

A Scientific Analysis of Ambedkar's Views on Caste Annihilation

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Abstract:

Dr. Bhimrao Ramji Ambedkar was subject to discrimination throughout his entire existence because he was born into the Dalit caste. Dalits were traditionally considered "untouchables" and ranked at the bottom of the Hindu caste hierarchy. After returning to India in 1936, the civil rights leader who is widely regarded as the architect of the Indian Constitution denounced Hinduism and its caste system in *Annihilation of Caste*, his most erudite yet underappreciated political work. *Annihilation of Caste* was published with the name "Annihilation of Caste." The book *Annihilation of Caste* describes the idea that social reform must take precedence over political and religious reform. This is accomplished by providing examples of the tyranny practised by upper-caste Hindus against the pariah community of India. The paper is founded on secondary sources such as journals, books, reports, and websites, among others. The construction of this paper is based on the achievement of the paper's purpose. The objective of the paper as followed :- 1. To get an understanding of the abolition of caste in its historical context in India , 2. To have an understanding of Dr. B.R. Ambedkar's perspective on the abolition of caste and 3. To get an understanding of how the practise of untouchability might be eradicated from society. The conclusion was Dr. Ambedkar experimented with numerous methods throughout his life in an effort to abolish caste and, more specifically, to liberate Dalits from the oppressive social institutions to which they were subjected.

Key Words: Annihilation of Caste, Untouchability, Dr. B.R Ambedkar

Introduction:

Dr. Bhimrao Ramji Ambedkar was born a Dalit, a social group that was historically referred to as "untouchables" and was located at the lowest rung of the Hindu caste system. Throughout his entire life, he was subjected to bigotry. In his most scholarly but underestimated political essay, *Annihilation of Caste*, which he published after returning to India in 1936, the civil rights fighter who is usually credited with establishing the Indian

Constitution challenged Hinduism and its caste system. He did this after returning to India in 1936. Ambedkar eventually released it himself when the Jat-Pat-Todak Mandal, a group of caste-based Hindu social reformers, refused his request to deliver the speech in its original form. The speech had originally been prepared as an address for the Jat-Pat-Todak Mandal.

Objective of the paper:

The paper is based on the following objectives:

1. To get an understanding of the abolition of caste in its historical context in India
2. To have an understanding of Dr. B.R. Ambedkar's perspective on the abolition of caste
3. To get an understanding of how the practise of untouchability might be eradicated from society.

Methodology:

The paper is based on the secondary sources from journals, books, reports, websits etc. This papers is constructed on the fulfilling of the objective of the paper.

"Annihilation of Caste": The Indian academic-turned-politician B. R. Ambedkar penned a speech in 1936 that was never delivered and was titled "Annihilation of Caste." He released Annihilation of Caste in 1936 in preparation for the convening in Lahore of a group of liberal Hindus who were working to change caste systems. When the organisers of the conference realised how controversial Ambedkar's address would be, they decided to withdraw the invitation they had extended to him. In later years, he distributed the material under his own name. The work is consistently cited as an example of greatness and is considered a classic.

The History Behind the Eradication of Caste: In a letter dated 12 December 1935, the secretary of the Jat-Pat Todak Mandal (Society for the Break Up of Caste system), an anti-caste Hindu reformist party organisation based in Lahore, requested B. R. Ambedkar to deliver a speech on the caste system in India at their annual conference in 1936. The meeting was held in 1936. The year 1936 was selected as the time for the conference to take place. Ambedkar prepared the speech as an essay and titled it "Annihilation of Caste." He delivered the lecture in 1918. After that, he communicated the essay to the organisers in Lahore ahead of time so that it could be printed and disseminated. Because the event's organisers found some of the content to be offensive to the orthodox Hindu religion, so intemperate in the

idiom and vocabulary that was used, and so incendiary in promoting conversion away from Hinduism, they asked for large sections of the content to be removed that they deemed to be the most controversial and potentially harmful to Brahmanical interests. This was done because the event's organisers found some of the content to be offensive to the orthodox Hindu religion. They requested in a letter that was sent to Ambedkar that some portions, which they referred to as "unbearable," be removed from the paper. Ambedkar responded to this by emphatically stating that he "would not change a comma" of his text. Following a great deal of deliberation, the organising committee of the annual conference came to the conclusion that it would be best to call it off entirely. They made this decision because they were concerned for their safety if they held the event after withdrawing the invitation to him because there would be orthodox Hindus present at the venue. This led to them making the decision. After that, on May 15, 1936, Ambedkar used his own money to produce 1,500 copies of the speech in book form because Jat-Pat Todak Mandal had broken their commitment to fulfil their obligation. This was done because Jat-Pat Todak Mandal had promised to finish their obligation.

Ambedkar's Perspective on the Eradication of Caste:

According to Dr. Bheem Rao Ambedkar, the practise of caste has been shown to be detrimental to Hindu society. In his lecture titled "Annihilation of Caste," B. R. Ambedkar makes this assertion and provides a number of examples to back it up. According to him, the division of labour in our country is caused by caste, not the division of labour itself. In this method, the many divisions of labourers are ranked from most important to least important. Because of the caste system, Hindus are not permitted to work in jobs that are in demand if those occupations were not inherited by them. As a consequence of this, a significant amount of the unemployment that we experience across the nation may be traced back to caste in some way. This is a satirical take on the concept of the "perfect society."

There is no such thing as a society that follows Hinduism. It is essentially a classification of different castes. Caste consciousness is the sole form of social awareness that is present in Hinduism; there is no type consciousness. Therefore, Hindus do not constitute a community or a country in and of themselves. The caste system prohibits participation in any activity that involves common people. It makes it difficult for Hindus to engage with one another, which prevents them from maturing into a society. According to him, the caste

structure discourages solidarity by keeping memories of past battles, and this is how they are kept alive. It is the womb from which the spirit of antisociality emerges.

Ambedkar refers to Chaturvarna as "ludicrous" and asserts that the Varna system, despite being intended to protect individuals, stifles the essential requirements of self-preservation by depriving shudras of their legal, political, and moral (educational) rights. He also contends that the Varna system was designed to protect individuals. The tryavarnas are the caste that is responsible for the mistreatment of the shudras (brahmins, kshatriyas, and vaishyas). They are the ones that defend the caste system by stating that it occurs in all religions, hence it is imperative for Hindus to know that each caste in Hinduism has a theological sanction rather than simply being a social construct.

In order to eliminate the caste system, what recommendations did B. R. Ambedkar make? He presented two options:

- 1) Marriages between people from different social classes
- 2) The erasure of sacred texts of several religions.

Ambedkar was of the opinion that Hindus who oppose intercaste marriages under the guise of protecting the sanctity and purity of their blood actually do so out of a worry for the possibility that they may lose their influence over members of lower castes in both society and politics.

He stated that the shastras, which include the Vedas and the Puranas, should be obliterated since they promote social inequity and should therefore be abolished. He criticised the verses that make it abundantly clear that rules and regulations must be adhered to at all times, even when doing so would be unethical and harmful.

In 1936, Dr. Ambedkar wrote the speech "Annihilation of Caste" for the annual gathering of the Jat Pat Todak Mandal, an anti-caste movement located in Lahore. He delivered the speech during the meeting. After Dr. Ambedkar emailed the planners his speech, some of the organisers' comments were found "unbearable," and they advised him to edit out key sections from the address. Due to Dr. Ambedkar's objections, the speech was never given, and he later published it himself under his own name. Ambedkar made an effort to provide the lower castes with a rich history of "sons of the soil" in order to provide them with a separate identity that was not reliant on caste, to restore their sense of self-respect, and to heal the

divisions that existed between them. Who were these characters from The Untouchables, and how did they become to be so untouchable? Ambedkar confronts Western authors who utilise racial concerns to explain caste domination in his book *Caste System and Social Order* (1948). If the Untouchables recognised themselves as Buddhists and sons of the soil, they would be in a stronger position to overcome their divisions into a large number of jatis and band together as a single ethnic group in order to fight against the entire caste system. Ambedkar was working towards the end of his life to develop a comprehensive theory of the genesis of the Untouchables and the fight between their civilization and Hinduism, according to Omvedt, who highlights that Ambedkar was in the process of developing this theory. The concept of indigenous origin was given a great deal of weight by this ideology. According to Ambedkar, Buddhist India had been colonised by Brahmins from other parts of the world a significant amount of time before Hindu India had been overrun by Muslims. Omvedt is of the opinion that there was a "racial ethnic element to all of this," in which Ambedkar somewhat links his heroes with non-Aryans. For instance, Ambedkar contends that the Mauryan kingdom was that of the Nagas. Omvedt is of this opinion because Ambedkar partially identifies his heroes with non-Aryans."

How is it possible to get rid of the untouchability?

Within the context of Hindu culture as a whole, untouchability is a manifestation of servitude. In the case that those of the untouchable caste in Hinduism are chained. Caste-observant Hindus are held captive by the doctrines of their own holy texts. As a consequence of this, the emancipation of the untouchables also signified the emancipation of all of Hindu society. Ambedkar warns that there is no possibility of producing something positive on the basis of caste. It is impossible to construct either a nation or morals on top of this basis.

1. **A lack of self-respect;** as a result of centuries of custom, the untouchables had completely submitted to the authority of the higher castes. They were no longer inspired to fight for what they believed in and make their voices heard. The concept of intrinsic contamination was another concept that had a considerable impact on the thinking of untouchables. As a direct consequence of this, it was essential to instill self-respect in them. The Untouchables have to realise that they are on same footing with the other castes of Hindus. They are required to renounce their service.

2. **Education:** Ambedkar believed that the untouchables could make major strides forward if they received an education. He never stopped encouraging his followers to become masters in

the disciplines they had chosen. Knowledge is power, and it has the potential to liberate. Education not only helps a man become more informed, but it also helps him become aware of his own worth and improves his material circumstances. One of the elements that contributed to the degrading of the untouchables was the fact that they were denied their right to an education. Ambedkar was critical of the way the British education policy did not do enough to encourage people from lower castes to get an education.

3. Economic advancement: Ambedkar called for the untouchables to be liberated from the economic restraints that were placed on them by the village community as another essential treatment. Under the previous system, untouchables were only allowed to work in particular professions. They had to rely on members of the various Hindu castes to provide for them. They were compelled to submit to the authority of the Hindu caste system, notwithstanding the little incentives offered. Ambedkar was well aware of the economic conditions that led to their captivity. Therefore, he insisted that the untouchables stop performing the duties that were traditionally theirs to do. Instead, people should acquire new abilities and pursue new occupations in a variety of fields. Because of their degree, they may find work opportunities. Continuing to rely on the economics of the community provided no useful purpose whatsoever. As industry expanded, the cities provided access to greater opportunities.

4. Conversion: Over the course of his life, Ambedkar exerted tremendous effort in an attempt to alter the philosophical basis of Hinduism. But he was persuaded that the attitude of Hinduism towards the lower castes would not change in the foreseeable future. Therefore, he searched for a religion that was different from Hinduism. After giving it some thought, he decided to become a Buddhist, and he encouraged his followers to do the same. His adoption of Buddhism served as a manifestation of his unwavering faith in humanism as a philosophical foundation for organised religion. Ambedkar identifies Buddhism as the least obscurantist of the world's major religions.

5. Political Power: Ambedkar sees the political participation of the oppressed classes as a step in the direction of achieving this objective. He emphasised on multiple occasions how vital it had become for the untouchables to form political organisations in order to protect their political rights within the framework of colonialism. He stated that untouchables would be in a position to preserve safeguards and a sizeable amount of power if they acquired political power and could then impose their own ideas on the legislature. If he was successful, untouchables would be in a position to defend safeguards and a sizeable amount of authority.

Discussion and suggestions: B.R. Ambedkar had a diagnosable mind, which along with intelligence, observation, and intelligence gave him a lot of power to work for common people's inclusion throughout his life. His significant political and social views opened up new possibilities and tackled sociocultural issues including the caste system, the damaging practise of untouchability, gender discrimination, and the emancipation of people who were marginalised. He was a dynamic political theorist who dedicated the entirety of his life to eliminating the many different kinds of social marginalisation that occurred. His inclusiveness promotes equality, liberty, and rights for India's underprivileged groups as well as public and private upliftment, human dignity, honesty, and civic amenities.

Conclusion:

Dr. Ambedkar spent his whole life trying out a wide variety of strategies in an effort to do away with the concept of caste and, more specifically, to free Dalits from the oppressive social institutions to which they were subjected when it came to matters pertaining to caste. In this presentation, Dr. Ambedkar argues that there is no basis for caste based on rational considerations. He argues that marriages between people of different castes and meals shared by people of different castes are insufficient for uniting India and that caste should be fully eliminated. According to him, "the religious beliefs that are the foundation upon which caste is established must be destroyed." Dr. Ambedkar takes aim, in this way, not just at the institution of caste but also at Hinduism in its entirety. The speech incensed Mahatma Gandhi and other leaders of the upper caste, which led to their conversation with Ambedkar. Ambedkar was the one who initiated the conversation.

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