

CHAPTER - II

Dr. B.R. AMBEDKAR's VIEWS ON INDIAN SOCIAL SYSTEM

Concept of Social system

Let us first understand the terms 'society' and the 'Indian society'. Society is a system whereby people live together in organized communities.¹ It is evident from this statement that society refers a larger gathering of people and community is a smaller gathering of people. Social system is the concept that refers both to a complex of interdependencies between parts, components and processes that involves discernible regularities of relationship.² This is because any regularity of relationship can be more adequately understood if the whole complex of multiple interdependencies of which it forms part is taken into account. A second subsystem is the social system, which is generated by the process of interaction among individual units and its distinctive properties are consequences and conditions of the specific modes of interrelationship obtaining among the living organisms which constitute its limits.³

The term 'Society' is used of different contexts to identify the gatherings of various people. Indian society is one of such usages. It means the people of India. Similarly it is often used to refer the people who are following a particular religion. Hindu society, Christian society and Muslim society are such usages. Hinduism is the major religion of India. Nearly 85% of Indians are the followers of Hinduism. It has survived through the ages of history. Its historic records date back to over four thousand years. It had reached a stage of civilization which had continued its unbroken course until

¹ A.P.Cowie(ed), *Oxford Advanced learner's' Dictionary*, Kolkatta Oxford University Press, 1992, p.1213.

² David L.Sills (ed.), *International Encyclopedia social Sciences*, The Macimillan & The free press, publication, New Delhi 1968, Vol-15, p.458.

³ *Ibid*, p.Vol.15, p.459.

the present day. Further, it has stood the stress and strain of more than four or five millenniums of spiritual thought and experience.⁴

The Hindu society is a myth. Professor G.S. Ghurye outlines the features of the Hindu society as: (i) Segmental divisions of society, (ii) Hierarchy, (iii) Restrictions on feeding and social intercourse, (iv) Civil and religious disabilities and privileges of the different sections (v) Lack of unrestricted choice of occupation, and (vi) Restrictions on marriage. The structural basis of Hindu society is caste. Caste is not merely a principle of social division, but a comprehensive system of life dealing with food, marriage, education, association and worship. It divides the society as higher class and lower class and thereby destroys the principle of equality among the followers of Hindu religion. B.R.Ambedkar was a teacher, a learned scholar, constitution and law specialist, a social reformer and has so many aspects of life before he entered to the public life. As he a thinker did not come before the public. It is reality that he was high class thinker and he thought deeply over the different problems and gave his valuable thoughts over Indian social system has been expressed.⁵ Among the many problems of our country, India still faces the problem of caste discrimination a system which has devalued the human dignity of the Untouchables. As a result, they have remained socially degraded, economically impoverished and excluded from educational and cultural opportunities. B.R.Ambedkar being rationalist thinker questioned the traditional social order of the Hindu society in order to build a just and egalitarian society. His ideas, ideals and philosophy revolved around the welfare of humans to be achieved through social and political means. He fought against social and political injustice.⁶

His struggle was to consolidate Dalits and to make them aware that they too are human beings and have the right to lead a happy life in society. Nevertheless, the practice of caste system standardized their free association with the rest of the society. They bore

⁴ S.L.Dhani, *Dr.B.R.Ambedkar Man of Millennium for social Justice*, Kalpoor publication, Delhi 2007, p.176.

⁵ S.R Bakshi, *Ambedkar His Social Ideology*, Deep publication, New Delhi, 2000, pp.178 – 180.

⁶ Moon Vasant (ed.), *Dr.Babasaheb Ambedkar, writing and Speeches*, Government of Maharashtra Education Department,1979, Vol- 6, p.48.

tyranny and insults without a complaint. Therefore, to restore their human dignity and give them a respectable place in society, B.R.Ambedkar struggled nearly forty years and sought a religion that could deliver the depressed classes from the bondage of social evil. He looked for a religion, which could really recognize, understand their sufferings and misery and give respect to their humanity. He wanted respect for Dalits not as philanthropy but as a right and wanted to create the spirit of independence and self-reliance among. He wanted to see the birth of a new society-the birth of free human beings.⁷

Moreover,B.R.Ambedkar is one of the few Indian leaders whose work attracts the scholars of today. The problem, which he struggled to solve, still defies solution.B.R.Ambedkar’s goal was to raise the Untouchables to their rightful status. He criticized the social neglect of the depressed classes, blamed the British for the Dalit’s political and economic backwardness and stood as the unrivalled champion of the depressed classes, dedicating his life to the cause of the Untouchables.⁸ Further B.R.Ambedkar was also India’s first thinker to make the point clear that India is not yet a nation, but a nation in the making. Whether the upper castes like it or not the “nationality question” is coming to the fore once again. The oppressed classes in India are seeking for an identity of their own. B.R.Ambedkar had rightly realized the urgent need to fulfill the social aspiration of these people in the interest of maintaining the unity of India which can be preserved only if its diversity is recognized. B.R.Ambedkar was India’s first to recognize this and incorporated it in the Constitution of India.⁹ It was an attempt to make the Hindu society aware of its defects and shortcomings. B.R.Ambedkar says “I do not care for the credit, which every progressive society must give to its rebels. I shall be

⁷ B.R.Ambedkar, *Annihilation of Caste*, Thacker, Publication, Bombay, 1937, pp.10-15.

⁸ *Ibid*, p.16

⁹ B.R.Ambedkar, *Castes in India: Their Mechanism Genesis and Development*, in Dr. Baba Saheb Ambedkar, *Speeches and Writings*,1979, Vol -1, p.356

satisfied if I make the Hindus realize that they are the sick men of India and that their sickness is causing danger to the health and happiness of other Indians”.¹⁰

The topic of this dissertation may appear simple but at the same time it is very important in the Indian context. Many students of philosophy have done their dissertations on similar themes. However, the scholar has confident that his dissertation can deepen the understanding of B.R.Ambedkar’s view on Indian Social System. He has chosen this aspect of his philosophy precisely to deepen the understanding about the caste system in India social system which has divided people into higher castes, lower castes and Untouchables. During my childhood, the scholar had a vague idea of the caste system almost in a positive sense.¹¹

During the relief work among the victims of the Gujarat earthquake in was an eye-opener to the researcher. Wherever the village is situated, the researcher has visited; he could feel a strong sense of the traditional caste system being practiced. In each village the so called “Untouchables” were pushed to the outskirts of the village and were treated inhumanly. It was a great shock for him. The researcher hopes his work on this topic would extend his knowledge of B.R.Ambedkar’s understanding of the caste system and the struggles faced by him and his community. In his dissertation, he attempt to reflect upon some aspects of his struggle to liberate the Untouchables from their bondage. The sources used are some of the original Writings and sayings of B.R.Ambedkar, studies done on B.R.Ambedkar, and information gathered from the books and journals on caste system and untouchability. Given the scope of the paper, it would hardly seem possible to attempt an in-depth analysis of B.R.Ambedkar’s undertakings.¹²

Historical Background of Caste System

One of the challenging tasks of modern India is to face creatively the tension that exists between castes. The caste system has already existed for more than 3000 years in

¹⁰ B.R.Ambedkar, *Annihilation of Caste*, Op,cit, p.18.

¹¹ Kunte, B. G (ed.), *Dr. Babasaheb Ambedkar And The Movement Of Untouchables*, Education Department, Government of Maharashtra, Vol- I, 1982, p.230.

¹² Chandra Mouli., *B.R, Ambedkar Man and His Vision*, Sterling publisher private Limited, New Delhi 2002, p.34

order to maintain the so-called “social system”. At the top of the caste system are the Brahmins, the priests and arbitrators of what is right and wrong in matters of religion and society. Then follow the Kshatriyas, who are soldiers and administrators. The Vaishyas are the artisan and commercial class, and finally, the Sudras, which comprises of farmers and peasant class. These four castes are said to have come from Brahma’s mouth, arms, thigh and feet respectively. Beneath the four main castes is a fifth group. They literally have no caste; they are the Untouchables or the Dalits, the oppressed, the downtrodden and the exploited. The Untouchables form the lowest stratum of the Hindu society.¹³ They were in that position for centuries together. They were forbidden to keep animals, to use certain metals for ornaments, and had to live in unhygienic conditions at the outskirts of villages. They were denied the use of public wells, and their children were not admitted to schools attended by the children of caste Hindus. All temples were closed to them. They could not get service even from the barbers and the washer men. They were treated as subhuman by the caste Hindus. Public services, including police and military services, were closed to them. Naturally they followed hereditary occupations and trades of a degrading order.¹⁴

Ancient Period

For centuries, the untouchables were the lowest stratum of Hindu society. They remained socially degenerated, economically impoverished, politically deprived and permanently excluded from educational and cultural opportunities.¹⁵ Attempts to free Hindu society from the evil of untouchability was going on since the time of Buddha (500 B. C.) and Mahavira, who emphasized the ideal of Maitri or human brotherhood. Both of them stood against the corrupted and degenerated form of Hinduism, especially against the Brahman priesthood and its social supremacy. Jainism occupied an important position among the religion-philosophical systems of India. But in comparison to Buddhism, it was not very active against social tyranny and injustice, whose main

¹³ *Ibid.*,p,36

¹⁴ K.L.Kamal, *Karmmyagi Ambedkar A Historical Novel*, RBSA Publishers, Jipure, 2006, p.67.

¹⁵ W.N.Kuber, *B.R.Ambedkar A Critical Study people’s*, publication, New Delhi, 1973, pp. 6-10.

concern was to launch a revolt against inequality, traditionalism and orthodoxy. Buddha has broken down the barriers of caste and preached the equality of all mankind.¹⁶

It was the Buddha, who for the first time examined the social laws of Hindu society. He rejected the theory of Chaturvarnas because of its inherent tendency to degenerate into castes, social tyranny and oppression. He demanded liberty and equality for the oppressed and the downtrodden. His powerful movement arose not only with a body of doctrine, but also with “the formation of a society bound by certain rules.” The creed of the Buddha was not only a protest, but also a challenge to the whole of Hindu society’s unfair behavior-patterns. In fact, Buddhism challenged “the whole of it in principle”. Thus, the Buddha sought to raise the social status of the servile classes to bring spiritual reforms, which the poor, the fallen and the weak were seeking.¹⁷

Medieval Period

In this period, Islam came to India, which claimed to be characterized by a keen sense of equality. Many people who were victims of caste system accepted Islam. They found Islam as solution for their sufferings. But even in the Islamic period rigidities and age-old caste and untouchability continued. This was because of some ongoing grave social evils prevalent among the Muslim themselves. For example, the well-known historian J. S. Grewal tells that how the Muslims society during the above period was divided into different grades. He identified three clear classes they are; (a) first strata of Muslim nobles (social elite), (b) the middle strata which included peasants, soldiers, traders, scholars, writers, the *sayyids*, the *shaikzadas* and the administrative personnel and (c) the lowest strata comprising of the craftsmen, personal servants and domestic slaves both male and female. The word *quam* in its application to social groups among the Muslims was almost the equivalent of caste.¹⁸

In the Islamic medieval period, the Sudras and the Untouchables were denied the human rights of education, and equality. The Muslim rulers created *sardars* or noblemen

¹⁶ *Ibid*, pp.11-13

¹⁷ D.R.Jatava. *Dr.Dynamics of Ambedkar Ideology*, Sublime publications, Jaipur, 2001, pp.9-11.

¹⁸ W.N.Kuber, *Op, cit*, p.15.

from the caste Hindus; they did not confer these privileges on Untouchables. Thus, Islamic message ended in despair.¹⁹ From time to time, protests were launched against the artificial social behavior patterns in Hindu and Islamic societies by saints like Chakradhar, Raman and, Kabir, Nanak, Chaitanya, Eknath, Tukaram, Ravidas, Chokhamela. Even then, the conditions of the servile classes the Sudras and the Untouchables, continued to deteriorate.²⁰

Modern Period

Christianity is believed to have come to India sometime after the crucifixion of Jesus, brought by St. Thomas, a disciple of Jesus Christ. Gradually many well-known bands of missionaries like the British, Dutch, German, Portuguese, Belgian and American came to India to spread Christianity. Christianity had a massive appeal among Dalits, Scheduled Caste and Schedule Tribes.²¹ First it brought them education and then, medical care and importantly the values of humanitarianism like justice and equal opportunity in life. All these were to improve their living standard. Jesus' message of for universal love, compassion, equality, fellowship and liberation of human society, from superstition and blind faith had a ready appeal and acceptance, as it touched the basic problems of the oppressed. Though it is said that Christianity is based on love, sympathy and democracy, the advent of Christianity did not, in practice, bring any radical change in the condition of the Untouchables. The socio-economic conditions of the Untouchables remained stagnant and continued to be vitiated by castes and touch-me-not-ism up to the last hours of the British regime.²² Thus, the Christian missionaries totally failed to eliminate caste tyranny, economic exploitation and political slavery, B.R.Ambedkar became the first man in history to correctly diagnose the ills of Indian society in the context of Hindu religion. He analysed the Hindu Shastras and philosophy to prove they utterly lack in the message of humanity, ethics, morality and sense of social responsibility and social justice. Instead of suggesting to others, he himself raised the banner of social, political, economic and

¹⁹ K.L.Kamal, *Karmmyagi Ambedkar A Historical Novel*, RBSA Publishers, Jaipur, 2006, p.65.

²⁰ D.R.Jatava, *Dr.Dynamics of Ambedkar Ideology, Op,cit*, pp.11-15.

²¹ B.R.Ambedkar, *Annihilation of Caste*, Op,cit, p.22.

²² B.R.Ambedkar, *Writings and Speeches*, Vol-I, p.138.

religious revolution. As a sociologist he was one of the very few Indians who struggled to restructure the Indian society on the most egalitarian and humanitarian principles. Hence, this chapter tries to examine B.R.Ambedkar concept of ideal society which is most relevant and suited to needs of modern Indian society under two aspects what are they.²³

Indian Society

Let us first understand the term 'society' and the 'Indian society'. Society is a system whereby people live together in organized communities. It is evident from this statement that society refers a larger gathering of people and community is a smaller gathering of people. Social system is the concept that refers both to a complex of interdependencies between parts, components and processes that involves discernible regularities of relationship. This is because any regularity of relationship can be more adequately understood if the whole complex of multiple inter dependencies of which it forms part is taken into account.²⁴ A second subsystem is the social system, which is generated by the process of interaction among individual units and its distinctive properties are consequences and conditions of the specific modes of interrelationship obtaining among the living organisms which constitute its limits. The term 'Society' is used of different contexts to identify the gatherings of various people. Indian society is one of such usages. It means the people of India. Similarly it is often used to refer the people who are following a particular religion. The Hindu society, the Christian society and Muslim society are such usages. Hinduism is the major religion of India. Nearly 85% of Indians are the followers of Hinduism. It has survived through the ages of history. Its historic records date back to over four thousand years. It had reached a stage of civilization which had continued its unbroken course until the present day. Further, it has stood the stress and strain of more than four or five millenniums of spiritual thought and experience the Hindu society is a myth. Professor Ghurye outlines the features of the Hindu society as:

²³ Verinder Groover (ed.), *Bhimrao Ramji Ambedkar. A Biography of His Vision and ideas*, Publication, New Delhi, 1998, p.125.

²⁴ B.R.Ambedkar, *Annihilation of Caste*, p.26.

(i) Segmental divisions of society, (ii) Hierarchy, (iii) Restrictions on feeding and social intercourse, (iv) Civil and religious disabilities and privileges of the different sections (v) Lack of unrestricted choice of occupation and (vi) Restrictions on marriage. The structural basis of Hindu society is caste. Caste is not merely a principle of social division, but a comprehensive system of life dealing with food, marriage, education, association and worship. It divides the society as higher class and lower class and thereby destroys the principle of equality among the followers of Hindu religion. Further, the Hindu society is dogmatic, rigid and inflexible. Hence, evils have been cropping in it instead of good.²⁵

It is quite natural the birth of a social reform movement whenever the society is sick. Social movements deal usually with a class of social phenomena. Social movement can always be considered as an organized effort on the part of a section of the population, involving collective mobilization based as an ideology, to bring about changes either partial or total in the very social system. It can also be stated that the social movement is the cult of a social process consisting of inter related social activities, interactions and events. Social movement is also connected with social and cultural changes. The character of a social movement as an instrument of social change naturally takes the form of challenge, protest, confrontation, aggression and revolt. Thus, social movements based on protest bring about qualitative changes in the traditional structure of social relationships.²⁶

A significant feature of the social history of India during the nineteenth century and the early twentieth century was a spate of social reform movements which took place all over India. To mention a few, social movements such as the BrahmoSamaj, the Prarthanasamaj, the Satya Shodlaksamaj and the Arya Samaj movements. Social reformers wanted the higher and the lower castes to have equal rights in law, education, politics, and in every other sphere. The facts mentioned above revealed that the social change was indeed becoming a reality in the Hindu society. The social reform measures

²⁵ *Ibid*, p.28.

²⁶ The Times of India, 24, February, 1941, p.12.

were getting momentum in the early years of the twentieth century. As a result of the political and social movements, B.R.Ambedkar was emerging a new leader In India on behalf of oppressed classes during the third decade of this century. Before exploring in detail his social ideology it is essential for this study to explain the facts which forced B.R.Ambedkar to involve himself in the cause of downtrodden people.²⁷

As he belonged to an untouchable community, he had undergone an inhuman treatment from his childhood. The bullock cart man refused to carry him. The barber declined to cut his hair and in the school, the teacher did not touch his note books due to fear of being polluted. B.R.Ambedkar was appointed as Secretary in the Department of Defense to the Maharaja of Baroda. It was a respectable and responsible post. Normally a warm welcome would be extended to the holder of this post.²⁸ Unfortunately, he was deprived of such compliments in spite of his scholarly achievement in a foreign country. Rather he was ill-treated even by the peons of higher castes. As a result of ill-treatment he resigned his post.²⁹ This made him to realize the condition of millions of his untouchable brothers. Then he comes to the conclusion that the social problems of the country required a political solution. He decided to fight the evil of untouchability all alone. He realized that foreign education had been of no use to him or to society. In 1928, B.R.Ambedkar was appointed as professor in the Government Law college at Mumbai and accepted the post with pleasure. He was acclaimed as a competent professor with erudite scholarship. But in the sacred temple of learning that could not qualify him to draw drinking water from the utensil from which the caste Hindu professors were taking out water in the professor's common room. He had to make his own arrangements for a separate earthen pot for drinking water.³⁰

The climax of humiliation came when he was a member of the Viceroy's Executive Council in the pre independence days. At the request of the viceroy and his wife, he went to see the ancient architecture of a prominent temple in eastern India. As

²⁷ B.R.Ambedkar, *Writings and Speeches, Vol-7*, p.89.

²⁸ The Bombay Chronicle, 31 May, 1946, p.11.

²⁹ M.N. Srinivas, *Social Change in Modern India*, Orient Publication, Hyderabad, 1977, pp. 3-8.

³⁰ B.R.Ambedkar, *Writings and Speeches, Vol-7*, pp.90-94.

he put his foot on the first step of the temple, the priest of the Hindu temple came down running and allowed the Viceroy and his wife coming from thousands of miles beyond the seas, to enter the temple, but prevented entry to B.R.Ambedkar on the plea that he was an untouchable. If this was the humiliation suffered by a Member of the Viceroy's Executive Council, one could only imagine the miserable plight of the ordinary members of the scheduled caste community at the lowest village level.³¹ It was evident from the humiliations which he had not on many occasions instigated him to enter social reform movement. The social reform movements like the BrahmaSamaj concerned themselves with the question of religion, child marriage and widows. These practices, however, prevailed mainly among the higher castes of the Hindu society. Hence, it is commonly held that these social reform movements tended to reform mainly the higher castes. It is evident that there were some other movements exclusively to reform the Hindu society for the benefit of oppressed classes. Shahu Maharaj, Vithal RamjiShinde, and Joytiba Phule were eminent leader who had devoted their lives to the cause of depressed classes at this critical juncture.³²

In this connection yet another factor which induced B.R.Ambedkar to involve himself whole heartedly in the service of suppressed classes has to be mentioned. It was his association with the leaders of the social reform moment of the untouchables at that time. He was considerably influenced by Kabir and Phule. Kabir's teaching made him aware of the weakness of Hindu religion and of the need for reform in religious outlook and practice. Phule was considered by him as one of the greatest social reformers. He described Phule as the greatest shudra of modern India who made the lower classes of Hindu conscious of their slavery to the higher classes and who preached the gospel that for India's social democracy was more vital than independence from foreign rule. Under the influence of Phule, he came closer to the liberal and reformist tradition in Maharashtra.³³

³¹ HariNarke(ed.), *Ibid*, p. 520.

³² M.N.Srinivas, *Caste its Twentieth Century Avatar*, Penguin Books Publication, 1996, p.53.

³³ Kharrmoday, *Life of B.R.Ambedkar*, Publication Marathi, Vol-2, p.268.

He also agreed with and forcefully defended the role and philosophy of his social reforms and the political agitations. B.R.Ambedkar, along with Jyotiba Phule, symbolized the basic character of non-Brahmin social reform movement in modern India. Although it was a result as well as a part of a general national awakening and democratic consciousness, it succeeded in carrying the message of reform to classes which had so far remained untouched by it. Directed as it was to a particular section of the Indian society, it was yet capable of reinforcing and quickening the wider stream of reform and hastening the forces of transformation of society. But B.R.Ambedkar combined in himself the role of a social reformer, a political leader and a spiritual guide of the untouchables. He, therefore, played a unique role in shaping the mind and the political outlook of his community. Moreover, B.R.Ambedkar overcomes the limitation of the liberal reformist movement by consciously becoming a man of the masses. He not only believed in the driving force of principles and policies but also gave equal importance to the work of implementing them. In this sense his main achievement was his positive contribution to the radical reformist theory and practice in Maharashtra.³⁴

Social Revolutionary

B.R.Ambedkar proved himself to be one of the great intellectuals of India. Eleandor Zelliot has written about him.

“The influence of these years education in foreign countries seems to have been, the development of pragmatism and self confidence, faith in education and a deep belief in flexible Parliamentary democracy. Curiously enough, any sort of doctrinaire socialism left no mark on him and he had no alliance with European political groups. He seems to have returned with the idea that India must evolve its own form of Parliamentary democracy and its own cure for its problem of inequality”.³⁵

³⁴ W.N.Kuber, *B.R.Ambedkar A Biography, Government of India*, R.K,Publication, New Delhi, pp.5-15.

³⁵ Verinder Grover, *Ibid*, p.414.

It is evident from this remark that B.R.Amedkar had evolved his own social ideology suited to his country.³⁶B.R.Ambedkar was deeply influenced by Buddha, Kabir and JyotibaPhule. Buddha and Kabir shaped his philosophical conviction of human equality. JyotibaPhule, a social reformer taught him to fight against higher caste supremacy and elevation of the masses through education and economic upliftment. B.R.Ambedkar visualized an ideal society based on liberty, equality and fraternity. He determined to fight against the caste system of the Hindu society. He gave precedence to social change over political independence.³⁷ His mission became to oppose the orthodoxical social arrangement and fight for political rights of the untouchables. Both society and politics became his area of operation. He added that without the total social upliftment of the neglected and downtrodden the political freedom would be quite meaningless and useless.³⁸ His fore thought about the social reform reveals that he was a great visionary. B.R.Ambedkar was a defender of social reform movement. Wisdom, wit, culture, humanism, reason, rationality, hatred of inequality, injustice and superstitions all these were harmoniously blended in his personality. It was his belief which was strengthened on the basis of evidence available in religious scriptures. He thought that discrimination had been deliberately made a part of religion to facilitate exploitation of people by those Bramanic elements to place them at the top rank of the social order.³⁹

Social Structures of Indian Social System

In fact B.R.Ambedkar's ideal of society was based on liberty, equality and fraternity. His education made his vision broad that paved the way for liberating his community from social slavery of the rigid Hindu caste system. He adopted the principle of dynamism. According to him there is nothing fixed, nothing eternal, nothing sanatan.Thus, everything is changing and change is the law of life for individuals as well

³⁶ D.K.Mohanty, *Indian Political Tradition from manu Ambedkar*, Anand Publication, New Delhi, 2001, p.414.

³⁷ B.R.Ambedkar, *Separate Report Submitted to the Simon Commission*, pp.59-60.

³⁸ S.R.Bakshi (ed.), *Op.cit*, p.136.

³⁹ Chandra Mowli, *B.R.Ambedkar Man and His Vision*, Sterling, Publication, New Delhi, 1990, p.77.

as for society.⁴⁰ B.R.Ambedkar was against the Brahminic tradition which perpetuated the domination of the upper castes over the backward people. He felt that the upper caste people had spread their brand of religion so that they could continue their hold over the various structures of the social system and monopolize all the benefits. According to him, there was an upper class bias in Hindu religion. As a result, Hindu religion defended only the backward classes. The low born people of Hind society were subjected to different kinds of cruelty and humiliation and these degrading acts had the support of various religious sanctions.⁴¹ Society is not an organism. It is based on human attitudes and fellow-feelings. According to him men do not become a society by living in physical proximity any more than man ceases to be a member of his society by living so many miles away from other men. Similarity in habits and customs, beliefs and thoughts is not enough to constitute men into society. Things may be passed physically from one to another like bricks. In the same way, habits and customs, beliefs and thoughts of one group may be taken over by another group and there may thus appear similarity between the two. He shared this view with his Professor John Dewey who observed: “Society is the process of associating in such ways that experience, ideas, emotions; values are transmitted and made common. It is evident from this statement that there should be smooth communication for a meaningful and egalitarian society.”⁴²

B.R.Ambedkar acquired deep knowledge in every field of human activity to become a founder of his own independent ideology. He was trained as a social scientist and analyst of repute. He emphasized social conscience which was regarded by him as the only safeguard of all rights. Social progress and social stability depended on equality as per his beliefs and values. Stability is necessary but not at the cost of change where change was imperative. Adjustment is wanted but not at the cost of social justice. He denounced caste tyranny. His campaign was to establish equal status for all in the spheres of religious, social, economic and political activity of the society, giving

⁴⁰ B.R.Ambedkar, *Constituent Assembly Debates*, Vol.-I, p.59.

⁴¹ V.P.Varma, *Modern India Political Thought*, Lakshmi Narain Agrwal, Publication, Agra, 1995, p.580.

⁴² B.R.Ambedkar, *Bombay Legislative Council Debates from 1927*, pp.56-60.

opportunities to everyone to progress. As a socialist B.R.Ambedkar advocated the necessity of rooting out ideas of 'highness' and 'lowness' inculcating among Indians a sense of self elevation through self-help, self, respect and self knowledge based on righteous conduct.⁴³ For B.R.Ambedkar social reform was, however, paramount and senior in priority even to economic reform, He pointed out;

“If socialists are not being content with the mouthing of phrases, if they wish to make socialism a definite reality social system then they must recognize that the problem of social freeform is fundamental and that for them there is no escape from it. Unless they do so, they cannot achieve their revolution. They will be compelled to take account of social system after revolution, if not before revolution”.⁴⁴

B.R.Ambedkar Worked for Social Integration

He strongly advocated democratization of priestly profession to be opened for all. As a true nationalist, B.R.Ambedkar worked for social integration in India. He believed in the annihilation of the caste system in any form and wanted to rid our society of this curse. As he had experienced miseries from Hindu society, his perception of freedom was different, from other leaders, including Gandhi and Jinnah. He pursued his independent line of thought and action during freedom movement, particularly with regard to ameliorative measures for the betterment of the depressed classes and untouchables. As a courageous leader B.R.Ambedkar was a great champion of human rights. He thought against all kind of injustice and exploitation. On account of revolutionary movement India witnessed the oppressed classes walking in the streets demanding human rights. His contribution for the betterment and progress of women is also unique. At the All India Depressed classes Women's conference held at Nagpur on July 20, 1942, he emphasized that there could not be progress of a nation without the progress of women. He spoke that 'I am a great believer in women's organization. I know that they can do a

⁴³ B.R.Ambedkar, *Annihilation of Caste, Op, cit*, p.231.

⁴⁴ A.M.Rajshekkhariah, *B.R.Ambedkar The politics of Emancipation*, Sindhu publication, Bombay,1971, pp.18 – 20.

lot to improve the condition of the society if they are convinced. In the eradication of social evils with they have rendered great services.⁴⁵

Being independent India's first law Minister B.R.Ambedkar felt it his duty to improve the condition of women who like Shudras had earned the wrath of Manu, the so called god of Hindus. Consequently, he attempted to liberalize and codify the Hindu law. However, the reactionary forces foiled his attempt and he resigned from central cabinet in 1951. The proposed Hindu civil code Bill included abolition of the doctrine of rights by birth, absolute right over property given to women, provision for inter caste marriage and divorce. B.R.Ambedkar did not believe in fixed norms for any society. Supremacy of reason was a cardinal principle of his social philosophy. He believed that the Hindu is not free to follow his reason. The theory of prayschitta also follows the spirit of compromise and an obstacle in the applications of reason. He realized that the social institutions of the Hindus could not be properly understood and reformed without referring to the sacred heart of the Hindus. Hence, he tried to smash the stigma of traditionalism, religious orthodoxy and superstition.⁴⁶

He rejected the whole system of Brahmin religion and the theory of the infallibility of the Vedas, transmigration, efficacy of rights, the moksha after the cycle of births and Ishwar as the creator of universe. It is evident from the above statement that he had bitter aversion towards Hinduism. B.R.Ambedkar realized that individual and group nobility were impossible with Hindu religion. The untouchable would not get justice under Hinduism Hence he renounced Hinduism and embraced to Buddhism of 14 October 1956. This was a part of his promise in 1936 that he would not die as a Hindu. Though many religious leaders of the world requested him to follow Christianity or Islam, he followed to Buddhism. According to him Buddhism is a part of Indian culture and as a religion is based on three principles of knowledge, right path and compassion.⁴⁷ Even in Buddhism B.R.Ambedkar noticed some shortcomings. In order to make

⁴⁵ R.Harold, *Isaasc, India Ex-Untouchables*, New York, 1965, p.37.

⁴⁶ *Ibid*, p.39.

⁴⁷ W.N.Kuber, *Ibid*, p.17.

Buddhism relevant to modern society, he had two tasks. First he wanted to liberate Buddhism itself from the corruption and distortion injected by the Brahman tendency towards ritualism. Secondly he attempted to liberate his people from mental and social slavery in order to establish a democratic social system. While trying to liberate Buddhism from the dead wood of the past, he suggested minor changes in the form but none in the content. One important example was his attempt to redefine the role of sangha and the role of the monastic. He was infamous of humanistic Buddhism in lieu of monastic Buddhism. He envisioned a just society. A just society is a democratic social system.⁴⁸

B.R.Ambedkar was for humanistic Buddhism, he commented that this order would also include the lay persons. This project of constituting sangha to dissolve caste identities could not become reality during his life, as he died a few weeks after administering initiation dharmadiksha to his followers. However, the sign posts he placed indicate beyond doubt that he wanted to create such sangha and make lay persons the torchbearers of a new Buddhism in India. The name of B.R.Ambedkar will be reserved in the history as a social revolutionary. He wanted to bring a great change in Hindu society. He had only one power of his logic and thought to bring a great change in Hindu society. He had more reliance on the power of thoughts and ordinances.⁴⁹ On the one hand like swami Dayanand began the war of thoughts and on the other he tried his best to get the political power of making ordinances. It becomes necessary to make weapon of the power of thoughts that should use the language like sword and lance. That is why the language of all social reformers of world is sharp. Waltair, Marx, Dayanand, Lohia, and B.R.Ambedkar appear to be of the same coin. The sharpness of their language was more pain giving wound of the sword. So they were opposed to greater extent. The man defeated by logic takes the help of force. Those who could not answer him began the shallow war and that continues even today. It is known that he had used his thoughts and speeches as weapons. B.R.Ambedkar was a revolutionary and vehement in his approach.

⁴⁸ P.A.Gavali, *Society and Social Disabilities under the Peshwas*, RBSD Publication, New Delhi, p.112.

⁴⁹ B.R.Ambedkar, *The Budha and His Dharma Sidhartha*, College publication, Bombay, 1957, p.18.

However he chose the path of non-violence for his agitation. He was the follower of the principle of peace. Once he said to his fellowmen that a violent overthrow of the existing government or social order would result either in dictatorship or in anarchy. He believed in necessary changes aimed at the reconstruction of society peacefully on the basis of cherished values of liberty, equality and fraternity.⁵⁰

B.R.Ambedkar's Social Vision

B.R.Ambedkar looked upon the flood of Indian history in its three most powerful streams, namely, the Aryan – Dravidian divide, the Hindu – Harijan divide and the Hindu- Muslim divide; Western historians projected these divides so forcefully from the early 18th century onwards that even liberal and liberated Indian intellectuals could not get over them. They former part of the divide and rule policy of the British, known as divided imperia. It should be said to the credit of B.R.Ambedkar that until his last breath, he underlined the unity and integrity of the nation and that he believed, in spite of the divisions existing in India that should be possible for the country to remain a united nation for all time to come.⁵¹

B.R.Ambedkar also condemned use of force or compulsion to promote social integration. He was against to organize inter-caste dinners and inter-caste marriages by artificial means. He wanted such inter caste celebrations would be held voluntarily by the participants of both castes. He observed that society could practice tyranny and oppression against an individual in a far greater degree than a Government. B.R.Ambedkar was quite indignant at the remarks about the depressed classes made by political leaders, like Mrs. Anne Besant. Wrote in her article 'The uplift of the Depressed Classes' that the depressed classes should be educated in separate schools because their first necessity was good cleaning and good feeling rather than education. She did not want to drag down the clean to the level of the dirty. This kind of her opinion hurtled B.R.Ambedkar very much. So he suitably replied. Thus, B.R.Ambedkar emerged as a social revolutionary in the history of India. He evolved, propagated and promoted an

⁵⁰ *Ibid*, p.20.

⁵¹ V.Chandra (ed.), *B.R.Ambedkar man and His vision*, ABD Publishers, New Delhi, 1991, p.62.

ideal society where equality remains constantly. B.R. Ambedkar became the first man in history to correctly diagnose the ills of Indian society in the context of Hindu religion. He analysed the Hindu Shastras and philosophy to prove they utterly lack in the message of humanity, ethics, morality and sense of social responsibility and social justice. Instead of suggesting to others, he himself raised the banner of social, political, economic and religious revolution. As a sociologist he was one of the very few Indians who struggled to restructure the Indian society.⁵²

Further, the Hindu society is dogmatic, rigid and inflexible. Hence, evils have been cropping in it instead of good. It is quite natural the birth of a social reform movement whenever the society is sick. Social movement can always be considered as an organized effort on the part of a section of the population, involving collective mobilization based as an ideology, to bring about changes either partial or total in the very social system. It can also be stated that the social movement is the cult of a social process consisting of inter related social activities, interactions and events. Social movement is also connected with social and cultural changes. The character of a social movement as an instrument of social change naturally takes the form of challenge, protest, confrontation, aggression and revolt.⁵³ Thus, social movements based on protest bring about qualitative changes in the traditional structure of social relationships. A significant feature of the social history of India during the nineteenth century and the early twentieth century was a spate of social reform movements which took place all over India. Social reformers wanted the higher and the lower castes to have equal rights in law, education, politics, and in every other sphere. The facts mentioned above revealed that the social change was indeed becoming a reality in the Hindu society. The social reform measures were getting momentum in the early years of the twentieth century.⁵⁴ As a result of the political and social movements, B.R. Ambedkar was emerging a new

⁵² K.L.Sharma (ed.), *caste and class in India*, Rawat Publication, Jaipur, 1998, pp.11-15.

⁵³ D.Shabbir(ed), *B.R.Ambedkar Study in Law and Society*, Rawat Publication, Jaipur.1990, p.38

⁵⁴ G.S.Ghurye, *Caste and Class in India*, Popular Book Publication, Bombay, 2001, p.28.

leader In India on behalf of oppressed classes during the third decade of this century. Before exploring in detail his social ideology it is essential for this study to explain the facts which forced B.R.Ambedkar to involve himself in the cause of downtrodden people. As he belonged to an untouchable community, he had undergone an inhuman treatment from his childhood. The bullock cart man refused to carry him. The barber declined to cut his hair and in the school, the teacher did not touch his note books due to fear of being polluted.⁵⁵

B.R.Ambedkar was appointed as Secretary in the Department of Defence to the Maharaja of Baroda. It was a respectable and responsible post. Normally a warm welcome would be extended to the holder of this post. Unfortunately, he was deprived of such compliments in spite of his scholarly achievement in a foreign country. Rather he was ill-treated even by the peons of higher castes. As a result of ill-treatment he resigned his post. This made him to realize the condition of millions of his untouchable brothers. He had by now come to the conclusion that the social problems of the country required a political solution. He decided to fight the evil of untouchability all alone. He realized that foreign education had been of no use to him or to society. In 1928.B.R. Ambedkar was appointed as professor in the Government law college at Mumbai and he accepted the post with pleasure.⁵⁶

He was acclaimed as a competent professor with erudite scholarship. But in the sacred temple of learning that could not qualify him to draw drinking water from the utensil from which the caste Hindu professors were taking out water in the professor's common room. He had to make his own arrangements for a separate earthen pot for drinking water. The climax of humiliation came when he was a member of the Viceroy's Executive Council in the pre independence days. At the request of the viceroy and his wife, he went to see the ancient architecture of a prominent temple in eastern India. As he put his foot on the very first step of the temple, the priest of the Hindu temple came

⁵⁵ D.K.Mohanty, *Indian Political Tradition from Manu to Ambedkar*, Anmol publication, New Delhi , 2001,p.,210.

⁵⁶ *Ibid*, p.211.

down running and allowed the Viceroy and his wife coming from thousands of miles beyond the seas, to enter the temple, but prevented entry to B.R.Ambedkar on the plea that he was an untouchable. If this was the humiliation suffered by a Member of the Viceroy's Executive Council, one could only imagine the miserable plight of the ordinary members of the scheduled caste community at the lowest village level. It is evident from the humiliations which he had not on many occasions instigated him to enter social reform movement.⁵⁷

The social reform movements like the Brahma samaj concerned themselves with the question of religion, child marriage and widows. These practices, however, prevailed mainly among the higher castes of the Hindu society. Hence, it is commonly held that these social reform movements tended to reform mainly the higher castes. It is evident that there were some other movements exclusively to reform the Hindu society for the benefit of oppressed classes. Shahu Maharaj, Vithal Ramji Shinde, and Joytiba Phule were eminent leader who had devoted their lives to the Because of depressed classes at this critical juncture. In this connection yet another factor which induced B.R.Ambedkar to involve himself whole heartedly in the service of suppressed classes has to be mentioned. It was his association with the leaders of the social reform moment of the untouchables at that time.⁵⁸ He was considerably influenced by Kabir and Phule. Kabir's teaching made him aware of the weakness of Hindu religion and of the need for reform in religious outlook and practice. Phule was considered by him as one of the greatest social reformers. He described Phule as the greatest shudra of modern India who made the lower classes of Hindu conscious of their slavery to the higher classes and who preached the gospel that for India social democracy was more vital than independence from foreign rule. Under the influence of Phule, he came closer to the liberal and reformist tradition in

⁵⁷ V.Chandra Mouli, *B.R.Ambedkar: Man And His vision*, Sterling Publishers, New Delhi, 1990, p.20.

⁵⁸ B.R. Ambedkar, *The Hindu Social Order Its essential principle*, in *Dr. Babasaheb Ambedkar: Writings and Speeches*, 1987, Vol-3, p.95

Maharashtra.⁵⁹ He also agreed with and forcefully defended the role and philosophy of his social reforms and the political agitations. B.R.Ambedkar, along with Jyotiba Phule, symbolized the basic character of non-Brahmin social reform movement in modern India. Although it was a result as well as a part of a general national awakening and democratic consciousness, it succeeded in carrying the message of reform to classes which had so far remained untouched by it. Directed as it was to a particular section of the Indian society, it was yet capable of reinforcing and quickening the wider stream of reform and hastening the forces of transformation of society.⁶⁰

B.R.Ambedkar did not believe in fixed norms for any society. Supremacy of reason was a cardinal principle of his social philosophy. He believed that the Hindu is not free to follow his reason. The theory of prayschitta also follows the spirit of compromise and an obstacle in the applications of reason. He realized that the social institutions of the Hindus could not be properly understood and reformed without referring to the sacred heart of the Hindus. Hence, he tried to smash the stigma of traditionalism, religious orthodoxy and superstition. He rejected the whole system of Brahminical religion and the theory of the infallibility of the Vedas, transmigration, efficacy of rights, the moksha after the cycle of births and Ishwar as the creator of universe. It is evident from the above statement that he had bitter aversion towards Hinduism. B.R.Ambedkar realized that individual and group nobility were impossible with Hindu religion. The untouchable would not get justice under Hinduism Hence; he renounced Hinduism and embraced to Buddhism of 14 October 1956. This was a part of his promise in 1936 that he would not die as a Hindu.⁶¹

Though many religious leaders of the world requested him to follow Christianity or Islam, he followed Buddhism. According to him Buddhism is a part of Indian culture and as a religion is based on three principles of knowledge, right path and compassion.

⁵⁹ Vorinder Grover (ed), *Op.cit.*, p.127.

⁶⁰ S.R.Sharma, *Life and works of B.R.Ambedkar*, Book Enclave Publication, New Delhi 2006, p.113.

⁶¹ MoinShabir, *B.R.Ambedkar: A Social Reformer*, Vorinder B.R.Ambedkar, *A Biography of His vision and ideas*, Publication, New Delhi, 2000, p.343.

Even in Buddhism B.R.Ambedkar noticed some shortcomings. In order to make Buddhism relevant to modern society, he had two tasks. A just society is a democratic social system. As B.R.Ambedkar was for humanistic Buddhism, he commented that this order would also include the lay persons. This project of constituting sangha to dissolve caste identities could not become reality during his life, as he died a few weeks after administering initiation *dhammadiksha* to his followers. However, the sign posts he placed indicate beyond doubt that he wanted to create such sangha and make lay persons the torchbearers of a new Buddhism in India. The name of B.R.Ambedkar will be reserved in the history as a social revolutionary. He wanted to bring a great change in Hindu society. He had only one power of his logic and thought to bring a great change in Hindu society.⁶² He had more reliance on the power of thoughts and ordinances. On the one hand like swami Dayanand began the war of thoughts and on the other he tried his best to get the political power of making ordinances. It becomes necessary to make weapon of the power of thoughts that should use the language like sword and lance. That is why the language of all social reformers of world is sharp. Waltair, Marx, Dayanand, Lohia, and B.R.Ambedkar appear to be of the same coin. The sharpness of their language was more pain giving wound of the sword. So they were opposed to greater extent. The man defeated by logic takes the help of force.²¹ Those who could not answer him began the shallow war and that continues even today. It is known that he had used his thoughts and speeches as weapons. B.R.Ambedkar was a revolutionary and vehement in his approach. However he chose the path of non-violence for his agitation. He was the follower of the principle of peace. Once he said to his fellowmen that violent overthrow of the existing government or social order would result either in dictatorship or in anarchy.⁶³ He believed in necessary changes aimed at the reconstruction of society peacefully on the basis of cherished values of liberty, equality and fraternity.⁶⁴

⁶² Vorinder grower (ed.), *Op,cit*, pp.128-130.

⁶³ D.K.Mohanty, *Op.cit.*, p.417.

⁶⁴ Mohamad Shabi, *B.R.Ambedkar-study in Law and society*, Rewat publications, Jaipur,1997, p.352.

Mrs. Anne Besant wrote in her article 'The uplift of the Depressed Classes' that the depressed classes should be educated in separate schools because their first necessity was good cleaning and good feeling rather than education. She did not want to drag down the clean to the level of the dirty. This kind of her opinion hurtled B.R. Ambedkar very much. So he suitably replied, B.R. Ambedkar emerged as a social revolutionary in the history of India. He evolved, propagated and promoted an ideal society where equality remains constantly.⁶⁵

Surviving Social Hierarchy

The Caste system of Hinduism is perhaps the world's longest surviving social hierarchy. As social institutions Varna and *Jati* have undergone changes. They have shown the rarest of resilience to survive. They have survived major political upheavals, invasions by Alexander, Chenghis Khan, Timun, Ghazani, Nadn Shah and others. The onslaught of anti-caste religions such as Buddhism, Jainism, Christianity, Islam and Sikhism failed to eradicate casteism. Neither the Metaphysics nor the Philosophy preached by saints all over India had any serious impact on the castes. The reformist movements of the 19th century, such as Brahma Samaj, Arya Samaj and Prasthanasamaj had not made any appreciable dent in them. Western ideas of liberal democracy and equality or the principles of social Justice could hardly push them into background. Thus, the caste system is deeply and strongly rooted in the Hindu society and has its sway over the people from ancient time.⁶⁶

Generally caste and class are the two terms which have been used to identify the divisions of people in a society. These two words are viewed as the most significant dimensions of social stratification. They are considered as closely interrelated almost inseparable, basic processes of social life. The caste is viewed as a sole model for analyzing Indian society 'Class' is used for analyzing caste and power. Both have covered wide-ranging issues related to indicators of status, levels of equality and inequality, cultural and structural interaction, occupational mobility economic conditions.

⁶⁵ D.K. Mohanty, *Op.cit.*, p.412.

⁶⁶ *Ibid*, p.419.

Although the words and terminology of Brahmanism and Buddhism look alike, they are functionally counteractive. For example, the idea of "karma" in Brahmanism refers to ritual action, while in Buddhism it refers to ethical action. In this way, the Brahmanical worldview of society is diametrically opposite to Buddhist worldview. "Dharma" in Buddhism refers to the natural karmic law of ethical action and the Buddha's teachings on benevolent conduct which create the basis for a democratic social system. However, "Dharma" in Brahmanism strikes at the basis of democracy by speaking of the religious "duty" of following the principles of graded inequality in *Verna* or caste.⁶⁷

Democratic Social System

It necessary takes a distinction between social reform in the sense of the reform of the Hindu family and social reform in the sense of the reorganization and reconstruction of the Hindu society. The former is related to widow marriage, child marriage, while the latter relates to the abolition of the caste system, the political reform cannot, with impunity, take precedence over social reform in the sense of reconstruction of society is thesis which cannot be controverted. Whatever direction the political reformer return to, they will find that in the making of a constitution they cannot ignore the problem arising out of the prevailing social order.⁶⁸ He noticed that caste as human inequality based on birth and maltreatment meted out to one class of people by another has been sanctified by so-called sacred religious texts, such as the *Vedas*, *Smritis*, and *Shastras*. In Buddhism, he not only found the mechanism to create a democratic social system, but also found a mechanism to liberate individuals classed as "untouchables" and "backward." In order to make Buddhism relevant to modern society, he had two tasks: liberate Buddhism itself from the corruption and distortion injected by the Brahmanical tendency towards ritualism and liberate his people from mental and social slavery in order to establish a

⁶⁷ B.R.Ambedkar, *The Evolution of Provincial Finance in British India*, P.S.King and Son, Publication, London, 1923, p.207.

⁶⁸ James Massy, *Dr. B.R. Ambedkar A Study in Just Society*, NK, Publication, New Delhi, 2003, p.103

democratic social system.⁶⁹ While attempting to liberate Buddhism from the dead wood of the past, he suggested minor changes in the form but none in the content. One important example was his attempt to redefine the role of sangha and the role of the monastic. He was in favor of humanistic Buddhism in lieu of monastic Buddhism. B.R.Ambedkar envisioned a just society. A just society is a democratic social system. It is a society based on the principles of liberty, equality, and fraternity. He knew that if the principles of liberty, equality, and fraternity are to be injected in caste-based Indian society, there is a need for sangha, not necessarily monastic, to make these principles a living reality.⁷⁰

The Indian Social Reformer

It was the grievances of the Indian society reformer that the slow advance of social reform was due to the insufficient support to it by the British government which they asserted the citadels of social reaction and injustices in the country, The rate at which the social reform legislation was enacted was too slow and generally undertaken under the pressure of the advanced opinion in the country, it is true that in the first half of the nineteenth century, the British ruler themselves initiated such progressive legislation as the abolition of slavery, suttee and infanticide how're their attitude suffered a change later on, In fact the age of consent act passed in 1891 was the only important social reform legislation enacted by government during many decades prior to that date.⁷¹ This only strengthened the determination of the leader of the Indian national movement to secure political power so that they could use it to accelerate the tempo of social and religious reform in India. The Indian nationalists stated that the British government did not energetically and enthusiastically work for the restoration of the right of the depressed classed and that it did not exercise its power to strike at the undemocratic denial of

⁶⁹ Devendra Bose, *The Problems of Indian Society*, Popular Prakashan, Bombay 1968, pp.7-10

⁷⁰ Moon Vasant (ed.), *Babasaheb Ambedkar Writing and Speeches*, Government of Maharashtra, Education Department, 1979, Vol-6, p.129.

⁷¹ James Massy, *Dr. B.R. Ambedkar: A Study in Just Society*, Prakashan Publication, Bombay 2003, p.107

elementary human rights to the untouchables even B.R.Ambedkar, Who was not initially hostile to the British government while addressing the untouchables demarked.⁷²

Social Development of Scheduled Caste

B.R.Ambedkar considered that unless the Indian people secured political power and that power did not concentrate in the hands of the socially suppressed section of the Indian society, it was not possible to completely wipe out all social, legal and cultural disabilities from which that section suffered he said. The Social development of scheduled caste, The connotations of social development are formulated on the basis of the prevailing notions of development, some elements of these connotation are examined in two different social contexts.⁷³ The contents of social development is operationally arrived as liberation from dependency and exploitation improvement in the overall quality of life including physical, psychological socio-cultural conditions sense of concern for other as a social collective morality tendency the problems of inequality and poverty enabling persons to live to be rather than to live to have by being self-reliant creative and sociable and by implication coming out of the exclusiveness of intimate relations based on caste with. The specified characteristics breaking the exclusiveness of caste based relationship liberation from dependency and exploitation that is achieving of socio economic self -reliance at individual and group are examined in two sets of two villages each caste social structures, in all of the characteristics of dominant caste given by another caste is dominant fulfilling all conditions.⁷⁴

Social Stagnation

The social evils which characterize the Hindu Society have been well known. The publication of mother India by Miss Mayo gave these evils the widest publicity. But while mother India served the purpose of exposing the evils and calling their authors at the bar of the world to answer for their sins it created the unfortunate impression throughout the world that while the hinds were groveling in the mud of these social evils

⁷² Files.No.201/30/30/poll.1930.*Home Department, National Archives of India, New Delhi.p.201.*

⁷³ *Ibid*, p.202-205.

⁷⁴ Moon Vasant (ed.), *Ibid*, p. 131.

and were conservative, the Muslim in India were free from them, and as comported to the Hindus, were progressive people.⁷⁵ The other set of two the growth of new institutional measures appears to have brought changes on some aspects of social development in all the contexts, The difference of degrees is observed between the dominant cast social structures and no dominant caste social structures non dormant cast social structure appears to be more conducive the greater the introduction of the new the greater the sociability and greater of new of the dominant cast leads to relativity lesser autonomy and freedom from exploitation for the scheduled castes.⁷⁶

It is not that these blind spirits of conservatism which does not recognize the need of repair to the social structure has taken hold of the Hindus and Muslims only. It has taken hold of the Hindus also. The Hindu at one time did recognize that without social efficiency no permanent progress in other fields of activity was possible, that owing to the mischief wrought by evil customs Hindu society was not in a state of efficiency and that ceaseless efforts must be made to eradicate these evils. It was due to the recognition of this fact that the birth of the National Congress was accompanied by the foundation of the Social Conference.⁷⁷ They are so eager to possess political power that they are impatient even of propaganda in favors so social reform, as it means so much time and energy deducted from political propaganda.⁷⁸

Social Reform Party

The social Reform Party led by remade, died leaving the field to the congress. There has grown up among the Hindus another party which is also a rival to the congress. It is the Hindu Mahasabha. One would expect from its name that it was a body for bringing about the reform of Hindu Society. But it is not. Its rivalry with the congress has nothing to do with the issue of social reform political reform. Its quarrel political reform its congress it with congress. It is organized for the protection of Hindu rights against Muslim encroachment. Its plan is to organize the Hindus for offering a united front to the

⁷⁵ B.R.Ambedkar, *Writings and Speeches*, Vol,8, p.225.

⁷⁶ File.No.143/Pt iv 91 *Home Department, Maharashtra Archives of Mumbai*, p.143

⁷⁷ B.R.Ambedkar, *Annihilation of Caste*, *Op,cit*, p.72.

⁷⁸ Harijan 11th January 1936, pp.34-37.

Muslims. As a body organized to protect Hindu rights it is all the time engaged in keeping an eye on political move on caste based seats and posts. It cannot afford to create dissensions among its elements which would be the case if it undertook to bring about social reforms. For the sake of the consolidation of the Hindu rank and file, the Hindu Maha Sabha is ready to suffer all social evils to remain as they are. For the sake of consolidation of the Hindus, it is prepared to welcome the federation as devised by Act of 195 in spite of its many iniquities and defects. Hindus. Why then should the president of the Hindu Maha Sabha oppose it?⁷⁹

Social System of India

The Social System of India was dominated by castes and untouchables. The social relations were the manifestation cast and Varna rules, there were wide spread fillings of low and high caste, Injustice, discrimination, religious intolerance and antagonism were prevalent every were social alienation was rampant among the people castes had destroyed the unity of Indian social life if had badly mutilated the democratize lecture of Indian tradition in place of national fellow felling, there was the pride of cast, caste had dominated the entire behavior of people. The social, economic and religious conditions of the lower cast people were pitiable. There was nothing like social brotherhood and common humanity, in fact, the 18th century Indian society was in a complicated situation because during the period, the different opinions contradictory trends, blind beliefs, bard customs, political rivalries, poor economic condition were prevalent among the people.⁸⁰ The sings and seers preached equality before god but they had unfortunately surrendered people's social life into the hands of exploiters and oppressors. Who were regarded as on scales Possibly, such unfortunate people could not be found anywhere in the world, what to say of France up the frothy decade of 20th century, the mere touch and seeing of these untouchables could pollute the so called high caste persons Hindus, particularly the Brahmins B.R.Ambedkar himself was it and experience such moments when he was badly beaten by caste Hindu for greeting water

⁷⁹ B.R.Ambedkar, *Writings and Speeches*, Vol-8, p.239.

⁸⁰ A.R.Desai, *Social Background of Indian Nationalism*, Rawt Published, New Delhi, 1990, p.268.

from a well belonging to the caste Hindus she saw the untouchables could not keep the homely animals, they could not wear ornaments of silver and gold, they could not wear good and clothes they could not live in good houses and even hits, at the most they were allowed to live in filthy.⁸¹

After an analysis of the trinity principles of B.R.Ambedkar Ideology an idea come to my mind about what constitutes and evil. The B.R.Ambedkar ideology does not consider evil as something like original sin or divinely ordained result of man's past karmas evil is a human creation and operates in human society. The social view of evil, one can easily find is purely secular and relative to the social situation as was amply elucidated in the main body of the book in terms of B.R.Ambedkar ideology, Here I wish to explain the nature, scope and functioning of evil and therefore present a social view of evil in my own way to make it easier to understand in Constance with B.R.Ambedkar philosophy of humanism.⁸² A society is a network of human relations and understand man in society is essentially to know the diverse dimensions of these relations one cannot isolate oneself from the relational situation of human life, Here it is proposed to explain the nature of evil from the view point of human relations beyond which, I think there is nothing good or bad, time relevance in a humanist framework of social ideology. Evil is not an entity beyond human society, Even man is not an original sinner, what man is he is because of his relations with fellow beings. The nature of these human relations create a similar social order and any social system is a network of human relations which could explain issues that are otherwise inexplicable, why are caste and untouchability regarded as social evils? Caste and untouchability are nothing but twisted social relations which create bad pattern of behavior caste is a sort of relation which gives higher status to a group of individuals in comparison to another group of individuals.⁸³

⁸¹ *Orissa Review*, January, 2008, pp.20-22

⁸² *Ibid*, p .24.

⁸³ D.R.Jatava, *B.R.Ambedkar and Humanism*, ABE Publishers, New Delhi, 1999, p.26.

Socio Economic

Caste give undo advantages and privileges to individuals of a group which otherwise many not have been possible for them moreover these privileges have proved to be harmful to the interests of entire society caste creates disparities and discrimination between two individuals without giving any weight to the merits of the persons concerned. That is why caste is a social evil are kept away from developing a cooperative life, caste creates inequality and untouchability generator hatred and contempt. Both are the jumbling negative of just of wider implications. B.R.Ambedkar why understood that untouchability was the byproduct of caste system and system, He described the caste system as an ascending scale of reverence and descending scale of contempt.⁸⁴

But the supporters of cast system argue that the caste system is another name for division of labor and if division of labor is necessary feature of every civilized society, them there is nothing wrong in the caste system. B.R.Ambedkar disproved this argument and asserts that it is a harmful institution as an economic organization and it does not in exotic efficiency on the following grounds.⁸⁵ B.R.Ambedkar work is qualitatively different from that of his predecessors, He at once stood for social liberation economic emancipation and political advancement of the downtrodden millions task never undertaken by any high caste Hindu leader with so much vigor and force. B.R.Ambedkars predecessor, not only in Maharashtra bur all over the country, had raised their voice against irrational customs which were responsible for the perpetuation of social backwardness, They raised issues like widow remarriage child marriage etc, Which aimed reforming the Hindu family, but none of them was for a fundamental and radical change in the social system of which the institution of family was only a part. They did not boldly attack the ideological basis of the social institutions. The concern was not the

⁸⁴ *Ibid*, pp.28-35.

⁸⁵ B.R.Ambedkar and Social Justice, *Director Publication Division Ministry of Information*, New Delhi,2000, p.42

rejection but the reinterpretation of the scriptures in the light of contemporary exigencies and reason B.R.Ambedkar was remarkably free from this limitation.⁸⁶

Social Reform Movement

“I do not care for the credit, which every progressive society must give to its rebels. I shall be satisfied if I make the Hindus realize that they are the sick men of India and that their sickness is causing danger to the health and happiness of other Indians”.⁸⁷

B.R.Ambedkar, along with Jothiba Phule symbolized the basic character of the non-Brahmin social reform movement in modern India, although it was a result as well as a part of the general notional awakening and democratic consciousness. It succeeded in carrying the message of reform so classes which had so far remained untouched by it, directed as it was to a particular section of the Indian society, it was yet capable of reinforcing and quickening the wider stream of reinforcing and quickening the wider stream of free from and hastening the forces of transformation of society, B.R.Ambedkar combined in himself the role of a social reformer, a political leader and a spiritual guide of the untouchables. He therefore, played a unique role in shaping the mind and the political outlook of his community. B.R.Ambedkar’s thinking as a social reformer was considerably influenced by kabirs and phyla, kabirs teaching made home aware of the weaknesses of Hindu Religion and of need for reform in religious outlook and practice. B.R.Ambedkar came closer to the liberal and reformist tradition in Maharashtra.⁸⁸

B.R.Ambedkar concept of social reform was wider than that of his predecessors, His assessment of the philosophical religious postulates of Hinduism led him to vehemently criticize the graded inequality which had become the parcel of the Hindu social structure, He realized that the social institutions of the Hindu could not be properly understood and reformer with referring to the sacred books of Hindu.

⁸⁶ W.N.Kube, B.R. *Ambedkar A Critical Study People*, Popular Book Publishing, New Delhi, p.89.

⁸⁷ B.R.Ambedkar, *Annihilation of Caste, Op.,cit*, pp.75.

⁸⁸ Verinder Grover (ed.), *Op,cit*, pp.343-345.

B.R.Ambedkar's predecessor offered the interpretation of the Hindu religious scriptures in accordance with what is called.⁸⁹

Social Inequalities

B.R.Ambedkar did use history as one of the tools of analysis of the contemporary social and political situation in his two well-known books *The Untouchables* and *Who Were the Shudras?* He did employ the romantic view of history much in contrast with his modern and rational view of the Hindu religion. Undoubtedly, due to the practice of social inequalities gross injustice has been perpetrated on social fraternity for centuries together, it is a fact that the so called upper castes had refused to show even elementary human consideration for dalits in the last six decades and more considerable change has taken place in the situation government laws the growing awakening the gelling of hind unity industrialization, the result of frustration despair and the resulting desire for revenge. Some so called dalit leader in their desire for quick gains and selfish interest are obtaining the support of the international Christian organization here or Muslim communalist organization there one of the so called dalit organization tried to raise a huge and cry against the Poona pact brought about between B.R.Ambedkar and Mahatma Gandhi.⁹⁰

Hindu Social System

B.R.Ambedkar said the Brahminical Hindu social system held responsible for dividing the society into various classes. The lower caste and the higher caste, According to him, Brahminism believes in the following principles,

1. Graded inequality between the different classes.
2. Complete disarmament of the sudras and the untouchables.
3. Complete prohibition of education for the sudras and the untouchables,
4. Ban on the sudras and the untouchables in occupying places of power and authority.

⁸⁹ W.N.Kube, *Ibid*, pp.90-92.

⁹⁰ M.G.Chitkara, *Dr.Ambedkar and Social Justice*, APH publishing, New Delhi, 2000, p.132.

5. Complete subjugation of women.

Therefore B.R.Ambedkar suggested that there should be one and only one standard of Hindu religion acceptable to all Hindu and recognized by all Hindu priesthood among Hindus should be abolished no ceremony hold be allowed to be performed by a priest who does not hold a legally valid sanad. Should be subjected to disciplinary action and the number of priest should be legally limited according to the requirements of the state. According to B.R.Ambedkar, the root cause of social injustice to the shudras is the caste system in Hindu society. He observed, castes are enclosed units and it is their conspiracy with clear conscience that compels the excommunicated to make them elves into a caste. The logic of this obdurate circumstance is mercy less and it is in obedience to its force that some untouchable groups find themselves closed out, with the result that new groups by a mechanical law are constantly being converted into castes in a sweltering multiplicity,He further maintained that the root of untouchability is the caste system, the root of the caste system is religion attached to varnashram and the root of varnashram is the Brahminical religious and the root of Brahminical religion is authorization of power.⁹¹

Structural Hindu Society

At time B.R.Ambedkar took an uncompromising confrontationist stand on the question of Hindu gods and goddesses and Brahminism, He openly declared that he want only took a stand that administered shock therapy to his sleeping countrymen, Swami Vivekanda and had also said the same thing though in different words to wake up the dormant hinds of their times and get them all united into social and political activism, swami Vivekananda had observed, your religion is in the kitchen “your gods are in the cooking posts” He appealed to the Indian youth to awake, arise and stop not till the goal is reached. Very much earlier in the 19th century, Swami Dayananda had declared himself against the cast system as well as against idol worship, why, then single out B.R. Ambedkar for his stand on social and religious matters which is identical with that of the

⁹¹ K.S.ShyamLal Saxena, *B.R.Ambedkar and national Building*, Rawat Publication, Jaipur 1998, p.66.

AryamSamaj and the Ramakrishna mission? The answer lies where Gandhi, an opponent of B.R.Ambedkar view provides us with the answer certain writing of Gandhi reveal his mind on this matter.⁹² Ambedkarism like Marxism is the ideology of the dalit movement, to a large extent, an even broader anti caste movement, it can also be discussed as a paradigm social doctrine or programmer, primarily and it is an ideology that fights against hierarchically based social economic order. B.R.Ambedkar used it as a political weapon to fight against Hinduism.B.R.Ambedkar is today is alive in force.⁹³

A large number of B.R.Ambedkar is but the central thesis of the B.R. Ambedkar ideology is to make the untouchables a force to be reckoned with in the social and political life if the saunter later its goal was to organize the depressed classes into politically powerful Non-Hindu community having the status of a minority at par with Muslims, Sikhs or Christian it is interesting to observer that this ideology realized its goals with a couple of years some of the essential element of Ambedkarism can be cooperated in the following manner.⁹⁴ The founded the depressed classes institute. Bahishkrit Hitkarna Sabha to uplift untouchable to draw water from a public tank which was claimed to be private property by the Hindu. He won the case in the Bombay high court in 1937, B.R.Ambedkar. The being divisive of Hindu society, in the Poona pact in 1932, founding several journals on their behalf he also accessed herijans, wrote what congress and Gandhi have done to the untouchables in1943, India because untouchability still continued to be a part of Hindu society.⁹⁵

The structural basis of Hindu Society is caste, caste is not merely a principle of social division but a comprehensive system of life dealing with food marriage, education, association and worship. Caste is defined as a hereditary, endogamous unallied localized group having a traditional association with an occupation and a particular partition in the local hierarchy of caste relations between castes are government among

⁹² V.Chandra Mowli, *B.R.Ambedkar man and his vision*, Sterling publishers, New Delhi 1990, p.161.

⁹³ K.L. Bhatia, *Dr. B.R. Ambedkar: Social Justice and the Indian Constitution*, RPS, Publisher, New Delhi, 1998. p.127

⁹⁴ *Ibid*, pp.128-130.

⁹⁵ Nanica, *Dalit Indian History Modern*, Encyclopedia Britannica, Publishers, New Delhi,2003, p.90

other things by the concept of pollution and purity and generally commensality occurs with the cast. According to M.N. Srinivas, the three main axes of power in the caste system are the ritual, the economic and the political ones and the possession of power in any one sphere usually leads to the acquisition of power in the other two.⁹⁶

B.R.Ambedkara Social Reformer

- (A) There should be one and only one standard book of Hindu religion, acceptable to all Hindus and recognised by all Hindus. All other religious books such as the Vedas, Shastras and Puranas should not be treated as sacred and authoritative and the preaching of any doctrine, religious or social, contained in three books should be penalised.
- (B) Priesthood must cease to be hereditary and there must be an examination to get entitled to be a priest and person who wants to be a priest must hold sand.
- (C) No ceremony performed by a priest who does not hold as and shall be deemed to be valid in law and it should be made penal for a who had no sand to officiate as a priest.
- (D) A priest should be a servant of the state and should be subject to disciplinary action by the state in matters of his morals, beliefs and worship.⁹⁷

The dynamics of B.R.Ambedkar ideology is basically opposed to Hindu society based on Verna, caste and untouchability. Which has cruelly crushed the womenfolk and shudras or the untouchables in India, and that social situation still exists in various ways. As the foregoing analysis shows, B.R.Ambedkar popularly known as the messiah of the poor, downtrodden and the depressed was one of the illustrious political personalities of modern Indian, who suffered all kinds of humiliation in his early life at the hands of so called upper caste Hindu however he forget an unending battle against social injustice and succeeded considerable in his mission. B.R.Ambedkar possessed multifaceted personality, He was a popular leader, erudite scholar, zealous social

⁹⁶ W.N.Kuber, *B.R.Ambedkar Publication Division Ministry Of Information And Broadeasting Government of India*, 1998, pp.92-98.

⁹⁷ B.R.Ambedkar, *States and Minorities*, Thacker & Co. Ltd, Publication, Bombay, 1947, pp.21-27.

reformer innovative educationist, genuine humanist, expert lawyer, eminent politician, noted economist able administrator and fearless journalist, and He played a very crucial role in shaping the destiny of Indian and left an indelible imprint on our social and notional life.⁹⁸ In fact B.R.Ambedkar made innumerable sacrifices for the amelioration of the depressed class. He looks the banner of revolt in his hands against the iniquitous cast system in the Indian society. He criticized existing caste system amongst Hindu and blamed squarely the state of Hindu and the bruiser for the division between man which resulted in the political and economic backwardness of these low caste people and the social neglect of the poor. Oppressed and the socially depressed people. The present study is a humble attempt at highlighting the grave consequences of the ubiquitous caste hidden society of the Hindus and B.R.Ambedkar humanistic approach towards it.⁹⁹ India is a fascinating country where people of different communities and religions live together in unity Indian population is polygenetic and is an amazing amalgamation of various races and cultures.¹⁰⁰

B.R.Ambedkar's Constitution and Social Reform

B.R.Ambedkar was a teacher, a learned scholar, constitution and law specialist, a social reformer and a great thinker. His constitution specialist and social reformer aspects of life came before the public. This is why people know him either as a leader of the depressed classes or as bolder of Indian Constitution. He as a thinker did not come before the public. It is reality that he was a high class thinker and he thought deeply over the different problems and gave his valuable thoughts on that problem. The importance of his thoughts is even today. In this essay his thoughts over Indian social system has been expressed. By his observations and experiences, he concluded that the organisation of Hindu society based on the caste system is the main cause of inequality and exploitation in the society. The caste system gets favors from religion. B.R.Ambedkar concluded that class system is mainly responsible for the bad conditions of the untouchables, This class

⁹⁸ S.V.Ketkar, *The History of Caste in India*, RSD Publication, New Delhi, 1973, p.46.

⁹⁹ D.R.Jatava, *Dynamics of Ambedkar Ideology*, Sublime publications, Jaipur, 2001, p.181.

¹⁰⁰ Shailendra Sengar, *Encyclopedia of Indian Culture*, Anmol Publication, New Delhi, 2007, Vol-1, p.59.

system is supported by religion and opposing traditional religion and books like manuscript neither the bad conditions of the untouchable can be reformed nor there can a reform in the Indian.¹⁰¹ So he gave his deep and brave thought over Hindu religion, Brahmanism and manusmriti through his lecture, writings and books. Thus in many regions people took Baba Saheb against Hindu religion. Gandhiji himself, who was in favor of class system, took B.R.Ambedkar as a challenge for Hindu religion. Analyzing the thoughts of Baba Saheb it becomes quite clear that he was not against Hindu religion but he was against that religion which teaches one man to hate another.

He accepted that religion teaches the lesson of quality and brotherhood. But Hindu religion does not accept the principles of equality and brotherhood in general behavior so it is destructive for humanity. Due to the laziness his attention ultimately went towards Buddhism which gives importance to the principles of equality. B.R.Ambedkar tried to understand the Indian society not now the basis of religious faiths but from the human view points and realism.¹⁰² After studying the caste system of India deeply, he concluded that the vernashram system is responsible for the exploitation of the untouchables and the women, so until and unless it is not destroyed from its roots, the form is not possible. He had to bear dishonor and disgrace on every step of his life because of being a shudra. He had to face this dishonor from the life of a student to the life of a barrister. This is the reason that a great hatred was created in his mind for caste system, and he took his pen against caste system and that continued throughout his life and tried to show that class system is a blot on the fait name of Hindu society.¹⁰³

He has written on caste system in his different books that he got the last chance in 1936 to attack on this system. B.R. Ambedkar prepared a lecture for 'Jati pantitora kmandal' lahor annual conference in which he gave detailed description about cast system. Due to a great opposition of the Hindus the conference could not be organized but the lecture, which was prepared, came in shape of a book afterwards. Its name is

¹⁰¹ S.R.Bakshi(ed.), *Op,cit.*,p.177.

¹⁰² Moon Vasant, *Dr,Ambedkar Writings and Speeches –Vol-5*, p.149.

¹⁰³ Ekta Singh, *Caste System in India a Historical Perspective*, Kalpaz Publication, New Delhi, 2005, p.69.

‘**Annihilation of caste**’. The thoughts which were expressed in this book had the main points as follows.

a, The Hindus were destroyed due to caste system.

b, The organization of Hindu Society, on the basis of four classes is impossible as exploitation is implied in it.

c, The organization of Hindu Society on the basis of four classes is harmful because it is the result of class system that people are demoralized by not allowing them the opportunity of education and they are made lunatic by not allowing them for holding arm.

d, The Hindu Society should be organized on such a religious basis which may accept the principles of liberty, brotherhood and equality.

e, For the success of these ends, the religious consciousness strengthening the caste and class system should be destroyed completely.

f, Consciousness of being pious of caste and classes should be destroyed only when the godly base of shastra is finished.¹⁰⁴

Thus B.R.Ambedkar attacking casteism, took caste system responsible for the bad condition of the Hindu Society. In his words, the Hindu Society every caste is limited to itself. Their thinking and way of living may be one and the same even then they are not one society not one nation. They are the groups of castes. Caste difference has been the main cause of the destruction of Hindus. Caste difference is the reason of the downfall of the Hindus. The life of Hindu has been the life of defeat due to cast difference. The cast difference has made the Hindus, the people of India full of illness. The cast difference destroyed the Hindu vanish, It drew out the Hindu society in deep darkness and now it has remained as a powerless and weak Society.¹⁰⁵ Before the commencement of B.R.Ambedkar era there were the untouchable Hindu in India who due to Hindu social system had from time immemorial remained socially degenerated economically

¹⁰⁴ B.R.Ambedkar, *Annihilation of Caste, Ibid*, p.74.

¹⁰⁵ *Ibid*, pp.75-78.

impoverished, politically suppressed religiously ostracized, and indefinitely excluded from religiously and cultural opportunities, they were condemned to the lot of serfs and deprived of all human rights. When B.R.Ambedkar was asked by his critics, that when he did not want cast what was his ideal society B.R.Ambedkar replied that, my ideal would be based on liberty equality and fraternity.¹⁰⁶

B.R.Ambedkar maintained that castes are closed class, A society is always composed of classes, Their basis may differ, They may be economic or intellectual or social, but an individual is always a member of a class, this is an universal fact and early Hindu society was not an exception to this rule so to say, the class and caste are neighbors and it is only a span that separates the two. B.R.Ambedkar concluded,there cannot be a more degrading system of social organization than chaturvarnya. It is the system which deadens paralyses and cripples the people from helpful activity. He remarked “chaturvarnay must fail for the very reason for which Plato’s republic must fail” and said, “To me this chaturvamya with its old labels is utterly repellent and my whole being rebels against it.”¹⁰⁷

As regards the remedy of this worst chaturvarnyaB.R.Ambedkar suggested that remedy is inter marriage and destroying the belief in the sanctity of the shastras. He emphasized that men must be free from the deep rooted religious. According to B.R.Ambedkar, the Maurya period shudras became the rulers of the country. The period of defeat and darkness was the period when chaturvamya flourished. He called Maury period in the history as a period of freedom, greatness and static Hindu society. It became a foe to nationality and democratic was composed of sections of people who had no stake in the status quo, therefore the nation became very weak and fell an easy prey to the foreigners. He wrote, “The Hindu’s life has been a life of continuous defeat. It is mode of survival of which every Hindu will feel ashamed.”¹⁰⁸

¹⁰⁶ DidlaVenkaleswarn Rao, *Dr.B.R.Ambedkar champion of Human Rights in India*, Manak publications, New Delhi, p.19.

¹⁰⁷ V.D.Mahajan ,*Fifty years of Modern India*, Publication, New Delhi,1970, p.108.

¹⁰⁸ Premprakash, *Ambedkar Politics scheduled castes*, Ashish publishing, New Delhi, 1993, p.30.

Hindu society and Varna

None is unaware with the Hindu view of life and the prevailing circumstances and the Indian tradition of “Varna vyavastha,” which is nothing but the caste concept and caste hierarchy. It was in harmony with this spirit that the constituent assemble accepted in principle that there shall be reservation for the dalit community which has so far not had a proper representation the administration, which has been controlled by one community or a few communities, and that situation must disappear. Jagjivan Ram, the then union defense minister regretted that this evil of caste system had caused greatest harm to the nation and called for an all-out crack down of the age old caste based structure of the society.¹⁰⁹ Caste was a dominating factor in the life of an individual in the Hindu society. The word “caste” may be derived from the Portuguese word “casta” which signifies properly breed. for purposes of this study, we confine to the first two works, though B.R.Ambedkar throughout his life was engaged in exposing the evil effects of the Hindu social System is one whereby a society is divided up in to a number of self-conditioned and completely segregated units caste, this mutual relation between which are ritually determined in a graded scale.¹¹⁰

Indian Social System

Indian society is multifaceted to an extent perhaps unknown in any other of the world's great civilizations. Virtually no generalization made about Indian society is valid for all of the nation's multifarious groups. Comprehending the complexities of Indian social structure has challenged scholars and other observers over many decades. The ethnic and linguistic diversity of Indian civilization is more like the diversity of an area as variable as Europe than like that of any other single nation-state. Living within the embrace of the Indian nation are vast numbers of different regional, social, and economic groups, each with different cultural practices. Particularly noteworthy are differences between social structures in the north and the south, especially in the realm of kinship systems. Throughout the country, religious differences can be significant, especially

¹⁰⁹ Ashok kumar, *Dalitis action of Dalits*, Adhyayan Publishers, New Delhi, 2004, p.115.

¹¹⁰ *Ibid*, pp.116-118.

between the Hindu majority and the large Muslim minority; and other Indian groups--Buddhists, Christians, Janis, Jews, Parsis, Sikhs, and practitioners of tribal religions--all pride themselves on being unlike members of other faiths. Access to wealth and power varies considerably, and vast differences in socioeconomic status are evident everywhere. The poor and the wealthy live side by side in urban and rural areas. It is common in city life to see a prosperous, well-fed man or woman chauffeured in a fine car pass gaunt street dwellers huddled beneath burlap shelters along the roadway. In many villages, solid cement houses of landowners rise not far from the flimsy thatched shacks of landless laborers. Even when not so obvious, distinctions of class are found in almost every settlement in India.¹¹¹

Urban-rural differences can be immense in the Indian Society. Nearly 74percent of India's population dwells in villages, with agriculture providing support for most of these rural residents. In villages, mud-plastered walls ornamented with traditional designs, dusty lanes, herds of grazing cattle, and the songs of birds at sunset provide typical settings for the social lives of most Indians. In India's great cities, however, millions of people live amidst cacophony--roaring vehicles, surging crowds, jammed apartment buildings, busy commercial establishments, loudspeakers blaring movie tunes--while breathing the poisons of industrial and automotive pollution.¹¹² The people of India belong to thousands of castes and caste like groups--hierarchically ordered, named groups into which members are born. Caste members are expected to marry within the group and follow caste rules pertaining to diet, avoidance of ritual pollution, and many other aspects of life. Given the vast diversity of Indian society, any observation must be tempered with the understanding that it cannot apply to all Indians. Still, certain themes or underlying principles of life are widely accepted in India.¹¹³

¹¹¹ B.R.Ambedkar, *Writings and Speeches*, Vol.2, p.116

¹¹² *Ibid.*, pp.117-121.

¹¹³ Harijan, November, 25, 1939, pp.15-18.

Social Reforms and Political Life of B.R.Ambedkar

After his return to India, B.R.Ambedkar was made the political secretary of the Maharaja of Baroda. He became victim of caste discrimination again and was humiliated greatly by his peers. It was during this time that B.R.Ambedkar began his movement to eradicate caste system and untouchability from society. B.R.Ambedkar again went back to London, completed his law education and became a barrister.¹¹⁴ Untouchability and caste system were the two social evils that had haunted B.R. Ambedkar since his childhood days. However, he thought of tackling the problem himself and began his fight against untouchability. There were several ways by which he was trying to do this. He started publishing a weekly journal called ‘**Mooknayak**’, where he criticized the orthodox system that prevailed in the society. His staunch stance against the orthodox authorities in India made him quite unpopular with the politicians of those times. There were no considerable changes that were evident in the social system of India. Gandhiji had rather started a fast unto death campaign when B.R.Ambedkar demanded separate electorates for the backward classes in society.¹¹⁵ After many upheavals it was decided that reservations would be provided but there would be no separate electorates. The Government Law College of Mumbai had Dr.B.R.Ambedkar as its Principal for two years from 1935. He even contemplated of building a new political party that would work against staunch and orthodox Hinduism. He named this new political party as “Independent Labour Party (India)”, which can only managed around 15 seats in the Central Legislative Assembly Elections in 1937. He also occupied important positions in the government of the country. He had been appointed to the Viceroy’s Executive Council as the Minister of Labor. B.R.Ambedkar had also served in the Defence Advisory Committee.¹¹⁶

¹¹⁴ File.No.7/22/34/poll/Home Department National Archives of India, New Delhi, p.248.

¹¹⁵ BAWS, Vol. 17, Part Two, 2003, PP.416-419.

¹¹⁶ D.R.Jatava, *Ibid*, p.113.

Against Caste Society

The dynamics of B.R.Ambedkar ideology is basically opposed to Hindu society based on Varna, caste and untouchability which has cruelly crushed the womenfolk and the shudras or the untouchables in India and that social situation still exists in various ways. As the foregoing analysis shows, B.R.Ambedkar, popularly known as the messiah of the poor, downtrodden and the depressed, was one of the illustrious political personalities of modern India, who suffered all kinds of humiliation in his early life at the hands of so called upper caste Hindus. However he fought an unrelenting battle against social injustice and succeeded considerable in his mission B.R.Ambedkar possessed multifaceted personality. He was a popular leader, erudite scholar, zealous social reformer, innovative educationist, genuine humanist, expert lawyer, eminent politician, noted economists, able administrator and a fearless journalist. He played a very crucial role in shaping the destiny of India and left an indelible imprint on our social and national life. In fact, B.R.Ambedkar made innumerable sacrifices for the amelioration of the depressed class.¹¹⁷

He took the banner of revolt in his hands against the iniquitous caste system in the Indian society. He criticized the existing caste system amongst Hindus and blamed squarely the caste hinds and the bruisers for the division between man, which resulted in the political economic backwardness of these low caste people and the social neglect of the poor, oppressed and the socially depressed people. The present study is a humble attempt at highlighting the grave consequences of the iniquitous caste ridden society of the Hindus and B.R.Ambedkar humanistic approach towards it.¹¹⁸ The whole society was divided into four classes. The top most class which was responsible for intellectual and spiritual development was Brahmins, the next class in the hierarchy of caste system was of kshatriyas who gave protection to the country and culture, the third category was of vaishya who were engaged in agriculture, trade and finance, while the fourth category constituted of shudras who were to perform all types of menial work and to serve the

¹¹⁷ D.R.Jaatava, *The Political Philosophy of B.R.Ambedkar, prakashan*, Bombay, 1965, p.243.

¹¹⁸ S.V.Ketkar, *The History of Caste in India*, Deep & Deep Publication, New Delhi, 1973, p.47.

three varnas in right earnest.¹¹⁹ Many theories regarding the origin of the untouchables are there for study. Some theorist believes that eating the carcass of a cow by a raw group of people reduced their status and they became untouchables in indicia. Some anthropologists believe that the present untouchables were the original inhabitants but were conquered by invaders and were reduced to slavery. Some scholars' thing that after invasion, theses slaves were assigned some impure work scavenging and sweeping, and thus, this occupational origin of untouchables took place, thought it did not convince the mind of B.R.Ambedkar as his book, *Annihilation of caste*, has asserted.¹²⁰

The Aryans conquered the Dravidians. Therefore, there were two races Aryans and Dravidians. These Dravidians as nags occupied the whole of Indian. The origin of untouchability could also be traced to beef eating which gave fresh course for offence to Brahmins, who looked upon these untouchables with utmost hatred and contempt.¹²¹ The pursushasukta, portions of the vends designated Brahmins as mouth, kshatriyas as arms, vaishuys as thighs and shudras as the get of the prude. Thus, the Whole society divided into four categories. Moreover, it can be said that instead of preaching class society the purushasuksta composed a class composed society. Were seen as the custodians of knowledge and learning, kshatriyas were given the task of fighting, vaishyas were meant for industries and trade while shudras were offered the most menial and the filthiest function to perform.¹²²

These shudras, considered to be the most degraded class, were denied many basis rights which other members of the society enjoyed. They considered being the most degraded class, depressed and the lowest people who put up with the most degrading conditions. They were the most dislike and considered to be highly impure persons, As a result, these shudras were forbidden to use public places wells, roads, places of enjoyment and excursions, to have property and to impart knowledge or education to

¹¹⁹ EktaSingh, *Caste System in India a Historical Perspectives*, NPD Publication, New Delhi, 2003, p.129.

¹²⁰ K.C.Gautam, *Baba Saheb Dr, Ambedkar Great Humanist*, Paula Publication, New Delhi, 1993, p.260.

¹²¹ V.Rao, B.R., *Bharat Ratna Dr, Ambedkar*, ABD Publication, New Delhi 1993, p.251.

¹²² D.C.Ahir, *B.R.Ambedkar on Indian History*, D.K, Publication, New Delhi, 2000, p.87.

these persons belonging to the meant to serve the higher classes and therefore, must be kept in isolation.

1, The Hindus have fallen due to caste system and the organization of Hindu society based upon four classes is impossible to follow as implied in Verna vyavastha.

2, The organization of Hindu society on the basis of four classes is harmful, because it is the result of a system, wherein people are demoralized by not all allowing them equal opportunity and they become mentally disturbed by not allowing them to had arms.

3, The Hindu society should be re-organized on a religious basis which may accept the principles of liberty, brotherhood and quality as the pillars of good governance.¹²³

B.R.Ambedkar and Social Democracy

If astral survival beyond the mortal barrier were a scientific, spirituality and it is more a fact than a faith surely, then the psychic personality of that socially radical, politically maverick humanist jurist, B.R.Ambedkar the blended brew of barrister, economist, brilliant author, and hubristic Buddhist must be fluting around inarticulately following our doings, disturbingly interrogating our community conscience and intangibly urgings to amend, innovate audit and organize on jurally political exercises so as to fulfill the democratic tryst with the nations will of social humiliation and political hypocrisy and make anti colonial legality and shaper of the new constitutional order, will be extra sensorial urging us all touring out the old social postulates and ring in the new social system.¹²⁴

Revolutionary Democracy

Dr.B.R.Ambedkar's vision of democracy was closely related to his ideal of a "good society". He did not leave room for any ambiguity regarding the nature of this ideal. On many occasions, he stated that he envisaged a good society as one based on "liberty, equality and fraternity". Democracy, as he saw it, was both the end and the means of this ideal. It was the and because he ultimately considered democracy as

¹²³ D.R.Jatava, *Dynamics of Ambedkar Ideology, Op, cit*, pp.180-185.

¹²⁴ Om Prakash Sangwan, *Social System and the Dalit Identity*, Common wealth, published, 1996, p.133.

coterminous with the realization of liberty, equality and fraternity. At the same time, democracy was also the means through which this idea was to be attained. Dr.B.R.Ambedkar's notion of "democratic government" went back to the fundamental idea of "government of the people, by the people and for the people". But "Democracy" meant much more to him than democratic government. It was a way of life: "Democracy is not merely a form of government."¹²⁵ It is primarily a mode of associated living, of conjoint communicated experience. It is essentially an attitude of respect and reverence to ward fellowmen." Another crucial feature of Dr.B.R.Ambedkar conception of democracy is that it was geared to social transformation and human progress. Conservative notions of democracy, such as the idea that it is mainly a device to prevent bad people from seizing power, did not satisfy him. In one of the most inspiring definitions of the term, he defined democracy as "a form and a method of government whereby revolutionary changes in the economic and social life of the people are brought about without bloodshed". For this to happen, it was essential to link political democracy with economic and social democracy. Indeed, Dr.B.R.Ambedkar's vision of democracy was inseparable from his commitment to socialism. Sometimes he referred to this combined ideal as "social democracy", in a much wider sense than that in which the term is understood today. It failed to realize the significance of equality and did not even end eavour to strike a balance between liberty and equality, with the result that liberty swallowed equality and has made democracy a name and a farce." In this and other respects, his analysis of the fate of democracy in Western Europe largely applies to the Indian situation today.¹²⁶

B.R.Ambedkar's Actions for Social Transformation

Dr.B.R.Ambedkar in his grand scheme of reconstruction of Indian society, fought for rights of representation as democratic rights. Basing on the strata of population, he

¹²⁵ Sharma, Kusum. *Ambedkar and Indian Constitution*, Ashish Publishing House, New Delhi, 1992, p.234

¹²⁶ *Indian Journal of Human Rights*, January-December, 2005, pp.63-65

reasoned that all sections of the society including women should get rights of representation spheres of education, employment, agriculture, industry, bureaucracy and governance of this country. Branding that the Brahmanical society is based on Culture of Reservations- keeping education, rule and economy reserved 100% for the Brahmanical castes and relegating the Bahujans to service, he wanted to usher in Democratic society based on the Culture of Representations. His memoranda to the Southborough Committee, Montague-Chems fled committee, Muddiman Committee and his arguments in Round Table Conferences are based on the rights of representation as democratic rights. This event is significant that it helped members of the society to realize the necessity to understand that religion no longer be inherited but be examined rationally by everybody. It also is a deliberate attempt to debase the Brahminical culture that employ religion as the engine of oppression. Dr.B.R.Ambedkar remarked that if the bottom- most stone in a structure is shifted; those above it are bound to be shaken out of their position.¹²⁷ The movement from 1936 entered a new phase for attaining ‘economic equality’ along with social, legal, civil and religious equality by the abolition of caste and class, considering both Brahmanism and capitalism as necessary evils. The formation of ‘Independent labour Party’ was a new experiment to formulate the government of ‘labouring classes’ who also happen to be the exploited castes in Indian social system.¹²⁸

¹²⁷ Babasaheb Ambedkar, *Writings and Speeches*, Vol-17, p.240.

¹²⁸ *Ibid*, p.242.