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Research Article

Philosophical Traditions to The Quest of Caste, Problems to The Persistence of Caste in India

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Abstract

This study examines the persistence of caste in contemporary India through the lens of philosophical traditions and socio-political realities. Drawing from the intellectual legacy of Dr. B.R. Ambedkar, the research explores how Western philosophical frameworks—particularly the pragmatism of John Dewey and the social reconstruction theories of Bertrand Russell—were adapted to address India's unique caste-based social order. The study investigates the historical roots of caste in Hindu religious texts, particularly the Rig Veda's role in establishing the varna system, and analyzes how these ancient hierarchies continue to manifest in modern Indian society.

Using a schematic and descriptive methodology based on secondary data from scholarly articles and journals, this research addresses five key questions: the philosophical foundations of India's caste system, Ambedkar's transformation of Western philosophical rhetoric for the Indian context, the applicability of pragmatism to India's caste issues, the extent of caste persistence in post-colonial India, and future prospects for caste-based society. The study reveals that despite constitutional safeguards and social reform movements, caste continues to structure Indian society through multiple mechanisms including Right-Wing Authority (RWA), Social Dominance Orientation (SDO), and the political instrumentalization of caste identity.

The research particularly examines the resurgence of caste-based discrimination under contemporary Hindutva politics, highlighting incidents of violence against Dalit communities and the institutional perpetuation of upper-caste dominance. The study demonstrates that while Ambedkar's philosophical framework, embodied in the Indian Constitution, provided theoretical tools for caste abolition, the practical implementation has been undermined by persistent social attitudes and political exploitation of caste divisions. The findings suggest that caste operates not merely as a social institution but as a comprehensive political system affecting social, economic, and cultural spheres.

The conclusion emphasizes the paradoxical nature of caste in modern India: while it benefits upper castes through preserved hierarchies, it continues to inflict severe humiliation and marginalization on Dalits and other oppressed communities. The study argues that genuine modernity in Indian democracy requires a social sphere insensitive to caste distinctions, accommodating indifference rather than difference. This research contributes to understanding caste as a dynamic social construct requiring continuous examination of its evolving forms and intersectional manifestations in contemporary India.

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1. INTRODUCTION

My task of examining and bringing descriptive understanding on caste even after the 21st century makes its relevance beyond words. Caste is no longer a social order or a social institution; it has surfaced to a larger discourse. Casteism is more acknowledged as a political system, that has the fully fledged capacity to invoke the very social, political, economic and cultural practices of any community in any geographical entity, the problem that prevail here is to which community, caste works as disdain and what is its rate of operandum. Caste as a political system, has many underlying structures and dimensions that bring about its existence in the social order. It is often regarded as an evil for the social order. The social organisation always gets challenged with the parlance of caste and how it is historically shaped in a society. Society as a whole can be examined only with the identification of caste, caste often gets evolved into new dimensions and trajectories over the period of time as Surendra Jodhka rightly pointed. Conceptualising caste has gone to multi dimensions with many scholarly attributes. For Ambedkar, caste is a notion or a state of mind. Dismantling caste can disrupt the very state of mind or notion that has been fully central among the upper caste. In that way, caste as a mental construct, often piles up the level of cognition satisfactory among the upper caste and this has turned to be one of the profuse reasons for the persistence of caste, other possible dimensions entail, the politicisation of caste in the electoral politics. However, there are eminent scholars who extends their support for caste like Vivekananda, where he commented on caste as a good thing added further by the unnecessary needs to level the caste. Caste debates and discourse entail the quest for untouchability as well. The problem for entailing the caste discussions to its other naïve forms like untouchability are unusual, the theories of caste often fail to accommodate such dimensions of caste to a well to do extend. One of the initial problems upon the discourses of caste is its academic contributions by the western sociologists like Max Weber, Bogle, Hocart and Jean Batchler were mostly studies conducted among high caste villages on caste issues, even though their work is a good account of empirical validation, the limited perceptions of clear line always posit a challenge. Caste theory by Louis Dumont – Homo Hierarchicus doesn't work well, later Moffat, theory of caste, which accounts for theorising caste based on the approaches to the problems of caste was sounded among sociologists. He regarded it as models for caste problems, like model for unity, model for diversity and model for separation. Dr B.R Ambedkar being a resonated leader in raising social in justice that prevails in the post-colonial India addresses the problem of caste, developing an established criticisms, movements and action which are all the resultants of his western reflections of philosophy and the teachings of his great professor John. Dewey, the well renewed American pragmatist.

2. RESEARCH METHODOLOGY

The study conducted on a chemotic and descriptive exploration using secondary data from popular articles and journals.

RESEARCH QUESTIONS

(!) What are the philosophical root backs for Indianized caste issues and social order?
(2) What is the philosophical rhetoric that underwent transformation as a reconstructive rhetoric in the Indian context by Ambedkar.
(3) To what extend pragmatism works in the Indian model of caste drawing ideas of western philosophical paradox?
(4) To what extend caste persist in India even after the post-colonial period?
(5) Whether the future outlook of caste beneficial or not?

3. BACKGROUND OF THE STUDY.

The background understanding on the historical root to philosophical understanding is so pertinent. The all idea of philosophical reflection to the problems of Indianized caste and social issues came to be a whole account of intellectual notes that Ambedkar acquired from his western exposure of philosophy and economics. Ambedkar got an opportunity to expose himself the taste of western education under the eminent professors and world figures at the Columbia University – United States. His education to the United States and London was funded by the Maharaj of Baroda. His experience of knowledge gathered in the US particularly as a student of John. Dewey helped him shape his own ideas and philosophical pragmatism for Indianized issues of unequal social order and caste produced by the Hindu religion and Brahminic culture that give rise to the social system jati or the class issue of varna. The fundamental text Rig Veda's role in producing the social caste order is an indelible discourse in raising concerns for the socio – psychological understandings of caste. It was during his journey back to India, Ambedkar sought to apply his professor's ideas to the social issues of India. He was called by the Maharaja or Baroda back from the United States to assume a top most government most, where he faced problems to lodge housing in Bombay, and he was compelled to fake his identity for lodging, latent times moved his career as a tutor at the Sydenham college. There after he was welcomed to submit papers to the journal of Indian Economic Society headed by his friend C.S Deole. The event recounted to Ambedkar's positioned as a critique of frequently bringing in the economic issues of other nations to the Indian economic studies. The editors of the journal of Indian Economic Society wanted a deductive comparative model. There is a popular anecdote from the book "The Evolution of Pragmatism in India by Scott. R. Stroud" which portrays as follows;

{"When an Indian pupil of an English Professor of world side repute. On the eve of his return to his country went to seek his professor's advice regarding the problem and needs of India, he has told "no, no, me friend, we have no time to think for you. "You must think for your own problems and needs of India. No country's problems were solved by any other". It was in the spirit of this sound and honest advice that the Indian Economic Society was started and it was again in the spirit of the same advice that the idea of Starting a journal of the society was first mooted by some of his members."

PHILOSOPHICAL QUEST AND RUSSELS IDEA OF REFORM, A PARADOX OF FORCE

Ambedkar after returning to India was quite ardent about applying his master's pragmatism in a more unique way, but he slightly switched to a British Philosopher Bertrand Russel. He felt something universal in his work "Principle of social reconstruction", also known as why men fight. Ambedkar wrote a very critical and detailed summary review on this work. Ambedkar's review was named "Mr Russel and the reconstruction of society". Many critiqued it as disdain, because there is nowhere mentioning of India, its problems or the Hindu traditions and the caste. The book that Russel addressed the evilness of war and why men fight justifying their own versions. Bertrand Russel was totally against the involvement of Britain in the World War 1 and he stood anti militarism and anti-war ideas. Even though he was pacifist, he had a clear vision for change and evolution of the society. He strongly prescribed the need for reconstruction of the society. This is where Ambedkar felt a contradiction in terms of philosophical attributes of both John. Dewey and Russel. Dewey being a naturalist claimed thar truth is what seen and learned in our everyday lives and situation, for him, anything beyond existence is not true. He simply emulates truth as ideas we feel good or best work to our interest. Bertrand Russel totally negated this version of Dewey and he being a Platonist truth is something that exists independently of man and it is ever unchanging and fixed. He regarded Dewey version reduced the very importance of truth to a simple materialistic aspect. Ambedkar felt Russel idea of how he connects human nature and society as relevant. For Russel, human's action with their society is guided by their instincts. For him, the very basic human instincts are unconsciously committed and controlling those instincts for the good and make a wise social order His idea of growth is also something that Ambedkar shared as a means to approach his problem if caste in the Indian society. Bertrand Russel proclaims that humans are free will being who are potential enough to flourish for their own development. But their action is often obstructed by the social and legal institutions like the state, education, family, war and marriage etc. These institutions formed and put into practices in the age-old traditions need to be changed, instead of changing the individual in vacuum. It was quite successful in dismantling these institutions in the western education where personalities and religious reformers like Martin Luther are positioned for their crucial juncture for their contributions in separating the state and church. But this is not the case with Ambedkar's India. Ambedkar who sought to transform the Indian Hindu society is far away from such religious and social progress. Bertrand Russel's idea of how society is shaped or his reflections upon society is formulated by a series of change, initially the society was dominated by extreme groups followed by individual centric where individuals fought for their needs and social change, the third stage to organise the society according to Russel is new reintegration, which is possible only by bringing different groups of people together, earlier people used to accept the superior existence of any authority or individual being, just like how slaves or maid accepts the authority of their masters as just and needed for an organised society, but now the society has changed a lot, with its inorganic nature, people are tended to question any authority. In such a circumstance, Russel raised the idea for a free cooperation among people, but this has only turned to be an end or a goal to be attained for the just social order, the pavement or the means to this end or goal remained a problem.

The idea of justice is equally important in creating a fair social order, what if the oppressed attained power replacing the oppressors through the same embodiment of power or cohesion. Is this a just mean? Those fighting for a just social order or those reformers who long for a social change mainly fight for ideological claims. One side demand for the change and the other side demands for the tradition to be in place. Any new social order, that the reformers long to have is a social order free from force or violence. Such an end, such a social order that sought for nonviolence and free from force should be formulated through the means no force itself. A new social order created for free and fair well and absence of force should not be created through force. This is where Ambedkar sensed the dilemma. The Indian social order rooted to the great account of a long traditions of caste and graded inequality should be transformed to a new social order of free and fair, a social order absent of force, should be transformed without force, Ambedkar paused and reconciled his position for the transformation bringing thoughts on thousands of Dalits and untouchables and how are they going to establish a social order without force. Russel mentioned that free cooperation though as the end or goal, its means with the possible ways to crush the large institutions like state, marriage or religion is not a practical task. Any external actions in place will be in vain until something is done and operated for an internal transformation. This internal transformation should be performed by the individuals alone, they have to prepare a cognition that long for a changed society and social order, describes the problems, make strong arguments etc. According to Russel, this individual change would spread to others and to the overall society. Thinking of what is good for you and what is bad should be stemmed from individual level and make actions accordingly. For Russel, the conflicting world order, issues and wars are significantly not the problems of the world, there is an underlined justification for this, it is ultimately the problem with the spirit or the soul of man in interaction with another spirit, individual reformation should precede the institutional reforms. The individual transformation is an essential solution for a new social order. Ambedkar felt the same in conceptualising caste issues in India. The mass conversion to Buddhism is not fundamentally a religious transformation, its essential a transformation of soul or spirit to purify itself and accommodate to a just social order replacing the previous one. Ambedkar also want to make sure that the oppressed replacing the oppressor may not enter into a cycle. A social reformed should be very cautious about such transformation accommodating the fair social just order. Buddhism as an end that accommodate a social order irrelevant of force or cohesion after the dismantling of the oppressor. Meliorism is a philosophy that Ambedkar again drew from Bertrand Russel, it is a middle ground between optimism and

pessimism. Optimist considers everything is good, the world is good, pessimist argue for a darker or the other way around. Meliorism lies between both; they sought to employ human task and consciousness to reorder or to correct the darker side as claimed by the pessimists. For which, to simply exemplify the issue or describes the problem as many philosopher and social reformer does not work, a meliorism should re describe things in the way that sustain and pervade for a change in its own way. Activity without violence, action without impulse, organising without force.

AMBEDKAR'S DREADNESS

Ambedkar was mostly dreaded on two political dispositions. He annoyed of the Indian readers misunderstanding of Russel's philosophy. Russel being totally against war or actions of force for replacing a corrupted and un fair social order. Russel's philosophical discourse doesn't mean that he is a pacifist, he is imparting for an action without force and growth of the society and individual in terms of transformation of the spirit. Ambedkar was worried with the already existing idea of the Indianized society, the idea of Karma, fate and non-resistance {propounded by Leo Tolstoy} The Indian context accounting such virtues and belief system accepts unfairness and ruptured social order as fate any actions of force for change is bad. This is where Ambedkar strongly elevated his disposition upon distinct actions of force. Force as violence and force and force as energy. Force as violence, that employ violence and brutal means for replacing the oppressor generates a world of even more violence and the cycle of replacing continues prolong. Force as energy is employing force for change and reconstruction in an active means of describing the problems, substantiating more arguments. It is a matter for the application of force that turned to be a hurdle. In what ways, force need to be applied, whether it a force backed by energy or force backed by violence. The second position that Ambedkar worried was the end and means ideology. Many Indians believed that for a noble end, any means could be applied, even forceful actions could be justified if the end is noble and fair. Ambedkar strongly criticised this mean to end connection. Ambedkar sought a different perception on mean to end ideology, for him end and mean are not just different entities separated. If an end, that is produced out of a forceful means just creates an end that thrive even deadly and violent.

THE PERSISTENCE OF CASTE IN INDIA

Caste atrocities that happen even in the 21st century marks evidence that its presence in a much-evolved form, previously caste atrocities or violence against Dalits occupied brutal positions in the social strata as a result of impunity or religiously rooted belief system. Nowadays its new forms claim a even more brutal argument rather than religiously rooted claims. The upper caste in India is agitated by the Dalit assertions of their legal rights and the reservation benefits. This shows a strong change in the intentions of such committed violence. (Teltumbde, 2011) Earlier, atrocities were committed in the arrogance of impunity, for untouchables had no means of resistance; now they are committed in vengeance against dalit assertion. Earlier, atrocities were a manifestation of contempt; today they are a manifestation of the deep resentment of the 'privileges' Scheduled Castes get from the state… [atrocities] tended to be casual, more humiliating than injurious. Today, they are far more violent, more physically destructive and more brutal than before. (p. 31) Evidence for such resentment can be traced to the nationwide protest for the Mandal commission's reservation suggestions, which posits for an accommodation of the Other Backward Caste groups to also reservation, OBC's emerged a large session of people who are poor in their pageantry and agrarian status in India. With this, many upper caste groups in India who are dominant in terms of land and demography started demanding for reservation benefits. The Jats of Haryana, Gujjars of Rajasthan and Patel community of Gujarth argued for reservation benefits. Historical traceback suggests that it is the Buddhist traditions strong opposition to the supremacy of Brahminic culture and caste hierarchy in the 6th century BC. Formation of a new religion was also a resultant of the opposition of caste hierarchy outlined by the Hindu Brahminic culture. Gautama Buddha formed sanga that accommodate women and oppressed groups. Strong opposition against caste system in India were recorded in the treaties of "Vajrasuchi" written by Acharya Ashvagosha. The disciplines of Buddha including Dharmakirti, Ratnakirti also followed a strong opposition against the caste system in India. The British colonialism with their modernity and nation-wide steps of missionary education was expected to eradicate the social gradings and caste structure in India. The anticipation went in vain since also messed with the same, since the British administration was mostly occupied by upper caste Hindu people who firstly benefited by the modern English education. The British rule later formulated to a concept of "divide and rule". The medieval aged Islamic invasions and their rulings also pave a way for caste supporting Brahminic Hinduism. Eminent thinkers like Mahatma Phule and his wife Savithri bhai Phule significantly raised the importance of virtues like freedom, equality and justice. Phule identified that the Brahminic Aryans who came to India and invaded the original inhabitants of India, the Dalit people and established their supremacy. The establishment of Sathyasodhksamaj (Truth seekers society) is one of the profound steps against the caste fight in India. (Ambedkar, 2002) noted that caste practices in a unique and a much prolific way can generate untouchability. Untouchability could be even regarded as a highest impure form of caste oppression in India. The wide acceptance of Karma belief in India is also a legitimised reason for the caste oppression in India. Legitimizing caste oppression are always credited to religious scriptures and practices anywhere. Caste Dominance Orientation and Right-Wing Authorities has a pivotal role in promoting such karma belief system in India, who strictly raises the concerns for the inter- caste marriages and the need to preserve hierarchy and traditional social order for an organised society in India. This disbelief among lower castes is also corroborated by the fact that karma is rarely used in the discourse on caste by lower castes, especially Dalits ((Jodhka, 2015).Organised social hierarchy is a character of any surplus producing society (non – hunter gather society) The

social Dominance theory is keen to underline the various problems of the social hierarchy is a non-hunter gather society, the problems based on class, race, caste and gender are some of the profound issues concerned with such non hunter gather society. Sidanius and Pratto (1999) write;

"The groups most likely to be the targets of social dominance drives will be those groups which are both the most salient and define the sharpest power deferential within any given society at any given time. Social class defined the primary continuum for social stratification for much of modern European history, and therefore has been the group distinction most likely to engage social dominance drives, while for most of American history, 'race,' rather than social class has been and remains the primary basis of social stratiŽ cation and therefore most likely to engage SDO". (Sidanius &Pratto, 1999, p. 61.)

The above glimpse of the Social Dominance Orientation is quite visibly seen in the Indian context merging with the caste order social hierarchies. The outcasted people which are salient and subjected to sharp differentiation among themselves made them targets of social dominance by the upper caste in India. Among out caste or Dalits, they treated other communities imprudent and impure than them, this shows a great and wider variance among outcaste and Dalits. This also unravel the dark reality for the acceptance of the graded inequality established by the Hindu caste order in India. The kirwant Brahmins in India are considered impure sub caste in India because of their involvement in funeral ritual practice. The sociologist Hocart connected society with ritual practices. In that sense he identified every caste as ritually established or every caste as priesthood. The drummers (sub caste) are placed in the lower social strata not based on their occupation, but their practices of playing drums at the funeral ceremony is treated as a ritual practice. In the ritual traditions, many sub caste groups are given certain ritual functions concerned with death, blood or impure actions are considered outcaste based on the rituals they perform for the society.

CASTE, A DETAILED INTROSPECTION.

Cotterill identified caste as a rigid social hierarchy with four classifications of groups, Brahmin, Kshatriya, Vaishya, Shudra and the untouchables are excluded from the varna system. This model of varna system was propagated by the orientalist scholars. The varna model of caste system is propagated through the Louis Dumont's theory of caste." He conceptualised the caste system as a relational system in which the "impurity of the untouchable is conceptually inseparable from the purity of the Brahman". (Dumont, 1991, p. 478) He perceived caste hierarchy as the brutal practices prevailed across India. The caste order that conduits Brahmins at the top and the untouchables even excluded from the stratification considering impure. Scholars like Berreman added that Dumont's version of caste accounts for caste based on the Hindu scriptures. Gerald. D. Berreman vehemently criticised Dumont's assumptions of caste in India. Dumont categorised traditional and modern societies based on the values they focus on. According to him modern countries like Britain focused on individual goal and traditional societies like India focuses on

social goals apart. Western writers who deploy their writing on Indian caste issues thrive from a western perspective that lacks social goals to be stressed upon unlike they were after individual goals and issues associated with the individuals. Dumont's version of power and status as two distant realms was also refuted by Berreman. Power always becomes a subordination to status. Those subcaste Dalits who attained land and power elevated their social status. He drew instance of the Gond community (once untouchable) promulgated their status to Raj Gonds and acknowledged themselves as kshatriyas to elevate their social status. Berreman sited the importance of looking caste from a multi-dimensional aspect since there are several factors that drive caste and its various forms in India.

The assumption that caste issues in India cannot be studies drawing parallels or issues from elsewhere in the world is again a contradiction by Dumont in his analysis on Indian caste issue. But this is a wrong consumption as an approach to any problems. Any issues in the world could be studies, examined drawing parallels and bringing in broad comparison. The slavery in America happened in a society where racism was lavishly practiced. Just like that in the Indian scenario, caste evils are practiced in a society where the Hindu Brahminic traditions were legitimised and accepted by many. If appearance is the culprit in the American context, socially constructed caste is the culprit in the Indian society. The sources for Dumont's version of caste seems more idealistic in nature and often unreal that accommodate the brutal realities concerned with caste. He largely depends on ancient Sanskrit texts and religious scripture for examine caste and regarded caste as a static institution that could be possibly accommodated in the Indian society. His ignorance on subaltern perceptions and stress on Brahminic perceptions totally tired the sunken realities of caste in India. Geald. D. Berreman enshrined empirical validation for his conduct of caste studies in India. Hiss field visits in "Garhwal Himalayas" critically examined the various factors that contributed to the existence of caste and its greater forms like untouchability's. Understanding power relations in caste is also important as suggested by Berreman. The Varna model is an ideological device for organising castes into larger status categories. (Sharma, 2002) Even though the Varna model spans uniform across India, the sub groups within this larger social ladder of varna often fails to notify. There are Jati's (sub groups among different varna's) whose realities are never reflected into the larger picture of the varna social grade and this seems elusive to picturise their social realities since there are many inter and sub groups many the four varna's. The Varna model is thus a "book view of caste" whereas the Jati model is a "field-view", or the actual reality of caste. ((Béteille, 1996, p. 17) Introspecting caste has proven that it is not just a rigid hierarchical structure existed once, or confined to a particular period of time. It has continuously evolved to new forms and dimensions as a result of human relations over the period of time. It has been evident that this social relation was always beneficial to a particular session of the society, mostly the upper caste or those communities within the varnashrama dharma and its worst actions and repercussions were often subjected to the out castes and untouchables.

CASTE AND ITS FUTURE IN INDIA

The question of caste and its new forms in modern India should be studied undergoing a detailed examination of the Hindutva India and how caste functions in the Hindutva society. The recent ascent of the right-wing BJP government to power has a lot to talk about caste in India. The Hindu reconsolidation offers a new social and political landscape for the expositions of caste and its issues in India. The BJP''s attempt to recraft a society based on Brahminic Hinduism upholding traditional values is again a threat to already messing foregrounds of casted rooted graded social inequality. Even though there were significant changes on modernity that welcomes economic competition, global market to access to India, educational and cultural changes in the urban cities, transportation and peoples free will to choose any occupation irrespective of casted rooted occupational orders that once prevailed. The emergence of the Right-Wing Authorities (RWA) to power not only enabled the upper caste Hindu people to position in the central government, they also demarked the political conditions that dilate the social and political assertions of the once oppressed SC/ST's in India. Their rulings often threated the clause of positive discrimination. The contemporary Indian context also witnessed the Highest Cout of Appeal that ought to stand by just and a promoter of the living document of Indian constitution passing verdicts of anti-reservation clauses. The emergence of BJP in power can be understood if examined its historical transformation. The Hindu Fundamentalist and the Sangha Pariva back in the 1970's was the upholder of traditional values and principles of Brahminic Hinduism, this has been evident by their massive protest during the Mandal Report of 1979. B.P Mandal report suggested to grant reservation for a large session of the communities in India who are economically and socially backward at that time and categorised as the Other Backward Caste groups. By 1990, when V. P. Singh made attempts to indulge the OBC reservation for public employment and education, the Hindu fundamentalists vehemently criticised and went for a wider agitation in across the country. Later analysing the social and political gravity of the issue, they felt that their opposition against the Mandal Commission report could demobilise their OBC Hindu vote bank and this has foregrounded the BJP to switch the caste issues aside and focus on the OBC's to identify themselves as Hindus and transfer the notion that caste identification is secondary. Thereafter they switched to a much more complex issue on the claim of Rama's birth place and to unite India, the then BJP president L.K. Adani, mobilised a "Rath Yatra" mobilising Hindu voter to unite against the common issue of Ram Janmabhoomi. However, their failures in winning the election of 2004 and 2009 is again a setback for the BJP tactics in India, this is time frame for the coming of Narendra Modi into the picture and how he popularised caste. Modi was the second Chief Minister from the OBC community after Kalyan Singh. He belongs to an OBC caste called "Ghanchi". On a public Business Sumit in Gujarat, the former Chief Minister, Vijay Rupani made an amusement showing the lineage of Sangh - Parivar with the Brahminic community. He outboasted the essence of Brahmins in India, how they shape and played an important role in keeping the cultural traditions of India, he further added how Brahmanism maintained the integrity of the Indian social order The BJP's attempt to recraft a society based on the Hindu traditions is well reflected right from their first trimester from 2014 onwards. The BJP owned regional states in India like Gujarat blew heinous caste atrocities. The chamar communities who got the Dalit status in Gujarat are primarily engaged in leather business. The Bajrang Dal which is an RSS funded Hindu militant organisation attacked these chamar communities claiming culprits of cow slaughtering. These Dalit communities due to the continuous oppression from such RSS lineage organisations tends to convert to other religions, even this conversion fails to accommodate their very existence as a dignified person with the passing of the "Gujarat free religious conversion act" which mandated the consent of the District Magistrate appeal for any religious conversion in Gujarat. The recent attitude of the of authority at the apex of the most prestigious University of India, Jawaharlal Nehru University – New Delhi again remains as an attack to the Dalit student's community. Shantishree Dulipudi Pandit proudly announced her lineage to the RSS and claimed that her universal vision was made possible through the lens of RSS. He vehemently criticised the Dalits assertion as victimhood and it no longer a necessary action addressing the socio – political injustice that happened ages back. All these incidences backed by the Hindutva agenda right from the 2014 evident for an orthopraxy.

4. CONCLUSION

The reality of caste is always antagonistic with its two polarised ends. On its one side, there are people who are well benefited from caste and on the opposite side, there are some sessions who faced the blatant and most humiliating version of caste. Caste benefits are always confined to the Upper caste in the Hindu social order and pave a least account for other communities, Dalits and untouchables faced the elusive part of cast realities. Casteism is always a dreaded dream for any Dalit groups in India. Analysing the historical developments of human progress and the outlook of democracy, the question addressing our position as a human and our position as a political being living in a society that praises the achievements of democracy. Caste driven society bringing in the values of traditional Brahmanism is an ever threat to the most oppressed communities in India. The emergence of the BJP government to power seems an antidote to caste and preservation of traditional values. Philosophising caste and addressing the caste issues in India drawing ideas from the western philosophers have proven to be successful by Ambedkar to some extend when putting in reflections of him as the chief architecture of the Indian constitution. However, the resurgence of caste-based attacks and supremacy of upper caste during the reign of the Hindutva India show the denaturing of Ambedkar's success. Ambedkar once quoted that if there is someone to burn the constitution, it would be him in the Rajya Sabha debate if he finds the constitution is misused. If the constitution is misused by the upper caste to establish their dominance in India, then its capacity to accommodate the integrity of nation will be jeopardised. The voice of Ambedkar is accounting to the

contemporary India, where the upper caste party dominant India pays a constitutional threat to the Dalit caste groups in India. The phenomena of caste as a social construct are dynamic and broad, again intersessional caste issues is again another issue connected to caste, each need to identified and examined as two different entities. The persistence of caste in its new forms is also a concern for the modern India, in that sense, India is partially modern to accommodate the indifference and diversity. Modernity in an established democracy ought to offer a social sphere insensitive to caste, race, marriage, accommodating indifference rather than difference upon social institution is a well sign which is absent in India.

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