
**ROLE OF ARYA SAMAJ IN DALIT UPLIFTMENT: A CRITICAL STUDY
(C . 1875-1947 AD)**

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ABSTRACT

Nowadays major sociological concern relates to minorities, gender disparities and depressed classes. The Dalit issue has emerged as one of the major arena of research. It is in this regard it become significant to study the beginning of efforts for the Dalits emancipation. Arya Samaj appears to be the pioneer of such efforts so chosen for the following Endeavour.

Arya Samaj was one of the earliest movement to take into account the question of untouchables, who later come to be known as the Dalits. Founded by Swami Dayanand Saraswati in 1875, the movement worked for the emancipation of the Dalits. But genuineness of these efforts come under question because of the circumstances under which the efforts were made. How much the Samaj was concerned with the Upliftment of the Samaj? There are questions that how much the Arya samaj wanted the Dalits to flourish and Why did Arya Samaj take the backstep when the aspirations of the Dalits rose further and they yearned for equality?

The Aim of this paper is to trace the views of Swami Dayanand Saraswati on the Caste system. Paper also attempts to analyse critically the efforts of Arya Samaj in emancipation of the Dalits. The paper will examine the impact of the Arya Samaj in United Province of India . At the same time it also aims to study the Dalit response to these efforts and their own exertions for their emancipation.

Key words: Arya Samaj, Caste System, Dalits, Untouchability, Shuddhi Movement.

Introduction

As a result of the interface of two divergent cultures, namely Indian and British , certain social evils needed to be addressed. Hence, during the nineteenth century several reformist movements originated in India. Arya Samaj was one among these reform movement. It was established by Swami Dayanand Saraswati, in 1875, in Bombay. Dayanand Saraswati was a great scholar of his

times, who started Arya Samaj movement in view of degradation of *vedic* values and propagation of various myths in the name of *vedas* like child marriage, polygamy, brahmanical supremacy, ignorance toward *vedic* scriptures¹. Dayanand Saraswati's focus was to revive the *Vedic* practices which he claimed to be the original Hinduism. 'Back to the Vedas' was the motto of the Samaj as he regarded *Vedas* to be the final authority and infallible in nature². He laid down a number of principles to be followed by the Arya Samajist. These principles focused on oneness of God. In Dayanand view, in Hindu religion *vedas* were the only true source to know the God and the truth.

One such social evil which he criticized was Caste System. Caste System is a social structure which categorised the people into superior and inferior on the basis of birth³. *Brahman* was at the top of the system and *shudras* were at the lowest and below them lies the Untouchables, the 'outcastes' who were not even considered to be the part of the caste system and were lowest of the low. The condition of untouchables was pitiable, they were exploited by the upper castes. He criticized the Caste System the way it has evolved. It was practiced based on birth. Dayanand claimed it to be against the spirit of the *Shastra* and that it was not mentioned in the *vedas*. He was the proponent of the 'reformist Hinduism' and criticized the Caste System but at the same time accepted the fourfold division or the *Varnashrama Dharma*. Hinduism was his most important priority and he was worried about the thinning out of the numerical strength of the Hinduism because people were getting converted to other religions like Buddhism, Christianity, and Islam. He wanted them to keep within the ambit of the Hinduism.

Swamiji through Arya Samaj took up a number of initiatives for the upliftment of the untouchables, like access to the wells and temples, equality of all within the Caste system, education to the Untouchables, and *Shuddhi* movement. The focus of present paper is to outline the attempts of Dayanand Saraswati towards redressal of Untouchability, we shall closely scrutiny the success and failure of Arya Samaj in these endeavors .

Dayanand Sarsaswati's Ideals of Hinduism

Dayanand Saraswati claimed that all human belong to one *Jati* i.e. Human and rejected the hereditary Caste System. To give a way out he proposed that it were the qualities of a person which should be taken into consideration to categorise people into different *Varnas*. He claimed

¹ Rai, Lajpat. *The Arya Samaj, An account of its origin, doctrines, and Activities, with a biographical sketch of the founder*, 2020. p.34

² Pandey, Dhanpati., *The Arya Samaj and the Indian Nationalism (1875-1920)*, Delhi, S Chand & Co. Pvt. Ltd, 1972, p29.

³ Chaturvedi, Badrinath, *Mahabharata: An inquiry into Human Condition*; Orient Longman : Delhi ; Inida: 2004. P23.

that the *Purusukta hymn*⁴ which is about the birth of different human from different part of the *brahma's* body is misinterpreted. In the *Purusukta hymn* it is declared that *brahman's* are born from the *brahma's* mouth, *Kshatriyas* are born out of the arms, *vaishyas* out of the stomach and *shudras* are born out of the *brahma's* feet. Saraswati argued that this did not have the literal meaning as the upper caste had assumed and thus treated the *shudras* and untouchables as the low born. It were the qualities which a person possess that are supposed to be taken into consideration, the *Hymn* intended. *Brahma* being born from the mouth mean the one who have the qualities of a learned person, the one who has knowledge of *vedas* and other religious scriptures , *Kshatriyas* born of arm mean those person who have the qualities of being the protector of the society, *vaishyas* born of stomach means they take part in the trade and commerce activities, earn money and look after the financial needs of the people and *shudras* born of feet means they help in serving the society.

Dayanand believed in the mobility of different castes. He cites *Apastanbhasutras* to explain that it is the way one is living one's life that one become a *brahman* or a *shudra*. In it is written, ' A low class man may, by leading a virtuous life, rise to the level of a higher class man and he should be ranked as such. In like manner a high class man by leading a sinful life, sink doen to the level of a class low than his, and should be considered as such.' ⁵ He argued that a person of the lower varna can be promoted to the *Brahman* caste if he becomes learned in *Vedas*, gave up eating meat and a *brahmin* can be degraded if he engaged in meat eating, adultery, and is uneducated. The argument sounds good but not practicable.

He argued that *vedas* can be learned by anyone, *brahmans* had claimed complete monopoly on the learning of *vedas*, performing *yajnas*, chanting other Hindu *mantras*. He raised his voice to give these people right to learn *vedas*, inter-dining and inter-caste marriages. He set up the ideals on which later day movements were based.

Though Dayanand regarded untouchability a social evil, he did not consider it so because of Religion. He blamed bad environment, association and training and resultant deterioration of the Character as the cause of untouchability and not the caste system and the religion being responsible for the said system. His ideals provided a platform for the issues of the Untouchables to be taken up.

⁴ Pandey, Dhanpati, *Builders of the Modern India: Swami Dayanand Saraswati*, Publication Division, Ministry of Information and Broadcasting Government of India, 1985, p86.

⁵ Cited from Meera, 'Arya Samaj and the Caste System : A study of in United Provinces', IOSR-JHSS, vol 19, issue 5, ver I (may 2014), p.70.

So it was in this regard that He put his faith in the *Varnasharama Dharma*, which was the division of labour not of labourer. He claimed that *Varnashram* system provided full enjoyment of freedom for all, irrespective of their functional location within the social Structure. The very acceptance of the four fold division by Saraswati sustained the caste system even promoted it. It failed in the very cause against which the Saraswati and Samaj was fighting.

True that emancipation of the untouchables was one of the major concern of the Arya Samaj but the Caste System which was the core reason for the degraded condition of the untouchables, he did not condemn. Infact he subscribed it by just changing the nomenclature from the Caste to the *Varna* System. what Swamiji missed was the point that in social consciousness both Caste and the *Varna* are the same thing, people do not really differentiate between the two. Dayanand's acceptance of the four fold division or the *varna* system created chaos. His acceptance of the *varnashramadharm*a weaken his stand for the untouchables and prevent the movement to have some lasting impact in changing the social system.

He also rejected interpolations in the *Manusmriti* which supports the casteism and inferior status to the Dalits. The stand of Swami Dayanand also applies on other texts like *Ramayana*, *Mahabharata* and *Puranas*.

Dayanand's major concern was the conservation of Hinduism. He was concerned about the activities of the Christian missionaries which were enticing the people into Christianity. He argued, "The Christians were to convert the *kolis*, *bhils*, depressed classes of the Hindus, while the religious leaders of the Hindus are sleeping like Kumbhkarans." ⁶ The abusive and discriminatory treatment meted out to the untouchables was responsible for people getting attracted to the other religions. The *Shuddhi* movement which thus started was for the reconversion of the converted Dalits and also to take in Dalits formally into the Hinduism.

Programs for Dalit Upliftment in Arya Samaj

Hinduism of the nineteenth century was deeply orthodox and people did show strong aversion to any change in their social system. So during the early phase, Arya Samaj was cautious in taking steps for the Dalit cause. It was not easy to make the upper caste convince to give rights to the Dalits. These people were considered as 'untouchable' and 'impure' since the ancient period. Upper castes kept these people away from them as their touch, even their mere shadow was considered to be polluting. The Caste System which they followed was deeply engraved in their roots. Caste System had remained intact because it was sanctioned by the *Shastras*. At the same time keeping this system intact had huge social and economic benefits to the upper classes.

⁶ Saraswati, Maharishi Swami Dayanand, *Satyarth Prakash*, Sarvadeshik Arya Pratinidhi Sabha, Maharishi Dayanand Saraswati Bhawan, New Delhi, 1975.

During this phase it responded, cautiously to some of the demands of the Dalits, like temple entry and right to draw water from the well⁷. In 1920, Swami Shraddhananda, an Arya Samajist secured for Dalits permission to draw water from wells. He protested with many of his followers and Untouchables to draw water from the Angoori wala well, a well near Ajmeri gate. His procession was attacked by many upper caste Hindus and even Muslims and but his constant efforts secured the rights to the untouchables to the Dalits. He established *Dalitoddhar* sabha at Delhi to secure the rights of the Dalits. His movement inspired the similar demands in other parts of the country also. In Saharnapur district the *Rais* bend to the demand of the untouchables to draw water from the wells⁸. He also denounced the exploitation of the untouchables by the Zamindars.

The issue of inter-caste marriages was also taken up by other leading Arya Samajists, like Bhai Parmanand, Pandit Sant Ram and others. A Jat-pat todak mandala was established. These were working side by side the Arya Samaj to put more concentrated efforts for the Dalits' emancipation. The aim was to promote the intercaste marriages so that the distinction between the different classes eradicated by itself. The mandala succeeded in performing thousands of inter- caste marriages.

Efforts were also made by Arya Samaj for the so called criminal tribes. These tribes were educated and rehabilitated. These efforts by the Arya Samaj also inspired others to take the similar efforts for the emancipation of the Dalits. Pandit Madan Mohan Malviya in All India Sanatan Dharma Sabha passed a proposal of permission to all the untouchables to go to the temples and also drew water from the wells. In All India Acchutoddhar conference organised under the presidentship of Lala Lajpat Rai, efforts were made for drawing water from the public wells. Arya Samaj leader Swami Shraddhananda continuously reinforced Indian National Congress to put some efforts for the Untouchables at the national level. He even drew far from Gandhiji when his pleas fall on deaf ears and no concern was shown by Gandhi for them. His concern was the rate at which conversions were taking place in India and role of Christian missionaries in these conversions.

Role in Education:

The initiative Arya Samaj took towards the education of the Dalits are the most commendable but needed to be taken with a pinch of salt. Saraswati played a prominent role in Dalit's education. He insisted on letting Dalits learn *Vedas* and other religious literature. At the same

⁷ Rawat, Ramnarayan., *Reconsidering Untouchability*, p.136

⁸ Pandey, Dhanpati, *Builders of the Modern India: Swami Dayanand Saraswati*, Publication Division, Ministry of Information and Broadcasting Division of India, 1985, p102.

time he also paid attention to the English education of Dalits. There were several prominent leaders working within the movement to provide the education to the Dalits. Swami Shraddhananda, one of the Arya Samaj worker was the forerunner for the education of the Dalit class. He opened Gurukul Kangri near Haridwar for education for all irrespective of the caste. later thousands of Gurukuls were opened in different part of the country following his example.⁹ These Gurukuls provided the education of *Vedas* to all which until now were denied to the lower classes.

Swami Nityanand another Arya Samaj's Ideologue, and Maharaja of Baroda, Sayaji Rao Baroda put efforts for the education of the Dalits. Sayaji Rao made through some constitutional amendment to secure the right to education to the Dalits in the his State. Now as the upper caste teachers were not ready to teach the Dalits, special arrangements were made for teacher. Master Atma Ram Amritsari was arranged for their education. Atma Ram, originally from Gujarat, put efforts for the education of the Dalits, he himself opened a number of school for Dalits where almost 20,000 of the Dalit students.¹⁰

Kolhapur king, Chatrapati Sahuji Maharaj also put the similar efforts for the education of the Dalits, he Subsidised the education in his State, opened several hostels for lower classes providing food and residence. He also worked for the their employment. At the same time he also restricted child marriage, promoted widow remarriage and also promoted inter-caste marriages. One very radical instance was when he arranged for several non-*brahmin* youths to be trained for the priesthood, the position until now was only reserved for those of *Brahmin* Caste.

Almost 27 educational institutions were working in Bombay presidency to impart education to the the *Namashudras* and other communities. In Punjab state a number of DAV schools were opened for Dalits.

There is debate that education provided to the Dalits was within the framework of Samaj's ideals. There are also claims that very caste against which there was this whole movement was still practiced within the school. One prominent example regarding this was when Acchutanand hurtened by the same and it become to him evident that caste is practiced in the Samaj and he left the Samaj.¹¹ It was limited only to grow them as literate labourers. And it was majorly due to this reason that Dalits left the Samaj to pursue their own aspirations, Most prominent of them was

⁹ Cited from Singh Om Prakash, Contribution of Arya Samaj in Upliftment of the Dalits. Polin, M. Mahar- ' Changing religious practices of an Untouchable caste', Research Paper, Economic Development and Cultural Change part 3, serial 3, April 1960,

¹⁰ Thursby, G. R.. *Hindu-Muslim Relations in British India: A Study of Controversy, Conflict, and Communal Movements in Northern India 1923–1928*, 1975, p. 15.

¹¹ Rawat, Ramnarayan, *Reconsidering Untouchability*, p. 125.

Swami Acchutanand, who once a Arya Samajist, become its most formidable critique. He launched Adi Hindu Movement.

Efforts of the Arya Samaj were quite successful in spearheading a movement for Dalits's education. What Samaj actually did was it ignited the Dalit aspiration, but later limited the same when Dalit's demands and aspiration kept on rising but enough momentum was created that Dalits now put efforts by themselves to get further educated.

Shuddhi movement :

Shuddhi, the term implies 'Purity'. In Samaj's connotation, the term imply 'to make pure' the 'untouchables' who were impure as they were of the lower caste and had become impure because of conversion to the other religion, so to take them as Hindus they were needed to be purified. The very connotation make evident two things, first the Dalits were not considered to be pure so there was need of making them pure to include them within the fold of Hinduism, or may be it was assumed by the Samaj the converting to the other religion Dalits have lost their purity so taking them back into the Hinduism they were needed to be purified.

We see that people of the lower classes started to get converted into the other religion like Islam, Buddhism and Christianity when they get frustrated by the higher class politics of Hinduism. For Arya Samaj to preserve the Hinduism was the most important priority and it did not wanted the Hinduism to get thinned out because of Dalits leaving it which were big in number. Also As India was approaching toward the Freedom and a constitutional democracy so Samaj did not wanted the Hinduism to loss it numerical strength due to conversion. It proceeded with the *Shuddhi* movement to take the Dalit people formally into the Hinduism¹².

Shuddhi had two fold target. First it wanted to convince the upper caste Hindus to take the untouchables into the fold of Hinduism which they had opposed because of the untouchable, impure and low status of the Dalits. Secondly, through *shuddhi* they wanted to take back in Hinduism, the Dalits who had converted to the other religions.

Arya samaj and many other North Indian literati believed *Chamars* and other Dalit classes of UP to be the part of the Hindu society¹³ and believed that it was only through a period of time these classes have adopted the lowly occupation like skinning of animals and scavenging ,so they were needed to be taken back to the Hinduism and for that a *Shuddhi* ritual should be done¹⁴..

¹³ Cited from Rawat., p138.

¹⁴ Pandey, Dhanpati, Makers of Modern India : Swami Dayanand Saraswati, Publication Divison, Ministry of Information and Brooadcasting, Government of India, 1985, p104.

Shuddhi become big as a movement in no time. firstly it was popularised in the Punjab then it took its roots in whole northern India. *Bharat shuddhi sabha* was formed under the leadership of Pandit Ram Bhag Dutta, which reclaimed hundred thousands of people who have converted to other religions.¹⁵ The work of the *shuddhi* movement limited not only to the conversions of the Dalits but it reclaimed in it fold a number of tribes also which were considered to be criminal in their nature.¹⁶

When Dalits started getting converted back to the Hinduism, there started conflict between the Upper Caste Hindus and the Arya Samajist.¹⁷ The efforts to pacify Hindus of taking the Dalits into the Hinduism were not appreciated by the Hindus but Arya Samaj remained loyal to the Hindus, so even when accepting the Dalits they were accepted with the condition of *Shuddhi*. It is upto the reader to think for whom the Samaj was working. Was it working for the upper caste Hindus or for the Untouchables ? It seems that Upper Caste Hindus were the major concern of the Samaj's activities.

Shuddhi movement become a powerful movement initially in Punjab and later spread to most of the north Indian Districts. People from various caste get converted back to the Hinduism, *Bharat Shuddhi Sabha* under the leadership of Pandit Ram Bhag Dutta reclaimed several thousand people¹⁸. Arya Samaj formed a number of *Acchutuddhar* Sabhas and *Raidas* Sabhas for upliftment of the Dalits.

Initially Dalits also appreciated the efforts of the Arya Samaj. But when literate Dalits analysed the real politics of the Arya Samaj, they step out of the Samaj. But being with the Arya Samaj for a long time gave them required understanding and experience to make launch their own movement. Most prominent of it was the Adi Hindu Movement, which was Launched by Swami Achhutanand¹⁹. He was once the active member of the Arya Samaj but realising its real motive become its biggest critique. With the launch of Adi Hindu Movement, Dalits move toward these movements.

The reason behind this *Shuddhi* initiative is needed to be understood. Question is to be asked, was it really the concern toward the *Chamars* of their low status that make the Samaj initiate the

¹⁵ Ibid.

¹⁶ Turnes, A. C. Census of India, 1931, United Provinces of Agra and Oudh, Vol XVIII, part-1 Report, (Allahbad : The Superintendent Printing and Stationary, United Provinces 1933)

¹⁷Vijendrapal Singh, *Bhartiya Rastravad Avam Arya-Samaj Andolan*, p. 61.

¹⁸ Singh, Om Prakash, Contribution of Arya Samaj in the Upliftment of Dalits in India, ITIHASHUNT, may 24, 2022, p.

¹⁹ Gooptu, Nandini ., *Politics of Urban Poor in Early Twentieth-Century India*, Cambridge University Press, 2014.

Shuddhi and other *Pro-chamar* initiatives or were there some other concerns which were at play?. Study by Vijay Prasad *untouchable freedom*, Gooptu's *Politics of the Urban Poor*. both these historians denied the general consensus of the Indian Historiography on the relationship of the Arya Samaj and the *Acchuts*, which was claimed to be of the nature that Arya Samaj was the reformist organisation and the *acchuts* were the passive people in need of the reforms.

In a long editorial by Ganesh Shankar Vidhyarthi titled "short sightedness of the Hindus" he criticized the Marwari Samaj, among others, for creating obstacles in the name of *Sanatanireligion*, to the efforts of the hindu Mahasabha. He wrote, "every week 2000 hindus (Dalits) are becoming Christians." And that they are also "rapidly multiplying as muslims"²⁰.

Meaning here is quite clear. The enlightened Hindus and Arya Samaj was now becoming concerned of erosion of the strength of the Hindus in number²¹. The conversion of the untouchables to the other castes were going to reduce the electoral strength of the Hindus, also by converting to the other religion, specially muslims this community would be electorally strengthened, no Hindu in their right mind could face the danger of becoming minority so keeping the Dalits within the fold of the Hinduism become a necessity. Rawat argued poignantly regarding Vidhyarthi, 'supporting Chamar struggles was for him a means to another end rather than an end in itself'²² as Vidhyarthi was urging the Hindus not to block the efforts by the reformist hindus to take in the dalits in the Hindu fold and this he emphasized with a sense of urgency.

The Dalit effort for the upliftment and Arya Samaj response

Dalits were not the passive intaker of the Reforms by the Arya Samaj, they did have their own agendas. They came within the fold of the Arya samaj with a defined motive. Infact they used the Arya samaj to the end of their own Agendas argued Rawat²³. They got educated through the initiatives of the Arya samaj as it had opened a number of schools in different part of UP for the education of the Dalits and leaders of the Dalit movements were mostly read in these schools like Pandit Sunderlal Sagar, Ramnarayan Yaduvenu and Swami Acchutanand.²⁴

Dalits demanded equality of status. This they did by claiming *Kshatriya* status for themselves. But accepting the status of *Kshatriyas* for the Dalits was denied by the Arya Samaj. Argument

²⁰ Rawat, Ramnarayan., *Reconsidering Untouchability: Chamars and Dalit History in North India*, Indiana University Press, 2011, p139.

²¹Chand may1927, May1930, *Pratap* June1925, Chand 1930, *Pratap*, 1935.

²² Rawat, p139

²³ Rawat, p.140

²⁴ Rawat, p. 140

arises here that how much the Arya Samaj was actually concerned about the upliftment of the Dalits. It seems that Arya Samaj was taking calculated risk only to give away the power from the Upper caste to the Dalits. Hinduism and Hindus were the most prominent concern of the Samaj and when Dalits started becoming more and more vocal toward their rights, Samaj started becoming concerned about the fate of the Hinduism. Samaj did not want the Dalits to go out of the fold of the Hinduism as it would impact the numerical strength of the Hinduism. India was moving toward becoming a democratic country and in a democratic country numerical strength of a community become a major player.

The adoption of *Kshatriya* status was going to have many impact on the social system, the system which was in place intact for the hundred of years. It would have led to the end of the *begari*.²⁵ In the *begari* system upper caste Zamindars had the right over the Dalits to exhort cesses and to ask for manual labour and Dalits were bound to do the same on demand and it was as per the *Shastras*.

The Dalits were adopting the *Kshatriya* Status, they were leaving their 'impure' works, which they had been doing for the ages so if they leave these work there were going to come scarcity of labour in these works, so who was going to do these works for the upper caste? Also adopting upper caste status and adopting *Kshatriya* status mean that they were also adopting the occupation of the *Kshatriya*, so it could increase the competition, the Dalits did come from the hard working class who had done this hard work for ages and if we look in upper caste these caste had become lazy so in competition these caste would definitely have left behind. Also Dalits were the lowest of the lower of the people, who were considered even lower than the animal, so it was not easy to for the upper castes to accept the equal status for these classes, to digest them sitting equal to them was not easy for them. So all for these reasons the Dalits were criticized and their claim to the *Kshatriya* status was denied with their full might by the upper castes. Arya Samaj was after all an organisation of the upper caste Hindus so in spite of the best of its intentions it was not easy for it to accept the claims of the Dalits. Arya Samaj as an organisation was deeply concerned toward safeguarding Hinduism and its preaching the equality of all classes and criticism of the Caste system is needed to be taken critically. It is to be understand that giving access to the temples and wells were not going to much harm to the upper caste so this demand was easily accepted by the Samaj and efforts were taken to open the temples and well for the untouchables. Inter-dining was another big taboo with the upper Caste people, in 1924, Dalitodddhar sabha organised a conference and at the end of the feast organised a big feast, for which food was cooked by the lower class like *Bhangis*, *Chamars* and *Jatavs* and this was eaten by the leading public men of the upper Caste. So what Arya samaj was doing was it was breaking the taboo through their examples.

A number of *Dalitoddhar* conference were held in different part of country led by renowned men of the country. In one such conference, presided by Motilal Nehru, he argued, ‘ none else, before Arya Samaj, had thought of making an attempt to eradicate this inequality.’

Conclusion

Swami Dayanand Saraswati, a learned scholar and social reformer was the torchbearer of the reform movements in India. He paved the way for self respect, self glory, self esteem and proud in its own religion and culture. The writings and speeches of Dayanand Saraswati and his organisation created required momentum for the cause of the Dalits to be propelled forward in future. It created required consciousness among the Dalits. The initiatives taken for the Dalit upliftment were helpful in improving the condition of Dalits overtime. His questioning the scriptures paved the way for later leaders to read the scriptures and built a constructive criticism of the Hindu religion in later period. Efforts related to the Education of Dalits were most fruitful of all the initiative of the Samaj. It provide education to the uneducated Dalits, it intentionally or unintentionally helped in creating the awareness among the Dalits of their own misfortunes. Most of the first generation leader of the Dalit movement were the product of the Arya Samaj.

Arya Samaj had a role to play in initiating this movement, negatively and positively. Though started as a movement to purify the Hinduism of its evil practices, gradually the orthodox element crept into the movement making it army of the upper caste Hindus. The social evils against which the Samaj was fighting, in no time it become protector of the same.. In Independent India, Positive discrimination has played important role to achieve some progress for the Dalits, but still much remains, there is long way left till there comes absolute equality amongst all classes.