



**DR. BABASAHEB AMBEDKAR: THE SOCIO-EDUCATIONAL REFORMER**

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**Abstract:**

*Humanity seems in danger as we head into the twenty-second century, and this is a very important time for us. Many interconnected problems contribute to the lack of confidence that exists among men worldwide regarding their own life. Globalization, consumerism, political unpredictability, casteism, classicism, women's exploitation and oppression, women trafficking, corruption, imperialism, colonialism, and other factors are the causes of this uncertainty and instability. We must shape people to treat one another equally, as many legends including Dr. B. R. Ambedkar and Mahatma Gandhi had talked about so far. This will materialize when we modify our educational system and adhere to the teachings of our forefathers. As Swami Vivekananda correctly pointed out, education is the process of creating man. We need to produce guys who value the perspectives of others, take into account their ideas and viewpoints, and treat everyone equally. Through their beliefs and ideals, social philosophers like Mahatma Phule, Pandit Dindayal Upadhyay, Dr. Babasaheb Ambedkar, Mahatma Gandhi, Gurudev Rabindranath Tagore, and many more propagated the idea of equality to advance humanity worldwide. The present paper attempts and explores Dr. B. R. Ambedkar's visionary socio-educational thoughts in general and annihilation of caste in particular that he had presented through his precious literature.*

**Keywords:** Dr. B. R. Ambedkar, Social Reformers, Annihilation of Caste, Varna-Jati, etc.

As we are marching towards the 22<sup>nd</sup> century we are going through a very crucial phase i.e. humanity is under the threat. There are number of issues interlinked with each other because of which the man throughout the world is not confident about his existence. The reasons behind this uncertainty are globalization, consumerism, political uncertainty, casteism, classicism, oppression and exploitation of the women, women trafficking, corruption, imperialism, colonialism and so on. To have a healthy, safe, secure and peaceful society we have to mould the humans in such a way that they should treat each and every one with equality or in other words as Mahatma Gandhi said 'agape' or disinterested love. This will come into existence when we follow the teaching of our ancestors and change our education system. Swami Vivekananda rightly said that education is the man making process. We have to create men who respect others opinions, considers others views and thoughts, treats each and every one



with equality. Social thinkers like Mahatma Phule, Pandit Dindayal Upadhyay, Dr. Babasaheb Ambedkar, Mahatma Gandhi, Gurudev Rabindranath Tagore and many more through their philosophies and ideologies preached the doctrine of equality to flourish the humanity throughout the world.

Present paper focuses on Dr. Babasaheb Ambedkar's views about the Annihilation of caste which is the social philosophy by him to have a sound society. According to him the caste and class system i.e. Chaturvarna was the main blot on Hinduism, it never allowed masses and people from all strata of life to contribute and participate in the social advancement of the country. His reaction to caste system was, "Caste has ruined Hindus: reorganization of Hindu society on the basis of Chaturvarna is impossible because the Varnavyavastha is like a leaky pot or like a man running at the nose. It is incapable of sustaining itself by its own virtue and has an inherent tendency to degenerate caste system unless there is a legal sanction behind it which can be enforced against every one trespassing his Varna" (Ambedkar, *AOC*, 114).

About this degraded system of Hindu society Dr. Ambedkar says that the Hindu society must be reorganized on a religious basis which would recognize the principles of liberty, equality and fraternity. Ambedkar explains degradation brought into the Hindu social order by caste system in following words "Caste is no doubt primarily the breath of the Hindus. But the Hindus have fouled the air all over and everybody is infected, Sikh, Muslim and Christian" (Ambedkar. *AOC*, 13). Babasaheb rightly observes that caste has killed the public spirit, it destroyed public charity. It made public opinion impossible, in Indian society virtue has become caste ridden and morality has become caste bound. The basic principles underlying Varna and Caste were clearly distinguished by him, they are diametrically opposed too. Varna is based on the worth of the individual and caste is based on the birth, the former is ideal whereas the latter is repugnant to humanity. Caste is a notion; it is a state of mind, change of caste feeling hence involves a national change. Analysing the class caste structure of Indian social order, especially in rural areas Dr. Ambedkar comments that "The Brahmins enslaved the mind; the Bania enslaved the body, between them they divided the spoils which belonged to the governing classes" (Ambedkar, *WCGU*, 217).

About the organization of Hindu society group exclusivism was his main reservation; he criticized Hindu social order as an amalgam of mutually exclusive groups that stood in hierarchical relationship devoid of a unified character and cohesiveness. The fragmenting of society by groups was found to be self-defeating by Ambedkar. Groups in themselves were not to be condemned but the impact of isolation caused by them and consequent atomization invited his criticism. He held that the Aryans were one cultural whole and the vivisectioning of what was a whole resulted in the Varna-Jati System; this was made easy by superimposition of endogamy over exogamy by the priestly Brahmins who were also the codifiers and interpreters of scriptural canons. The Smiriti tradition especially Manusmriti was held to be responsible for parcelling society into fourfold division of caste. Hence in the psychological and social sense of the term Indians never constituted a Nation. Castes are anti-national and they bring in separation in social life. Caste division further subdivided was responsible for the creation of several thousand sub-castes that prevented the growth of feeling of national spirit of India. To Ambedkar "A society is not to be condemned as a body because there are groups in it. It is to





be condemned if the groups are isolated, each leading an isolated life of its own. Because it is this isolation which produces the anti-social spirit which makes co-operative effort so impossible of achievement” (Ambedkar, *DBAWS*, 94-95). If we take an overview of the contemporary situation about the casteism then it is crystal clear that now we all are celebrating the caste in a very larger scale. The cases like Khairlangi, Kopardi and many more are happening and people are just observing the social evil. We are not finding concrete solution over it. The education is the only tool with which we are going to mould the minds of future generations who will lead the country on a very sound way. But for that purpose the teachers, schools and colleges must be unbiased and provide training of equality, peace, togetherness, co-operation and unity.

A dynamic view of society and social process was the special trait of the approach adopted by Dr. Babasaheb Ambedkar. Promotion of human values and social cohesiveness based on matured levels of interactions and mutuality breathed through the modalities suggested for socio-religious restructuring. Social organism was expected to sustain and grow with an inbuilt balance without disturbing the variegated structures and functional details. According to Dr. Babasaheb “an ideal society should be mobile, should be full of channels for conveying a change taking place in one part to the other parts. In an ideal society there should be many interests consciously communicated and shared. In other words, there must be social endosmosis” (Ambedkar, *AOC*, 38). It is pertinent to note that Babasaheb wanted to undo the discrimination meted out to the depressed classes, not by segregation methods, but by effecting structural changes in the socio-political conditions. Dr. Ambedkar has suggested three programmes to eradicate the evil of caste system i.e. Abolition of Sub-caste, Inter-caste dining and Inter-caste marriage.

Social harmony and unity formed the foremost aspects of his notion on society and related issues; socio-cultural solidarity of the nation was a prime concern for him. With this prime motif he codified the Hindu Code Bill and humanized the laws to mitigate the grievances of women and children. He made the Bill so comprehensive making it applicable to Sikhs, Buddhists, Jains and also to Hindu sects like Virsaivas or Lingayats and members of Aryasamaj and Brahmasamaj. A sincere concern for the nation, societal unity and for Hinduism in general constituted the core of his approach as a social harmonizer. To him “that the cause which depressed classes were determined to espouse was not only human and for their own good but also national, it was great contribution to Hinduism itself” (Ambedkar, *DALM*, 80).

In spite of the projected view of divisions in India, Racial, Caste and Communal, Ambedkar held that India could be one and integrated existence can be attained, he was critical of the colonial policy of the divide and rule. Social stability, unity and solidarity were the ideals for him. All these stability, unity and solidarity depended upon the best social adjustment among the different social units. Ambedkar here observes that “stability is wanted but not at the sacrifice of social justice” (Ambedkar, *RGJ*, 21). A total and clear grasp on the part of Ambedkar of Indian social realities is expressed in the following words “The salvation of depressed classes will come only when the caste Hindu is made to think and is forced to feel that he must alter his ways. I want a revolution in the mentality of the caste Hindus”. (Ambedkar, *DALM*, 221). He was of firm conviction that law alone cannot regulate the



relationship between man and man, and a large moral order shall go beyond utilitarian rationality and rational legal imperatives, this moral is equally required for the sustenance of the social order as well as for religious purposes. That is why his main commitment was to eradicate caste order and he explains that “.... As an economic organization caste is therefore, a harmful institution in as much as it involves the subordination of man’s natural powers and inclination to the exigencies of social rules” (Ambedkar, AOC, 75).

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