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Dr Ambedkar's Ideas on Caste System

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Bhim Rao Ramjee Ambedkar (April 14, 1891 – December 7, 1956), was one of the great jurists, lawyers and political leaders of modern India. As one of the prime architects of the text of the Indian Constitution and as an outspoken militant champion of the aspirations and claims to equality of the so called Untouchables, Ambedkar has won undying recognition. His books on Indian sociology touching upon the problems of the shudras, the Untouchables etc. the movement towards political, religious, social and economic equality which he dominated from 1920 until his death in 1956 still continues. Since B. R. Ambedkar is still an inspiration an innovator and a challenger, every detail of his life retains importance for societies which are committed to human advancement. His life history offers lesson to us.

Dr. B.R. Ambedkar as he was even now is endearingly known especially to his innumerable followers were undoubtedly a father figure to them. He was indeed a great man like Moses he made ceaseless. Herculean efforts to emancipate untouchables of India from the ages, and from the course of the evil of untouchability, an like Moses he gave his people an ideology to unify and lead them onwards B.R. Ambedkar's like and work constitute a glorious chapter in history of India and ungrateful would be the nation forget the service he rendered in writing that memorable chapter in modern Indian History.

As a sociological historian, Ambedkar did not accept the hypothesis of an Aryans invasion of India. A. C. Das, Dr. Sampurnanda and the Arya Samajist scholars repudiate the hypothesis of an invasion of India by a Central Asiatic or Ewopwan, Indo-Ewopwon speaking or Arya speaking people. The

majority of western and Indian scholars lowered, tend towards accepting the hypothesis of Arya invasion.

Ambedkar has forcefully put forward the view that the shudras were not dark-skinner aboriginal's invaders but they too were Aryans who belonged to the Kshatriyas solar dynasty.

The subordinate status of the shurdas was brought about by a bloody battle between sudas, the shudra king and vasistha. Due to social vicissitudes and changes of fortune, the become degrade from their Kshatriy status. The Vedic king sudas, son of Divodasa Atithigva, is regarded by Ambedkar as a shudra on the basis of Mahabharata, Santparva (chapter LX). The Brahmins were responsible for the degradation of the shudras. The technic to bring this about was denying the yajno pavita to them. The Dasas and Dasyus, for from being savages were civilized and "In fact were more powerful than the Aryans." But he shudras were totally different from these dasas and Dasyus. The purusha Sukta the Vedic charter for the subordinate status of the shudras is regarded by Ambedkar as a ⁽¹⁾ later interpolation."According to Ambedkar, the Hindu scheme of social structure based on the four varnas as or chaturvarna breeds, inequality and has been the parent of the caste system and untouchability which are:

Merely forms of inequality. The felt that the problems of the untouchables could not be solved by mere tinkering and palliatives. They demanded a radical social solution. The Indian constitution which has provided for complete equality before law and the equal protection of laws to all citizens under article 14, and in article 17, not only has abolished un touch ability but has made its practice in any form an offence punishable under law has gone a very long way in giving a constitutions and legal foundation for the redemption of the sorrow and troubles of the untouchables.

Ambedkar criticized Gandhi's role in the second round table conference. He challenged his claims to represent the untouchables and charged him with entering into a "mean deal" ⁽²⁾ with Muslims in order to get rejected the demand of the untouchables for separate electorate.

Dr B.R. Ambedkar was realistic in pointing out the Indian bureaucracy which shared the prejudices of the Hindus against the Untouchables was responsible for the owes of the Untouchables. Hence here is realism in his new that in order to make public services responsive to the needs of the latter there should be more members of the untouchable community in the higher executive. It appears that possibly, Dr. B. R. Ambedkar was not satisfied with the constitutional provisions for the Untouchables in the Indian Constitution. During the days of the round Table conference he had sponsored a demand for a separate electorate for the Untouchables. His conversion to Buddhism

shows that he contemplated a future for the untouchables somewhat in separation from the broad stream of the Hindu society. Gandhi ji did not want to disrupt the organic structure of the Hindu society. But Babasaheb wanted the separation of the Untouchables from the Hindu society it may, however, be noted that the approach of Buddhism of social problems was only half revolutionary because it was also half conservative. Buddhism seeks to liberalise the structure of the caste, indirectly, by ignoring the caste considerations in the sangha as well as in the lay community. But it did not make protracted and a radical attempt to root out caste itself.

Dr. B.R. Ambedkar had supported the demand for Pakistan if the Muslims were sent upon loving it. He felt that if there was no other alternative, Pakistan had to be accepted. He stated, **“No partition but the abolition of the Muslim league and the formation of a “mixed” party of Hindus and Muslims is the only effective way of burying the ghost of Hindu Raj.”** ⁽³⁾

Dr. B. R. Ambedkar realistically pointed out the Pakistan would liberate both the Hindu and Muslims from the fear of enslavement and encroachment.

Dr. B. R. Ambedkar was social prophet of the Untouchables. He denounced the monstrous iniquities and outrageous Columbines which Brahmanical Hinduism has heaped upon the untouchables and the bitterness of his fury against Hinduism is his works.

There is no doubt that he was a patriot and would not be opposed to national integration. Nobody can be opposed to his view that for the untouchables, the liberation from the degrading humiliations imposed by Hinduism was a matter of more urgent necessity than even the political liberation from the alien British rule.

What ever might have been the origin of the Caste-system, it has been the most unjust social order in actual practice. Hence B. R. Ambedkar deserves the credit for having made Hindu aware of the great tension-generating social problems which must be tackled, otherwise, They may eventually bring about the doom not only of Hindu society but of the total Indian political system as well. In order to cloth the fabric of modern political system with legitimacy, it is essential that people who have been suppressed for centuries are given their legal rights and become equal citizens in all sphere of life.

In the history of Modern Indian political thought, Dr. B.R. Ambedkar have a significant place because through his scholarly writing, speeches, leadership and constructive work, he made significant the awareness of the political, economic and social problems of the vast untouchable community whose members may be own more than eight crores.

Dr. B. R. Ambedkar's crucial role in shaping the destiny of free India, has left an indelible imprint on our national life. So the Messiah of the depressed classes made genuine effort to secularise Indian politics. His constructive statesmanship carved a prominent place for him in the galaxy of the Nation Builders who are adored till date.

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