

DR. B. R. AMBEDKAR'S PERSPECTIVE ON ABOLITION OF INDIAN CASTE SYSTEM

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Abstract

B.R. Ambedkar was a social agitator who raised the pennant of rebel against the iniquitous caste for ridden society. As a pragmatist, he never supported any character religion. He took up the grave errand of enlivening the heart of the down trampled areas like the Scheduled Castes and Scheduled Tribes. India is by and large known as the exemplary land of castes and doctrines the caste system in India and the whole philosophical, social and mental superstructure based on it is extra-normal however and profound established. In Hindu society, caste is as yet the most remarkable factor in deciding the individual respect. The caste system is the aftereffect of the Hindu confidence in reincarnation and karma. B. R. Ambedkar had developed his own social philosophy fit to his nation. As indicated by him society depends on human attitudes and individual sentiments. He arose as a social progressive man in the history of India. He advanced an ideal society where equality remains continually. The Caste System of Hinduism is the world's biggest enduring social order.

Keywords: perspective, abolition, Indian, caste, system, etc.

1. INTRODUCTION

B. R. Ambedkar Family comes from Konkan. B. R. Ambedkar's genealogical town is Ambavade, five kilometers from Mandangad, a modest community in the Ratnagiri District. The family had some esteem in the town. B. R. Ambedkar's grandfather Maloji Sakpal came from great Mahar family. Of the relative multitude of untouchables the Mahars are the most hearty, versatile, battling, courageous and driving network. B.R.Ambedkar was brought into the world on fourteenth April, 1891 to a Mahar Hindu family. His folks were Ramji Maloji Sankpal and Bheemabai. His dad was a military subedar utilized in the Indian Military unit at Indore province of Mhow. He was a social agitator who raised the pennant of rebel against the iniquitous caste for ridden society. As a pragmatist, he never supported any character religion. He took up the grave errand of enlivening the heart of the down trampled areas like the Scheduled Castes and Scheduled Tribes. He is viewed as the dad of the Modern Dalit Movement. He was a contemporary of Gandhi, the head of India's opportunity movement. He was one of Gandhi's harshest pundits. He attempted to rebuild of Indian Society with generally Libertarian and philanthropic standards he upheld social and economic popular government and demanded that without these there would be no harmony and success.

1.1 Caste Problem

India is by and large known as the exemplary land of castes and doctrines the caste system in India and the whole philosophical, social and mental superstructure based on it is extra-normal however and profound established. It is a quirk emerging from the particulars of India's historical turn of events and isn't found fit as a fiddle elsewhere on the planet. "Caste is supposed to be in air and even Muslims and Christians have not gotten away from contamination. There are roughly 6,000 castes in India and there is presumably the same number of speculations of caste starting point as there scholars regarding the matter. As per B. R. Ambedkar, caste problem is tremendous one, both hypothetically and essentially. For all intents and purposes, it is an establishment that predicts gigantic outcomes. 40It is a neighborhood problem, yet able a lot more extensive wickedness, "however long castes in India exists Hindus will scarcely inter-wed or have any social intercourse with pariahs; and if Hindus move to different districts on earth, Indian caste would turn into a world problem. Hypothetically, it has archive field a large number of cholars who have taken upon themselves, as a work or love, to delve into its root. What are the castes and how actually that started? Created and spread all through India? How the ideal at Chaturvarnya declined into thousands of the castes. These are same inquiries of social and political significance which B. R. Ambedkar has

replied in his own particular manner. As per B. R. Ambedkar, the individuals of India ranch a homogenous entirety. The venous races of India involving unmistakable territories have more are less combined into each other and do have social solidarity, which is the lone basis of homogenous populace B. R. Ambedkar kept up that the caste is an allocating an all around homogenous unit and the clarification at the beginning of caste is the clarification of this cycle of distributing. As indicated by B. R. Ambedkar, caste in India implies a counterfeit drying of the populace into fixed and positive units, each and kept from intertwining another through the custom of endogamy. Hence the presumed that endogamy is the lone trademark that is particular to caste. He viewed an endogamy as forces of caste.

2. SOCIAL REFORMS AND POLITICAL LIFE OF B.R.AMBEDKAR

After him re-visitation of India, B.R. Ambedkar was made the political secretary of the Maharaja of Baroda. He became survivor of caste segregation again and was embarrassed extraordinarily by his friends. It was during this time that B.R.Ambedkar started the movement to kill caste system and untouchability from society. B.R.Ambedkar again returned to London, to examine finished is law taken he and turned into an advodate. Untouchability and caste system were the two social wrongs that had pursued Dr. B. R. Ambedkar since his youth days. Nonetheless, he considered handling the problem himself and started battle against untouchability. There were a few different ways by which he was attempting to do this. He began distributing a week by week diary called Mooknayak, where he condemned the standard system that won in the general public. He talked straightforwardly about the segregations that were made to the lower castes in the general public and the mortifications that they needed to go through and persevere. He likewise decided in favor of making separate electorates for the retrogressive classes in the public eye.

B. R. Ambedkar likewise framed the Bahishkrit Hitakarini Sabha so the denied and in reverse classes to get a few occasions to overhaul themselves. He organized instructive system to these classes and attempted to improve their socio-economic conditions. He additionally turned into an individual from the Legislative Council in the year 1926. After this, he started a functioning movement by bringing out walks and parades for the lower in reverse classes. In 1928, he was designated to the Bombay Presidency Committee so he mishit work with the all-European Simon Commission. With this, B.R.Ambedkar made an imprint in the political field of India. He had condemned the Indian National Congress just as the British Raj for not having the option to check the problem of caste separation and untouchability. His ardent position against the customary experts in India made him very disagreeable with the legislators of those occasions.

- **B. R. Ambedkar on Hindu Attitude to Problem of Caste:** There are numerous arrangements of individuals inside Hindusim. As per B.R.Ambedkar there is one set, which finds neither unconventional nor detestable in the Caste System of the Hindus. Such Hindu refered to the caste problem is an immense one, both hypothetically and basically. Essentially, is an establishment that predicts enormous results? It is a nearby problem, yet one prepared to do a lot more extensive naughtiness, "however long caste in India exists, Hindus will barely intermarry or have any social intercourse with untouchables; and if Hindus move to different districts on earth, Indian caste would turn into a world problem".
- **B. R. Ambedkar on Annihilation of Caste:** The Annihilation of Caste (1935) Dr. B. R. Ambedkar's another work which was his most discussed review on the problem of cast. He again basically investigated the caste system in it with respect to the beginning of caste; he again dismissed the racial hypothesis. He commented, as a self evident actuality, the caste system appeared long after the changed races of India had blended in blood and culture. To hold and culture. To hold that differentiations of caste are truly qualifications of race and to regard various castes like they were so a wide range of races is a gross depravity of realities. What racial proclivity is there between the Braham of Punjab and Brahmin of Madras? Reformers working for the evacuation of untouchability, Caste system don't outline racial division. Caste system is a social division of individuals of a similar race. 61 Including Mahatma Gandhi, don't appear to understand that the demonstrations of individuals are only the aftereffects of their convictions instilled upon their brains by the Shasta and that

individuals won't change their lead until they stop to have confidence in the sacredness of the Shasta's on which their direct is established, B. R. Ambedkar told Jat-pat Todak Madal, in his location alluded to in the past section. He kept up that there is "no big surprise that such endeavors have not delivered any outcomes. You additionally appear to be failing similarly as the reformers working in the reason for eliminating untouchability. To shake for and to coordinate inter-caste meals and inter-caste marriages resembles constrained taking care of achieved by counterfeit methods." He urged the reformers. Make each man and lady liberated from the bondage of the Shastras, scrub their brains of the malevolent thoughts established on the Shastras, and the person will inter-eat and inter-wed, without your letting him know or her to do as such.

3. DR. B. R. AMBEDKAR AND INDIAN CASTE SYSTEM

In Hindu society, caste is as yet the most remarkable factor in deciding the individual respect. The caste system is the aftereffect of the Hindu confidence in reincarnation and karma. The four castes in the long run formed into a social mosaic of 300-sub castes, with the Untouchables at the bottom of the rundown or all the more exactly outside. Hindu society, caste is as yet the most impressive factor in deciding an individual's nobility. The caste system is the aftereffect of the Hindu faith in Reincarnation and Karma. The four castes at last formed into a social mosaic of 3000 sub-castes, with the untouchables at the bottom of the rundown and really outside the rundown. Quite an inflexible caste system isn't discovered anyplace on the planet outside India. An individual is naturally introduced to a caste. When brought into the world in that caste, his status is foreordained and unchanging. Birth chooses one's status and this can't be adjusted by any ability the individual may amass. Additionally, the caste wherein an individual is conceived predetermines what job the individual will seek after.

- **Anti-Caste Movement:** The Hindu caste system has for some time been a topic of study by Indian and unfamiliar researchers. The fundamental figures of the anti-caste movement are Jotiba Phule, B.R. Ambedkar and E. V. Ramasami. They appended the system of abuse at all levels socially, socially, economically and politically. As an untouchable B. R. Ambedkar was exposed to serious affronts and insults during his understudy days as well as during the days he was possessing significant positions in Government. The phantom of untouchability made him to battle tooth and nail to eliminate its root and branch. In course of time he arose as the head of the untouchables and their representative. B. R. Ambedkar was affected by the compositions of the world's extraordinary expert Lord Buddha. He was additionally affected by John Dewy, Carlyl, Karl Marx, Kabir, Phule and other realists. He was a pragmatist profoundly and didn't have confidence in anything that appeared to him without reason and ethical quality. In this way, he fervently battled against caste system. B.R. Ambedkar made a profound report on caste system. He arranged a discourse for the 1936 yearly meeting of the Jat Pat Todde Mandal of Lahore. It is about caste system. Be that as it may, it was not conveyed. Nonetheless, later on it was distributed under the title Annihilation of Caste in 1936. It is a great archive. His other deals with this subject are Castes in India, who were shudras and the untouchables.

B. R. Ambedkar contended that Hindu religion had made Chaturvarna which given the base to the caste system. Charturvarna depends on progressively masterminded and reviewed classes in the Hindu society. He said that it was the procedure of presenting a broad system of reviewed mediocrity, furnishing each one with a second rate level promptly underneath him. B. R. Ambedkar uncovered the ills of morals as follows: Caste has murdered public soul. Caste has decimated the feeling of public foundation. Caste has made popular assessment unthinkable. A Hindu's public is his caste. His duty is just to his caste. His reliability is limited uniquely to his caste. Prudence has become caste - ridden and ethical quality has become caste - bound. There is no compassion to the meriting. There is no enthusiasm for the meritorious. There is no cause to the destitute. This uncovers the unbending nature of caste system. As indicated by B.R.Ambedkar the caste system presented on Brahmins the most noteworthy status. They turned into the savvy people and controlled the transient and strict forces of the society.

4. B. R. AMBEDKAR'S CRITICISM OF CASTE SYSTEM

As per B. R. Ambedkar, the most important thing that should be perceived is that Hindu society is a legend. The name Hindu is itself an unfamiliar name. It was given by the Mohammedans to the locals to separate themselves. It doesn't happen in any Sanskrit work before the Mohammad and intrusion. They didn't feel the need of a typical name since they had no origination of their having comprised a network. Hindu society as such doesn't exist. It is just an assortment of castes. The caste system can't be said to have developed as a method for forestalling the admixture of the races or as a method for keeping up immaculateness of blood. Indeed caste system appeared long after changed races of India had intermixed in blood and culture. To hold that qualifications of castes are truly differentiations of race and to regard various castes like they were so a wide range of races is a gross corruption of realities. What racial partiality is there between the Brahmin of the Punjab and the Brahmins of Madras? What racial liking is there between the Untouchable of Bengal and the Untouchable of Madras? What racial distinction is there between the Brahmin of Punjab and Chamar of Punjab? What racial distinction is there between Brahmin of Madras and Dalit of Madras? The Brahmin of Punjab is racially of a similar stock as the Chamar of Punjab and the Brahmin of Madras is a similar race as the Dalit of Madras. Caste system doesn't divide racial division. Caste system is a social division of individuals of a similar race. Caste system is something negative. It just denies people having a place with various castes from inter-wedding. It's anything but a positive technique for choosing which among a given caste ought to wed. On the off chance that caste is eugenic in inception, and then the root of sub castes should likewise be eugenic. Yet, can anybody truly keep up that the beginning of sub castes is eugenic? This shows that caste has no logical birthplace and that the individuals who are endeavoring to give it a eugenic premise are attempting to help by science what is terribly informal. This shows that the caste system doesn't typify the eugenic of modern researchers. It is a social system which epitomizes the self-importance and childishness of an unreasonable segment of the Hindus who were better in social status than set it in design and who had power to constrain it on their inferiors.

5. ABOLITION OF CASTE B. R. AMBEDKAR PERSPECTIVE

"The scholarly classes are either too unscrupulous or too apathetic regarding instruct them the correct way. We are to be sure observer to an incredible misfortune."

- **Caste and the position of Brahmanism:**

Indian is for the most part known as the exemplary land of castes and ideologies. The caste system in India and the whole philosophical, social and mental superstructure based on it in the understanding of the social history of the Indian society, it is fundamental to make an overview of its different measurements affecting the living of the Indians. Sociologists have described caste as one of the three parts of the Indian social structure while the other two are being joint family and town community.¹⁰⁷ Historical confirmations get back reality that caste system has antagonistically influenced the Indians directly from the earliest starting point. It has malicious outcomes on the sound development of a person's psyche and thinking. The upkeep of caste system through the customs directed and upheld by the sacred texts brought about setting up a social system which is non-serious and shut. There are a couple of events when this system was I condemned and dissented. Jainism and Buddhism are the two strict floods of reasoning which censured the formality executed by Hinduism. Later on in the twelfth century Basawesh war's proclaiming were coordinated against the insidious act of caste system. Many treat his thoughts as a dissent against the custom ridden Hinduism. However, these fights at the appointed time of time have lost their noteworthiness and ceremony picked up its advantage. In this paper, I try to bring to you the thoughts of B.R.Ambedkar on the caste system and his perspective on the abolition of caste system.

Source of castes and Varna classes: B. R. Ambedkar's discourse arranged for the 1936 Annual Conference of the Jat Pat Todak Mandal of Lahore (however undelivered) is a stupendous archive which was later on distributed under the title 'Annihilation of caste' in 1936. The other works of B. R. Ambedkar of this theme were "Castes in India", "Who Were Shudras?" and "The Untouchables". He had a decent foundation of a few social sciences Such as Economics, Political Science,

Anthropology, and Sociology Besides he had gone through a full encounter of a denied individual and as an untouchable. He contended that 'Hindu religion has made Chaturvama which given the base to the caste system' Chaturvarna depends on progressively orchestrated and evaluated classes in the Hindu society. Purushsukia, a psalm included a while later in Vedic writings contained in it all the attributes of Chaturvarna.

6. CONCLUSION

B. R. Ambedkar had developed his own social philosophy fit to his nation. As indicated by him society depends on human attitudes and individual sentiments. He arose as a social progressive man in the history of India. He advanced an ideal society where equality remains continually. The Caste System of Hinduism is the world's biggest enduring social order. Therefore B. R. Ambedkar made a profound report on 'caste system'. He needed to nullify this malevolent system. He envisioned an ideal society in which each individual can build up their personality and look for joy. He viewed law as fundamental methods for social change or social designing. A cultivated society depends on the standards of liberty and equality. B. R. Ambedkar was affected by Rousseau who made mainstream the words liberty and equality. B. R. Ambedkar needed to make a society where liberty and equality win until the end of time.

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