



## DR. B.R. AMBEDKAR AND DISAFFECTION OF CASTE IN INDIA

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### ABSTRACT :

*Some people are born brilliant, some have brilliantness thrust upon them and some achieve brilliantness. To the last division, Dr. B. R. Ambedkar belongs. Dr. Ambedkar was a great patriot, social thinker, political reformer, philosophical writer with progressive ideas. He stood for all political, social and cultural activities which increased the cause of human progress and happiness. He was the soul for the constitution of India. He crusaded for the betterment of the oppressed and depressed classes. And in this struggle, he stood rare crusading spirit, carving out in this process plays significant role for himself among the leading architects of modern India.*

**KEYWORDS :** *political, social and cultural activities , political reformer, philosophical writer.*

### INTRODUCTION

As changes in understanding of the caste system will definitely create a impact in obtaining social justice. He continuously insisted on bringing change in the thinking of people by promoting rational and scientific outlook and secondly by making effective measures which would pave way for all the people to attain social justice in the society.

### OBJECTIVES OF THE STUDY:

- 1) To know the impact of the pioneering work of Dr. B. R. Ambedkar in the field of human dignity, against caste discrimination in India.
- 2) To highlight his role as one of the founders of Modern India.
- 3) To analyze the Alienation of caste thoughts of Ambedkar India.

### METHODOLOGY:

The present study on 'The Alienation of caste in India and Dr. B. R. Ambedkar in Modern India' is based on historical method. This research is based on a good deal of primary and secondary sources that are available. Dr. B. R. Ambedkar's writings, What Congress and Gandhi have done to untouchables (1945), Federation versus Freedom (1939), The problem of Rupee: Its origin and its solution (1925), Annihilation of Caste (1936), Castes in India: Their Genesis, Mechanism and Development (1918), Who were the Shudras (1946), The Untouchables: Who were they and why they became Untouchables (1948) and diverse collection of secondary sources for the study were also consulted.



### IMPORTANCE OF THE STUDY:

Change is universal law of nature. Radical change is a process that brings Comprehensive and

complete level of transformation effected in enhancing the merits of a phenomenon. Caste System is a phenomenon of social institution; its aspects are prone to change as society keeps on changing from time to time. Change must be a prolific one. But prolific changes in the caste system is not seen in Indian context. As Caste system is deep rooted in the society. Dr. Ambedkar states various components of radical change that will be ideal in promoting national integration and development He insists upon the importance of radical change that will bring alienation of caste that will pave way to national Integration and development. Dr. B.R. Ambedkar belongs to a period of rationalistic thinkers who paved the way for social change and there by bringing social justice in the society. He insisted that people must be motivated by the dynamics of social purpose and their thinking must be rational and redemption for the society. He lived by an example and was ideal of securing individual dignity to all. As he believed that the protection of human rights and attaining social justice lies on annihilation of caste which is very significant. This paper focuses on the alienation of caste which is very essential in bringing radical change in the society. As changes in understanding of the caste system will definitely create an impact in obtaining social justice. He continuously insisted on bringing change in the thinking of people by promoting rational and scientific outlook and secondly by making effective measures which would pave way for all the people to attain social justice in the society.

### IMPACT OF RADICAL APPROACH

Ambedkar fought against the suppression of marginalized communities. He was determined to change the conservative and destructive system of caste ridden society. As caste ridden society hinders social development of marginalized communities. His emphasis was on change in social mobilization. He continuously insisted on bringing change in the thinking of people by promoting rational and scientific outlook and secondly by making such laws which would treat all the people equal in the society. Where development will be inclusive He states that an ideal society, should be radical in its approach and a change which is resulted out of it will keep the Indian society. Ambedkar dreamt of an ideal society where every people of the should have their interests consciously communicated and shared. In view Radical Approach, Ambedkar states three principles,

Annihilation of Caste  
Elimination of Structural Hierarchy of Indian Society  
Attaining Social Justice

### Disaffection of Caste:

Caste system was a division of labour but it led to Division of Laborers grading a person one above the other. It is harmful it creates subordination of individual's natural powers which favors the demand of existing social structure. The caste system maintains the division of communities. Ambedkar says it is a method of segregating people. Hence by destruction of the caste system it creates an easy way out to establish national integration along with other components favouring radical change in the society.

### Elimination of Structural Hierarchy:

His emphasis was on reconstituting the Indian social structure by dismantling the hierarchical principle in the social structure. There by eliminating the social hierarchy, pluralistic cultural traits and practices should be welcomed. The establishment of people centric democracy must be enforced. He stated that if true democracy is attained in political social and economic space then it will lead to national integration and development.

### Attaining Social Justice

In attaining social justice Ambedkar states few key points, Establishing a society where individuals become the means of all purposes. Establishing a society based on Liberty, Equality and Fraternity. Establishing Political Social and Economic democracy. Establishing democracy through

Constitutional measures. Establishing democracy by Controlling the dominance of caste hierarchy and Political System in the society. Although initially Ambedkar was unconvinced of delivery of justice through government machinery but later on he preferred the same by having the inclusion of Dalits in it. Looking towards the existing Hindu social order he expressed his anguish on the failure of delivery of justice. Ambedkar had an opinion that the principle of equal justice would strike a huge blow to the established order. Perhaps far from suffering any damage the established order has continued to operate in spite of it. The principle of equal justice is questioned as it has rather failed to create an impact by its effect.

As a result of this fact, India has been ruled by democratic form of government but still administered by the caste ideology. However, as the time passed by Ambedkar gradually became aware that the Social Justice can be delivered not only through the government machinery but through constitutional means and inclusion of Dalits in the system. Ambedkar insisted that The power to administer law is not less important than the power to make laws. And the spirit of the legislators may easily be violated if not invalidated by the mechanism of the governance this is not the only reason why the oppressed classes should show special concern for securing power of control over governance. Often times under pressure of work or under difficulties of circumstances one has to leave good deal of assertive power in the hands of the heads of the government departments. The welfare of the people greatly depends on how impartially this assertive power is exercised in a country like India where the public service is exclusively manned by people of one community; there is a great danger of this vast assertive power being used for the personal enhancement of a class. The best solution against it is to insist on a proper understanding of caste and creeds including the depressed classes and there will be no difficulty in guaranteeing social justice to deprived classes by effective implementation in of the Constitution.

## CONCLUSION

Caste has destroyed the concept of ethics and morality. "The effect of caste on own's life is simply unacceptable. Caste has killed public spirit. Caste has destroyed the sense of public charity. Caste has made public development impossible. The identity of the people lies prime on caste. One's Identity is restricted only to caste. Virtue has become caste-favored, and morality has become caste-bound. From ancient period many things have changed but caste has been a imposing factor and still modern India is not free from caste dominance. Many advancements have been seen as a change in science and technological aspects. But caste is the only phenomenon which does not undergo change. Because it is deep-rooted and triggering immensely as an determining factor for attaining a identity which influences the society.

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