related issues have been extensively highlighted in the media including research journal and attracted wider debate and sharp focus among interest group in India. In India women constitute 48.5 percent in census, 2011 of Indian population and particularly Scheduled Caste and Scheduled Tribe constitutes a sizeable portion of Indian population (16.6 percent SC & 8.6 percent ST, population census 2011). The women particularly belonging to the deprived section (SC & ST) are severely affected by the eclipse laws of Hinduism. Previously, the Scheduled Castes and Scheduled Tribes used to live outside the mainstream and there was a gap between these communities and the rest of the society. As a result, they could not participate in developmental programmes. They still belong to the marginalised group and fall the Below-Poverty-Line (BPL).

Education acts as the means through which the aims and habits of a groups of people sustain from one generation to the next. It is the formal process through which the society deliberately transmits its accumulated knowledge, skills, customs and values from one generation to another. The attainment of higher knowledge, improvement and requisition of latest skills will go along with the level of education. It also contributes for the increase in national production and autonomy power of the nation to world. Our constitution has also made some special provisions for the promotion of education among the weaker sections especially for (SC and ST) of the society.

Almost all Dalit women workers enter the labour market at an early age. 31 percent of all girl children from Dalit communities are child-workers. Sometimes it is seen in the ST areas that even 5-year-old babies are found nursing their sisters and brothers because their parents both remain outside for their work. Girls' labour is needed, in agriculture and for household work and poor people choose girls' education as luxury goods. Thus, there is a higher drop-out rate for the Dalit girls at all levels, and over 83% drop out of school at the secondary stage. The scholarship is given to SC and ST students at the time of occasion so that they can get the scopes to spend scholarship amount to purchase shirt, pant and mobile phone. In addition, women are the ones who mainly take responsibility for cleaning, maintaining and running a household, and in fact, 70-75 percent of Dalit households are female-headed. Since on an average 70 percent of Dalit households have no electricity and more than 90% have no sanitation facilities, Dalit women (and girls) have to spend a great amount of energy on doing household labour, walking long distances to collect food, fodder, fuel materials and water. Enrolment, owing to a number of constraints, and socio-economic factors, the benefits of expansion of educational facilities have not fully reached to all the communities especially among the SC and ST. According to all India survey on higher education conducted by MHRD, the enrollment of OBC students in higher educational institutions in India during 2010-11 has gone up to 27 percent (male 27.3 percent and female 26.8 percent) but in case of SC and ST students, it contains to be low. Basically, maximum SC and ST enrolled in higher education institution belongs from illiterate family that is why their guardian cannot guide them properly. Many of time, SC and ST family size be very large and all members of the family quarrel each other. It is seen that the SC and ST students enrolment ratio during 2009-10 was 15 percent and it was 18.8 percent in 2010-11 whereas the SC and ST women students enrolment ratio during 2009-10 was 12.7 percent (male students enrolment ratio was 20.9 percent). During 2010-11 out of 100 students getting into higher educational institutions, less than eleven are from SC and less than five are from ST. Scheduled caste students enrolment was 10.2 percent and ST student's enrolment was 4.45 percent including enrolment through distance mode (NSSO report). Some of the reasons attributed for low enrolment of SC and ST girls in primary schooling are social discrimination and economic exploitation Occupation of girl's child in domestic chores, gender based inequality, low retention and high dropout rates of SC and ST girls compared to general category of girls etc. (Annual Report, MHRD 2013-2014).

Dalit women's labour as undervalued in day-today democratic India:

It has to be conceded that the plight of Dalit women call for special attention as they suffer from multiple dimensions of discrimination. They are discriminated because they are women (basis of gender), they are Dalits (based on casteism). They are the easy targets of sexual harassment and violence at the hands of upper caste Hindu males; prevalence of *devadasi* and *jiogin* practices provide a religious dimensions to legitimize their physical exploitation. Low educational status economic deprivation and high unemployment increase their vulnerability. Dalits women's labour is labeled as unskilled, and therefore, unrecognised, underpaid, and even unpaid. About 85 percent Dalit women work in the agriculture sector, which is unorganised and does not have facilities of social securities, found in other organised sectors, such as maternity benefits, medical support, etc. Dalit mothers have to bring their infant children with them to work in the fields, where there are no child care facilities.

In urban areas, too, Dalit women work more in the unorganised, sector. They work as hawkers, scrap, collectors, petty traders and domestic servants. Or, they may be seen as earning wages as construction workers, or working in *beedi/agarwati* manufacturing, candle making, garments / *jari*, embroidery works, etc. In some areas Dalit women work as night soil removers, without any considerations of hygiene, for as little as one *roti* per day. All these sectors of employment are characterised by low wages, irregular work and wages, absence of social security, sexual harassment and dependency on the whims of middlemen and employers.

Violation of democratic rights of the dalit working children:

It is estimated that in India 12.6 million children are engaged in hazardous occupations. The fact remains that with the higher incidence of wages labour associated with high rate of underemployment the SCs suffer from low income and consumption and resultantly greater levels of poverty. For the Dalit families living below the poverty line there appear to be limited options other than using the child as labour. Either the child is sent to work outside the home, which brings in perhaps a few remuneration or at least offloads the family of the horrendous task having to feed the child; or the child is used as "labour" in the family to perform the domestic chores so that the elder family members can be relieved of some of their time to work for an income either ways, the labour of the child ensures short-term material gains for the family, as a result of which there is often a reluctance to act otherwise but to extra the child's labour. "Dalits in Gujarat are still not considered a part of the Indian society and the ferociousness in the anti-caste feeling has gotten worse after the *Una Incident* in Gujarat, where Dalit boys were publicly flogged by cow vigilante group members. Macwan said, "a recent case was the killing of a pregnant B. Com. graduate, belonging to the *Chamar* community. They are very frustrated".

Dalit participation in political contests: protecting democratic rights of the Dalits:

Since the 1980s the emergence of dalit-based parties, based on assertion from below, has been a significant political development. The dalit political movement has been gathered most significantly in 1990 on the basis of Mandal Commission Report (1990).

Table 3: CASTE BASED ECONOMIC GAIN IN INDIA (MANDAL COMMISSION REPORT, 1990)

Administrative Class	% of Population Share	Politics	Government Employment	Business	Land
Brahmins	03.5%	41%	62%	10%	05%
Kshatriyas	05.5%	15%	12%	24%	80%
Vaishyas	06.0%	10%	13%	60%	07%
TOTAL	15.0%	66%	87%	94%	92%
Dalit Class					
OBC	52%	08%	07%	2.37%	05%
SC/ST	22.5%	22.5%	05%	.02%	01%
Minority	10.5%	05.5%	01%	3.5%	02%
TOTAL	85%	34%	13%	6.0%	08%

Source: Mandal Commission Report published by GoI, Part - I, p. 56

Table 4: CASTE BASED OFFICER IN DIFFERENT CENTRAL GOVERNMENT OFFICE

OFFICE	TOTAL OFFICE POST	After 50 years			Fair distribution Should be:	
		BRAHAMIN	SC/ST	OBC	SC/ST	OBC
President office	49	31	4	0	11	26
Vice-president office	7	5	0	0	2	4
Minister's office	20	16	1	0	4	11
Prime Minister's office	35	19	2	0	8	18
Agriculture ministry	261	199	15	0	57	135
Defense ministry	1379	960	48	0	320	717
Health and social justice ministry	209	140	17	0	58	100
Finance Ministry	1001	763	66	0	226	525
Home Ministry	409	309	19	13	40	212
Labour Ministry	74	56	4	0	17	42
Petroleum Ministry	121	57	9	0	26	62
Governor	27	14	2	0	6	14
Ambassador	140	58	0	0	31	73
Vice Chancellor	108	50	0	0	23	56
Chief secretary of State	26	14	0	0	5	14
High court judge	330	304	0	0	74	171
Supreme court judge	23	19	0	0	6	12
IAS	3600	2600	600	50	810	1872

Source: Parliament debate on 07.01.1990, published in *Nabharath Times*, January 01, 1990

The Dalit leaders got oxygen to get above report in their hand. Among them, RPI in Maharashtra, BSP in UP are prominent. The RPI was formed by the working committee of the All India Scheduled Castes Federation (AISCF), which was formed by Ambedkar in 1942. The formation of the RPI took place at the site of the conversion to *Buddhism* in Nagpur and was attended by 3,500 delegates from all over India. Though formed as an All-India party with branches in some seats, the RPI has had little presence in the Lok Sabha – three seats in 1962, one in 1967 and two in 1977 followed by no seats and less than 1 per cent of the vote. At present, the RPI is represented in the Lok Sabha by one seat and participating in the present regime of the GoI as the Minister of State in Ministry of Social Justice and Empowerment (List of Union Ministers of State, Sl. 5).

Keeping in view this observation and advice of Dr. Ambedkar, respected Manyawar Kanshi Ram Ji founded the Bahujan Samaj Party (BSP), with the help of his associates, on April 14, 1984. For many years while he enjoyed good health, he prepared the "Bahujan Samaj" to secure the "master key" of political power, which opens all the avenues for social and economic development. The ideology of BSP is "Social Transformation and Economic Emancipation" of the "Bahujan Samaj", which comprises of the Scheduled Castes (SCs), the Scheduled Tribes (STs), the Other Backward Classes (OBCs) and Religious Minorities such as Sikhs, Muslims, Christians, Parsis and Buddhists which account for over 85 per cent of the country's total population. The people belonging to all these classes have been the victims of the "Manuwadi" system in the country for thousands of years, under which they have been vanquished, trampled upon and forced to languish in all spheres of life. In other words, these people were deprived even of all those human rights, which had been secured for the upper caste Hindus under the age-old *Manuwadi Social System*.

We can conclude that till now SC and ST people are victimized by upper caste people in different area of India .The SC and ST Atrocities Act, 1989 passed before the parliament is totally failure to protect the democratic right of this deprived section .The social reformer of SC and ST society are requested to go village area to organise the deprived section for political movement. Only political power can ensure the democratic right of this Society.

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