



DOCTRINES OF BASAVESHWAR AND DR.B.R.AMBEDKAR FOR SOCIAL JUSTICE AND SOCIAL RECONSTRUCTION

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ABSTRACT

Social problems and social issues are universal in nature. When a particular social condition disturbs the smooth working of the society is called as social problems. In such situations great visionary reformers gave their valuable suggestions to eliminate the social problems for social reconstruction. Social reforming movements aim at betterment of society and collective action to bring changes in socio-economic and other conditions of the people.

In modern world man has acquired unprecedented knowledge and caused for unsurpassed changes, and life has become confused and confounded. In such crucial condition reconstructing of human thinking and many traditional social dogmas need to be addressed to create healthy society. Social reconstruction is focussed on looking at what is wrong with society and how it is to be sorted out. In this condition; philosophers, thinkers, social reformers gave their views and suggestions for reformation. In this context Basaveshwar and Dr. B.R. Ambedkar's contributions are more prominent to bring social equality and to promote social justice in Indian society.



KEYWORDS : *Concept of social problems and social reconstruction, Dr. Ambedkar's trio- principles viz. liberty, equality, and fraternity Basaveshwar's views on social justice, equality, women empowerment and Kayak.*

INTRODUCTION

Social issues and problems are universal in nature and varies from time to time and society to society. When a particular social condition disturbs the social order and hinders smooth working of social institutions that comes to be identified as social problems. This situation caused for dissatisfaction, disharmony, violence and sufferings among the community and particular sections of the society. In these crucial conditions the great visionary thinkers gave their valuable suggestions and reformative measures to bring changes and development and gave the new vision for reformative measures in social reconstruction.

Social reform movement is a type of societal movement, which aims at betterment and development of the society. Social reform is a collective action of change in socio-economic and political fields. In modern days the societal problems are more complicated than ever before. No doubt man has acquired unprecedented knowledge and power but these have caused unsurpassed changes and life has become confused and confounded.

Social reconstruction is the process of reforming and upgrading the existing pattern of a social setting with noble aim for collective betterment. In other words, social reconstruction means reconstructing

human thinking and bring changes in societal operations. In this process many traditional social dogmas that need to be addressed to create healthy society.

Thus, a major significance of the concept of social reconstruction is to ensure greater solidarity, unity, harmony among different forces, in the community life and all-round development of the human society. Social reconstructionism is focussed on looking at what is wrong in society and seeing how it can be altered and improved. In this background; Indian greatphilosophers, reformers leaders, thinkers; gave their views and suggestions for reformative measures to irradicate evils and issues of the Indian society.

Among them some are remembered as the messiah of humanity who lived and died for the sake of justice and wellbeing of mankind. In this context Basaveshwar and Dr. Ambedkar are the distinguished personalities who worked tirelessly for the welfare of downtrodden and weaker sections of the Indian society throughout their life. These eminent social reformers contribution towards the welfare of exploiters and upliftment of weaker and marginalized sections of the society is immemorable. Dr. B.R. Ambedkar and Bhakti Bhandari Basaveshwar's contributions are prominent for the eradication of social evils, fight against the caste system, and socio-economic inequalities and to furnish social justice. Ambedkar argues that; without any political rights there is no change in the society and gain social justice.

Basaveshwar revolted against the rituals, superstitions and caste-controlled Hinduism and remembered as the champion for the cause of women. The Basaveshwar's theory of 'Kayak' states that, there should not be occupational discriminations. Kayak principle gives liberty to the individual to choose any kind of work, occupation, or service. Social justice and social equality are two essential principles found in the philosophy of Basaveshwara and Ambedkar. Thus; In the context of the social change and religious awakening of modern India; the message of Basaveshwara and Ambedkar gained a special significance.

In this background the article focuses on revolutionary steps taken by these two great reformative and philosophical personalities on socio-economic and politico- religious reformation stands similar. This article also focuses on; how the revolutionary movements and doctrines helps to eradicate the existence of inhuman and injustice conduct of the society. In this course of action Dr. Ambedkar and Basav took radical steps to bring changes in the Indian society.

METHODOLOGY USED FOR THE STUDY:

Secondary data has been used to extract the information and to analyse data. The secondary data such as reference books, Ph.D thesis, research articles, seminar proceedings, text books, journals, periodicals, newspapers, websites, e-journals etc., which helps to analyse the views of Basveshwar and Dr. Ambedkar.

OBJECTIVES:

- 1) To know the concept of social problems and social reconstruction
- 2) To focus on the views of Dr. Ambedkar on social justice to establish egalitarian society
- 3) For exploring the Basaveshwara's perspectives on to establish socio-economic equality
- 4) To examine the changes, occur in the line of Dr. Ambedkar and Basaveshwar's philosophy

VIEWS OF BASAVESHWAR ON SOCIAL INEQUALITY AND SOCIAL RECONSTRUCTION

Basaveshwar is one of the most outstanding personalities in the religious history of Karnataka and his thoughts have been source of inspiration to millions of people and moulded many lives. He was not only a spiritual leader but a renewed humanist and a socio-economic reformer of 12th century, during the reign of Chalukya dynasty. Basaveshwara as a philosopher, thinker, visionary leader, and a social reformer by conviction fought against social evils and inequalities existed in the traditional bounded Indian society.

Basaveshwar actively battled against the caste system, gender inequality, and to create egalitarian society. He revolted against the traditional religious and social systems of their time for promoting individual freedom and bring equality in the society. He fought against the hierarchical varnashrama system and evils

of untouchability and demanded respect for every occupation and emphasized the dignity of labour. Basaveshwar made revolution against all inequalities and his thoughts, teachings and preachings are beyond all boundaries.

The teachings of Basaveshwar have a great significance in the modern times. His thoughts were as old as about 800 years; but are more relevant in 21st century to solve the present issues and problems which are considered as evils of the Indian society. His message is universal; that signifies the fatherhood of God and the brotherhood of men. Basaveshwar believed that, all human beings were created equally. Therefore, he rejected all sorts of discriminations, and rose voice against inequalities existed in the Indian society which is based on gender, caste, and occupations.

Basaveshwar condemned human and animal sacrifices in various occasions and his movement was for the welfare of mankind, and against all sorts of social evils. Thus, he played a significant role in ensuring social justice and social equality and his ultimate motto was to bring last man of the society to the mainstream. The Insights of Basaveshwar and his social work promoted social integrity in the Indian society and added weight in the light of modern India's socio-economic development.

Basaveshwar believed in the goodness of human beings and he wanted to establish a society based on the democratic principles and believed to give more opportunities to women on par with men and exploitation based on gender was strongly condemned. He was essentially a great humanist and fought for humanity. His preachings and thoughts are meant for the betterment of humanity.

Social Equality: In the era of 12th century Basavanna advocated for equal rights irrespective of their caste, class, race, gender etc. Basavanna advocated that; every human being should be treated equally; it was not his or her birth that determines the true human being. Basaveshwar sowed the seeds of social revolution and he wanted to build the society where all are equal. Social equality was the major message of Basaveshwar. This equality includes religious equality, class and caste equality, occupational equality, sex equality etc. Thus no one should discriminate based on birth, gender, and occupation. He propagated the ideals of equality and tried for introducing innovative ideas through his preachings.

Gender Equality: The status of women in India had miserable and pitiable. All activities of women are restricted to only for their homes. Basav treated women on par with men and advocated for equal social and religious right for women. He emphasized measuring the progress of a community by the degree of progress which women have achieved. Basaveshwar with his followers protested the injustice and declared that; women should be treated equal on par with men.

Anubhav Mantapa: Anubhav Mantapa was a religious parliament, whose literal meaning is experiencing centre. This is the fountain head and was an academy of visionaries, saints and philosophers, and model for creation of secular- egalitarian society. It sought to inspire ideals of social and religious freedom. It is the biggest contribution which encouraged the masses to put their teachings in to practice and these ideas of Basaveshwar sparked interest among the people.

Eradication of Untouchability: It is considered that; untouchability is a leper wound on Indian society and most of the social reformers tried to eradicate this evil system. It was the practice of discriminating individuals and groups based on their caste and occupation carried by the person or community. Basaveshwar led a revolution to kill the demon of caste system; which was threatened to rule the destiny of man. The Anubhav Mantapa setup by him was democratic in its outlook and accepted the principle of rationalism. Anubhav Mantapa a religious academy established without any kind of discriminations. This was open to all, where debate, discussions and dialogues were conducted based on rationalism and democratic principles. Thus, Basaveshwar's message was universal that Proclaim the fatherhood of God and Brotherhood of men.

Views on Kayak: The concept of Kayak has its universal application. According to Basaveshwar's Philosophy of Kayak or Work Doctrine was that; everyone should earn their living by labour. The philosophy of Basava denotes that, work is divine and it also preaches one must work not just to earn for his livelihood or for self rather should be the means of ethical in nature.

Basaveshwar declared; no work is more or less important and called for people to dedicate everything to their work. Therefore, he said 'work is worship' and nurtured the culture of work through his philosophy. He convinced all forms of manual labour were equally important and Kayak or Work itself is Heaven. Basav realised the God in his work; Kayaka is opposed to the idea of meditation or running away from the society and opposed to the principle of hereditary caste-based occupations.

Efforts for eradicating Superstitious beliefs: Superstition refers to any belief or practice which is caused by supernatural causality and contradicts science. In this background, Basava spread social awareness among the people through his vachanas. He rejected superstitions, rituals and condemned human and animal sacrifices. Basaveshwar reviewed, refined, and energized an already existing traditions in the Indian society. He is against the dwelling in the forest from escaping life and is considered cowardly tendencies. Such kind of beliefs which have no logic and scientific base are condemned by Basaveshwar through his preachings and teachings.

VIEWS OF DR. B.R. AMBEDKAR ON SOCIAL JUSTICE AND SOCIAL RECONSTRUCTION

Dr. B.R. Ambedkar was legendary personality who played a significant role in reconstructing the Indian society. He was popularly known as Babasaheb an architect of Indian constitution. Dr. Ambedkar was a scholar, philosopher, an active reformer, and excellent visionary statesman. His entire life was a history of struggle against injustice prevalent in the Indian society. Therefore, Dr. Ambedkar's life and work have influenced and inspired both young and old generations before and after independence.

In the views of Dr. Ambedkar; social justice means to create an ideal society or a just society. Just society means casteless society; which is a combination of liberty, equality, and fraternity. The essence of justice is the attainment of common good and affording equal opportunities in all affairs. The ideologies of social justice; advocated by him are important for social progress and stability in Indian society. Social justice is a great social value in providing a stable society and in securing unity within the country. The aim of social justice is to remove inequalities based on sex, race, gender caste, language, wealth, position, power etc.

Dr. B.R. Ambedkar's philosophy of social justice is to establish an egalitarian society. In this model of society there is no place for any kind of inequality and oppressive and repressive social order of high and low, pure, and polluted. According Dr. Ambedkar, social justice provides equal opportunities to everyone to develop their personality. The theory of social justice is that; everyone deserves equal social privileges, political rights, and economic opportunities. Social justice provides equal distribution and just benefits for all and there should not be space for discrimination. Hence, Ambedkar argued that; social justice is the spirit and vision of Indian constitution.

Dr. Babasaheb Ambedkar played a crucial role in drafting the Indian constitution, which enshrined the principles of equality, liberty, and fraternity and outlawed discrimination. He not only fought against the caste system in fact he gave voice for the cause of depressed and downtrodden sections of the society and led several social movements.

Dr. Ambedkar strongly believed in individual freedom and criticised caste or varnabased hierarchical system of Indian society. In his view democracy is not merely a type of Government, it is primarily a mode of associated with living collective communicated experience. His fight for human rights and as an emancipator that gave him an international recognition. Ambedkar was truly a builder of a nation, rather just a Dalit leader, he is the one who gave the principles of social justice and rebuild the Indian society.

Bharat Ratna Dr. Babasaheb was the first man who understand the need of democratic system in India. He struggled to restructure the Indian society on the humanitarian and egalitarian principles. Dr. Babasaheb was indeed a promotor of the downtrodden and a champion of the untouchables. Ambedkar dedicated his life to the cause of Untouchables, Dalits, and Marginalised classes of the society, i.e. why he is called the light of the Dalits and Downtrodden sections of the Indian society. Dr. Ambedkar tried to uproot the evils of caste system and to transform India from uncivilized state to civilized state. He has enabled the Dalits and women to enjoy the prospects of freedom and to realise their identity.

Equality, Liberty, and Fraternity: These three are considered as a way of life and are indeed the principles of life which cannot be separated. Liberty, equality, and fraternity ensures the dignity of individuals and the unity and integrity of the nation. Liberty and equality signify the rights of the individual, fraternity emphasises the rights of the community. Liberty protects the right to live free from interference and fraternity advances the goals of commitment and responsibility.

Equality: Equality refers to an equal opportunity to all irrespective of their caste, race, gender, religion etc. **Social equality:** Dr. Ambedkar fought for social equality which includes equal rights and opportunities for the progress of all classes of people without any discrimination. Social equality further encompasses access to goods and social services, freedom of speech, economic rights, political rights, religious rights, and access to other civic resources. Every voice, every gender should have equal rights is the tagline of social equality.

Economic equality: Dr. Ambedkar contributed much as an economist, he represented problems of physical and economical exploitation of rural poor through his thoughts and movements. Dr. Ambedkar focussed on land reforms, consolidation of land holdings and wanted agricultural activity to be considered at par with industry. He suggested that collective method of farming which provides social justice and equality to labour class in contrast to private ownership system. Further he said agricultural growth and industrialization could enhance Indian economy in greater speed.

Caste and class equality: Ambedkar argued that, caste system creates discrimination, violence, crime, and inferiority between human beings. He opined that, in varna based society there is no scope for individual talents and efficiency. He strongly condemned that caste-based society has neither promote fraternity nor equality rather it is a dividing force and not a uniting one. Caste divisions were based on work rather than birth. He propounded its complete annihilation for the upliftment of untouchables. Dr. Ambedkar's view is rested on questioning the traditional Hindu social system and to build egalitarian society.

Gender equality: Dr. Ambedkar; was fully aware of the pitiable and pathetic conditions and low status of women in Indian society and he tried to uplift women's status invariably. Gender equality means equal worth of men and women. This includes; rights, opportunities and responsibilities which are shared equally to all without considering their gender or sex.

In olden days women experience poverty, inequality, lack of health and nutrition, powerlessness, and all sorts of discriminations and exploitation. The idea of being capable of free thought and expression was unimaginable in conventional- orthodox society and that they were branded for unpredictable freaks. The traditional attitudes made them mentally, physically, and socially inferior to men. In this condition

Ambedkar advocated equal participation of women in both social and economic spheres of life. The fundamental rights laid down in the Indian constitution ensures protection against discrimination based on gender. The constitution enshrined in the preamble not only guarantees social equality but also assures social justice and promotes the dignity and respect for women. Thus, Dr. Ambedkar struggled to bring equality between male and female.

Liberty: Liberty can be defined as the freedom to act freely in society. In other words; liberty means freedom of individual to do whatever he or she wants to do without harming to others freedom. Indian constitution guarantees this right as a goal that the people should have liberty of thought, expression, faith, and belief.

Fraternity: Fraternity is nothing but a sense of brother hood/ sister hood and sense of belongingness among the citizens of the country. Fraternity is an ideological concept finds its birth in the French revolution expressed in the preamble of the Indian constitution. It was added to the preamble through amendment of the Indian constitution. Fraternity is an indicative of common bond or a feeling of unity between people and community. Fraternity assuring the dignity of the individual unity and integrity of the nation. This fraternity also ensures two important things for the citizens of India, viz. national integrity, and human dignity.

Human dignity: The concept of human dignity plays an important role in Dr. Ambedkar's philosophy. According to Dr. Ambedkar, human dignity means one is entitled to have respect by virtue of

human nature. Human dignity has nothing to do with their caste, race, class religion, abilities, or any other factors than human being. The untouchables face various socio-economic and educational discriminations based on their birth. In Indian society mankind has been ignored, overlooked, and underestimated. But in the views of Dr. Ambedkar human dignity refers to have respect for individuals not on his/her caste, class, and birth but as a human being. He framed certain rules and regulations to safeguard the untouchables.

Views on Education: Dr. Ambedkar believed in liberal education and not based on inspiration of non-theistic nature. According to him education was a blend of realism. He thought that; education would enlighten people and bridge the gap between the high caste and untouchables. Ambedkar identifies two purposes of knowledge, i.e. to acquire education for the betterment of others and secondly to use it for one's own betterment. He argued that education aims at to focus on national integration and development of social and moral values. Dr. Ambedkar often believed that; Education is the milk of tigris. Once you have drunk it, you cannot but roar.

According to Ambedkar; the basic theme of his philosophy of education is to inculcate the values of liberty, equality, justice, fraternity and building moral character among the youths of all religion, caste, class, and region. Ambedkar emphasized on secular education system and is main key to open the doors of light, vision, and wisdom as main tool for bringing social change. Ambedkar said be educated, be agitated, be organized, be confident, never give up are the principles of life.

Thus, education has the sole purpose to enlighten the depressed classes to enhance their cause of socio-economic, and political development. He believed that, knowledge means light. The context of knowledge should be social and education is the weapon by which man can be free from exploitation. He said education would enlighten the people and bridge the gap between the rich and poor.

CONCLUSION:

The social reformers of 12th and 20th century; respectively Bhakti Bhandari Basaveshwar and architect of Indian constitution Dr. B.R. Ambedkar put lot of efforts to bring social equality and to promote social justice in the Indian society. These reforms were essential for the welfare of weaker sections and upliftment of women's status in the society. Both social reformers; seek to establish a socialistic system and bring about the social and economic development in their lives and helps to establish a true democracy in India.

Basaveshwar spread social awareness through his poetry popularly known as Vachanas. The teachings of Basaveshwara have great significance in the modern era. The views with related to abolition of caste evils, and superstitious beliefs, removal of untouchability, gender discrimination, dignity of labour etc, are appear to be modern concepts which were forecasted about 800 years ago. However, his thoughts are more relevant in 21st century to solve all present complex and complicated problems to maintain peace and prosperity in the Indian society. Over all Basaveshwar's movement altered Karnataka and India's culture.

By giving voice to diverse socio-economic groups and women, Basavanna sowed the seeds of an inclusive society. He was a practical philosopher; his approaches are liberal and democratic. He strikes us as thoroughly modern and practical therefore, his teachings are relevance in present day society. Therefore, British writer and historian Arthur Miles calls Basaveshwar as Martin Luther of India. Thus, by giving a voice to diverse socio-economic groups and women, Basaveshwar sowed seeds of an inclusive society. We need Basavanna's principles and his ideologies to save the society from the chaos what we are experiencing today.

In the views of Dr. B. R. Ambedkar, social justice means to create an ideal society which is the combination of three (3) components Viz; liberty, equality, and fraternity. He further argued that if we want to maintain democracy, not merely in the form but also in fact. Ambedkar believed that; to tackle the problems and issues; constitution is a monumental example of social engineering.

The preamble of Indian constitution, directive principles of the state policy, fundamental rights are based on human values and are important means for social transformation. Ambedkar strongly believed that; social justice alone could lead to social stability and social harmony in the Indian society. Ambedkar was a

renowned humanist who contended for a new life and to reconstruct Indian society on humanitarian-based qualities.

Late prime minister Jawaharlal Nehru said; Dr. Ambedkar was a symbol of revolt against all oppressive peoples of Hindu society. Dr. Babasaheb's dream was to establish society based on gender equality is yet to be realised and therefore his thoughts are important for the social reconstruction that favours women's empowerment.

His thoughts and teachings go beyond boundaries and are global and eternal in nature. The need of the hour is to implement the constitution in its true spirit. The constitution will enable the Indian society to overcome from all sorts of socio-economic evils, that the country is facing. Thus, Dr. Ambedkar's ideology and philosophy which would be beneficial to our nation building endeavour. These philosophers tried to avoid and ignore all existed restrictions in the society. They show the path from darkness to light and from misery to happiness.

Despite, changes in the socio-economic sectors and political spheres, still there exists social injustice, caste discrimination, caste violence; socio-economic inequalities and gender disparities in the Indian society. Even today there are various kinds of inequalities and the conditions of depressed class, women folk and untouchables is not changed at expected level. Socio-economic justice is still stay away from them and the conditions of all these is not shown as expected. The decades of struggle and efforts of great social reformers, in 21st century also various sections of people are facing discrimination and inhumane treatment. Caste and gender discriminations which are a great obstacle to social solidarity and integrity.

Dr. Ambedkar and Basaveshwar's dream of society; based on socio-economic justice, human dignity, and equality is yet to be cherished. The society of 12th century before, after and at present too is also facing social problems and evils existed in the Indian society. It is the need of the hour to rethink about imbalanced social equalities and social justice which have created number of problems in contemporary society. There is the urgent need to follow the views advocated by Basaveshwar and Dr. Ambedkar for the future betterment and to create social justice, social harmony, and there by to construct humanitarian society.

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