



## AMBEDKARISM – THE TRUE VISION FOR DIVERSE AND INCLUSIVE PROGRESS OF INDIA

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The chained slavery in the Indian Society has plagued Indian culture. Great revolutionary leaders and social theorists had come forward to liberate and protect the Great Indian humanity from the clutches of dogma of Hinduism. Overcoming the handicaps of philosophies of Plato, Aristotle, Cicero, and Russo etc, Dr. B. R. Ambedkar's philosophy and Social reform theories have addressed the chained slavery in the Indian society. The views of Herbert Spencer, Karl Marx, Lester Frank Ward, Max Weber, Emile Durkheim, etc., have a role in driving away the inhumanity of Indian society. Social scientists like Govind Sandashiv Ghurye and John Henry Hutton have provided little compensations to the oppressed sections while keeping the oppressive system intact. Until Ambedkar there was not a powerful voice that called for total transformation of the existing discriminating system. We long for a better life here on the earth. Appropriate spiritual thinking could facilitate the social equality in the modern civilization. Ambedkar's view of society is also different from that of others. To him it is not an organism. Society is essentially based on human attitudes. According to him, "Men do not become a society by living in physical proximity any more than a man ceases to be a member of his society by living so much away from other men...." Dr. B. R. Ambedkar was one who gave scientific social principles to India after Lord Buddha and First mahatma Jyotirao Phule. It is just because of his systematic principles that India has become a democratic nation. Auguste Comte is best known for coining the term "Sociology". He divided sociology into two main branches as 'Social statics and social 'dynamics'. But the Saviour of true India, Ambedkar, has prepared the principles of dynamics. Before his principles, Indian society had been operating according to Varna system or 'Caste' system. This Varna/Caste system is the primary reason for social fragmentation and alienation in India. The Aryan invaders had brought the evil institution of

Caste into India. The upper castes like the Brahmin, kshatriya and Vishyas had used their great privilege and power to strengthen their hold on the society by making social laws in their own favour. The Manu Smriti is one of best illustration of how the privileged castes have secured their dominance by encoding them as governing principles of Indian society. So “the Social gospel of Hinduism was inequality” (Keer 420). Dr. B.R. Ambedkar has stated with crystal clarity in his book *Annihilation of Caste* that

The effect of caste on the ethics of the Hindus is simply deplorable. Caste has killed public spirit; Caste has destroyed the sense of public charity. Caste had made public opinion impossible. A Hindu's public is his caste. His responsibility is only to his caste. His loyalty is restricted only to his caste. Virtue has become caste-ridden and morality has become caste bound. There is no sympathy to the deserving. There is no appreciation of the meritorious. Here is charity but it begins with the caste and ends with the caste. (65)

He also, seriously criticizes Manu's scheme of social organization and poses the questions such as “who was this Manu? What business he had to divide the society into watertight compartments? Who empowered Manu to offer such crude and inhuman laws for the people? How did people accept such undemocratic, unscientific and irrational laws and fell victims to such an irrational system” (25)? The movement he challenged the root of Varna system, it awakened anti-caste and anti-untouchability movement in social dynamism. He not only questioned it like other philosopher and sociologist but also emphasized on practical methods and objects. He was out rightly declared himself, “I am offering my life to serve the race in which, I was born & brought up and living in. I never take a step back and bend down my head for social evils threat.” He questioned Manu smriti to prove the inhumanity and irrationality in this book. He gave awaking call to all untouchables - “unless we give up the Fate theory and negligence attitude which were the stepping stones for Hindu society; then only we could taste the feeling of dynamism, which brings social changes. The qualities like Wisdom, Continuous Thinking, Hardwork and Self-Confidence construct effective sense to observe the alternative survival possibilities and to reach the highest objectives in life.”

He took the initiation to oppose the religious slavery system by forwarding the bill in Bombay Legislative Council. He also demanded to stop theft of the labour and said that slavery is dishonour. Especially, in Dalit's life this system was ruthless. For case in point, if Government

Dalit employee was on casual leave, on behalf of him/ her other member from their family should attend the duty. In case of Dalits there is no systematic working hours. They were paid 'two Annas' and 'One Rupee' as salary for one month. Social freedom to man is the first principle of social theory. In his book *State and Minorities* he said that state socialism was essential for the rapid industrialization of India. When he was discussing some problems with S.A Daunge, he proposed the equal distribution of the land. Since there is no availability of land to share it among all on equal basis, Ambedkar proposed the Soviet system of collective cultivation of agricultural land - "prefer Soviet system. The collectivization of agriculture is the only way of our civils. The soviet system of agriculture is according to me the best." (261). He created positive vibrations in Indian economic policy by publishing his research Article in '*Indian Economic Society*- a daily News Paper on "Small holdings in India and their Remedies." As a person who values the human rights; he raised voice by saying "basically Indian society roofed with social inequalities, in such society still people discriminates on basis of caste, religion, race and economical status comes violating fundamental human rights. He discussed about caste very widely; this system by its theory as well as practically appears as small and local problem, but in nature image it is very hideous and by its impact very horrible beyond its scope." As a pre-visionary of the future, he warned that if we ignore or consider the violation of the human rights in the name of caste in an easy way or as part of the social circumstances, such discrimination spreads throughout the world to threat the universal human subsistence. Because as long as the caste system roots are there in India, the Hindus never come forward to encourage inter-caste marriages and also didn't show interest to develop any social relation with others; such rigid minded people, if they have been to other parts of the world, the problem of Caste system would become the problem of the world. The messiah of the Fourth Worlds in India – the dalits, he explained the rigidity of the caste to the world with crystal clarity. He condemned the Hindu laws Manusmrithi, 'Naradasmrithi' and 'Parasarsmrithi' and also said these are the obstacles to the human development and even threat to their livelihood survivable. He is not only a great educationist bust also a wise personality. He warned the educated people from the untouchable family background that "those of you should not become ambitious to earn money or as religious extremists. If so, all your effort to become educated is like a lamp brought to be put under a basket or under a bed." So well-off people from deprived class always 'keep body

and soul together' so that the upcoming and struggling people of the deprived sections be offered a necessary helping hand.

It is time to prove that Educated, Employees, and well settled people from down trodden communities are disciples of Messiah of the Fourth World-Ambedkar. If one really likes him, there is an urgent need to visit the welfare hostels, where hundreds of children of downtrodden community are suffering from lack of sufficient food, shelter, provisions etc., and provide them what they need. Is not it inhuman to waste money to celebrate birthdays in lavish hotels spending thousands and lakhs of money while the tender lives from the poor and marginalized background live on malnutrition food? To have no concern for the poor people of marginalized sections by the educated and rich dalits is to uphold the Brahmanism. As per present scenario, it takes 200 years to make all marginalized people educated. So the major responsibility lies on the shoulders of educated and rich dalits to offer the facilities to the deprived dalits till the latter become educated and find opportunities for a dignified life.

The Mapan's another important social transformation principle is empowering the women. The manusmruthi made women as uneducated and domestic slaves with buttons on lips for centuries. As a result, women are at the whims and fancies of the men. The men devoured on the bodies of women to quench their desires. As a result, the women gnawed bones are scattered and they are in despair and sickening unto death psychologically. Consequently, for centuries in India, human experience has been synonymous to the masculine domination. The women had looked for Shaman to deliver them from social customs and baseless principles. The darkness of the silence was roofed around the women in the form of extremist Hindu laws in ancient Indian society; to shatter the darkness of the silence around them Dr. B. R. Ambedkar prepared and introduced the Hindu code bill as hunter had to move the line of his spear towards the religious extremists. The historians have done a disservice to humanity and justice in India by giving appropriate space to the service and sacrifices of Ambedkar for Indian ethos of Equality, Justice and Peace. Truth could not be kept hidden for too long. Ambedkar is foremost women Rights activists. Just because the biased historians did not show him in this light his philosophy of gender equality and women emancipation could not be clouded. The recent international research into Ambedkar's philosophy excavated the buried theories of Ambedkar. One such discovery is his Common Code Bill which vouched for women's 'Rights on property, Divorce, Right age for woman marriage etc. To expose the dubious norms of patriarchy in India he referred the Hindu

texts which are used by the patriarchs to subjugate women. He showed the practice of divorce by women and widow marriage by referring to *Naradasmruthi*, *Koutilyuni Aurthasastram*, and *Parasasmruthi*. He showed that there is right to property for women in *Koutilyuni Aurthasastram* too. Ambedkar's liberating vision has provided for Hindu Marriage Act 1955 which enabled Indian women to marry anybody according to their will.

The Brahminism is a obstacle to the integration of Indian society. For, it maintains caste and gender discriminations. Hence the women and dalits must embrace Ambedkar's vision by distancing themselves from the Brahminism. The Liberalized and Globalised India is not only considering Dr. B.R. Ambedkar as one of the world greatest social philosophers but also adopting his philosophy to transform India by contesting to eradicate the caste system, patriarchy and privatization. For Instance, recent major trend towards welfare schemes and inclusive economic policies in South Indian states like Andhra Pradesh shows that Ambedkar's philosophy is finally prevailing over the discriminating Brahminism. His magnanimous efforts have become a great source of inspiration to state governments, as well as to the Government of India. His vision of humanity is the emblem of progress. Dear Indians, it is right time to embrace Ambedkarism and his vision of humanity to transform India as wanted by our freedom fighters. Even though he physically left us before six decades, his wisdom and vision is relevant even to this day. India can become a leading nation with diverse and inclusive progress.

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