



## Dr. Bhimrao Ambedkar's views on Hindu Social Order

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Dr. Ambedkar was a renowned political leader, philosopher, writer, economist, jurist, polyglot, scholar of religious philosophy and a social reformer who dedicated his life to the eradication of untouchability and social inequality in India. Dr. Babasaheb Bhimrao Ambedkar was one of the prominent persons of Indian history who instilled in the neglected, exploited, Dalits, backward victims the urge to live with dignity. Dr. Bhimrao Ambedkar was basically a social reformer or social thinker. The main subject of his contemplation was the evils found in the Hindu society, the victims of which were the Scheduled Castes and Tribals in the Hindu society. They were addressed by the names Chandal, Shudra, Untouchable and Harijan in the society. Dr. Ambedkar considered this social system as discriminatory, full of injustice and responsible for the permanent division of the society. He was very unhappy with the social system established by this Hindu society and demanded reforms in it so that a society based on equality of all religions could be established. After India got independence, he had said that we are entering a time in which we are equal politically but not equal socially. The basis of his social thinking is his ideal and just social concept, which was influenced by western liberal democratic philosophy. Dr. Ambedkar had dedicated his whole life to eliminate untouchability from the society. He believed that without the removal of untouchability, the nation cannot progress. Dr. Babasaheb Bhimrao Ambedkar made a deep study of the Indian social system and he found that the biggest obstacle in making India weak and blocking the flow of its development and social harmony is the discriminatory caste system. Dr. Ambedkar's entire life was devoted to the reformation of the Indian society. The efforts made by him in the social sector cannot be forgotten in the construction of modern India from any point of view, whose relevance is alive till date.

**Keywords:** Neglected, Independence, Discriminatory, Caste system, Injustice, Social harmony.

**Introduction:**

Dr. Bhimrao Ambedkar was a great thinker, a brilliant speaker and the messiah of Dalits. He had tried for the eradication of casteism in the society throughout his life. Ambedkar had tried to root out the untouchability caused by casteism in the society. Dr. Bhimrao Ambedkar was an advocate of such a political system in which the state should give equal political opportunities to all and discrimination should not be done on the basis of religion, caste, color and gender. He firmly believed that the establishment of democracy would not be able to take its real form until the economic and social disparities were eliminated. Dr. Ambedkar was very committed to equality, he believed that the right to equality should be above religion and caste. He was of the opinion that providing equal opportunities for development to every individual should be the first and last moral responsibility of any society. Dr. Ambedkar's entire life was devoted to the reformation of the Indian society. Dr. Ambedkar strongly criticized the caste system, describing it as tyrannical and narrow. He talked about the creation of a state where the entire society is educated. He believed that education only removes a person from superstition, falsehood and ostentation. Dr. Ambedkar had dedicated his whole life to eliminate untouchability from the society. He believed that without the removal of untouchability, the nation cannot progress. Dr. Ambedkar's views on Hindu social system are as follows:

**Opposition the varna system**

Dr. Bhimrao Ambedkar had strongly denied the existing caste system in India because this ancient system used to divide the society into four castes, Brahmins, Kshatriyas, Vaishyas and Shudras. Ancient Indian thinkers Kautilya and Shukracharya strongly supported it and considered it suitable for the society. But gradually this varna system had become complicated, due to which all the three upper classes of the society had started behaving humanely with the Dalits. Even during the British rule, the varna system was at its peak and the condition of Dalits in the society was pathetic. Dr. Ambedkar had considered the caste system responsible for the pathetic condition of the Dalits because due to this the Dalits were not only being exploited but were also considered untouchables. This was the reason that Dr. Ambedkar decided to end this system of Hinduism and strongly opposed it.

**Opposition to caste system**

Dr. Bhimrao Ambedkar was also a strong opponent of the caste system, the main reason for being an opponent of the caste system was his own suffering. He considered caste system as modern and disgusting form of varna system. Now a person was known by his caste rather than his works. Dr. Bhimrao Ambedkar had given the following reasons for Opposing caste system:

- The caste system ignores the qualities and talents of people from the lower classes.
- This system encourages stereotyping which needs to be changed.
- Caste system boycotts inter-caste marriages and relationships.
- Caste system creates mutual hatred and tension among different castes existing in the society.
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- Dr. Ambedkar had also considered the caste system as anti-human as it motivated the lower classes to commit heinous acts. This was the reason why Dr. Bhimrao Ambedkar opposed the caste system.

### **Protest against untouchability**

Dr. Bhimrao Ambedkar was a staunch opponent of untouchability. He considered untouchability to be a stigma on the Hindu social system. He was of the view that the cruel system of untouchability was a legacy of the ancient varna system which did not believe in the capabilities of the Dalits, the lowest strata of the society, and instead of taking full advantage of them, kept them away from the society. In the evil of untouchability, not only does social unity and integrity get damaged, but the untouchable castes were also made weak. This was the reason that Dr. Ambedkar strongly opposed untouchability in Hindu society.

### **Emphasis on gender equality**

Dr. Bhimrao Ambedkar had laid great emphasis on gender equality in his political views. He did not accept any kind of discrimination between men and women, he had accepted gender equality as the main basis of his social views. His main objective behind bringing the Hindu Code Bill in the Indian Parliament was to provide political, economic and social rights to women at par with men. The main purpose of the Hindu Code Bill was to arrange for women to marry as per their wish, to divorce, to give equal rights to daughters in father's property, etc. But this bill, showing gender equality in men in women, faced heavy opposition in the Parliament, due to which Dr. Ambedkar considered it as an insult and resigned from the post of Law Minister. But after some time the Government of India had accepted their idea of gender equality through various laws.

### **Emphasis on the upliftment of the lower classes**

Dr. Ambedkar's entire life was devoted to the upliftment and improvement of the lower classes. For this, he had started efforts from his early days when he became a member of the Bombay Legislative Council in 1925, at that time he had to open public places for the use of all and to fill water from ponds without any discrimination, etc. was approved. The Mahar Conference passed a resolution in 1926 demanding free education and scholarship for the children of the lower classes. Even in the Round Table Conference, he demanded the upliftment of the lower classes before the emperor, the end of untouchability and separate representation for these classes, due to which he had differences with his Gandhiji. He was of the view that wearing khadi clothes has been made compulsory for Congressmen in Congress but reconciliation with untouchables has not been made compulsory. Dr. Ambedkar was also strongly opposed to Gandhiji giving the name of Harijans to Dalits. During the Quit India Movement in 1942, many Indians resigned from the Viceroy's Executive Council, but Bhimrao Ambedkar remained in that council and continued to make efforts for the upliftment of the downtrodden. At the time when the interim government was formed on the basis of the recommendations of the cabinet mission, Dr. Ambedkar had demanded that two places in the cabinet should be given to the depressed classes on the basis of population ratio. His purpose of creating the Hindu Code Bill was also to work for the upliftment of the downtrodden and to improve the condition of women. Dr. Ambedkar had emphasized the need to get more and more education for the upliftment of the downtrodden.

## Support of hindu code bill

Dr. Bhimrao Ambedkar was trying to remove the caste discrimination and untouchability existing in the Indian society. When he was the law minister in 1948 at the time of independence, Pandit Nehru wanted to get the Hindu Code Bill made so that every section of the society could get equal rights. As soon as Dr. Ambedkar came to know about the desire of Pandit Jawaharlal Nehru, he strongly supported the Hindu Code Bill and wanted to get it done as soon as possible. Dr. Ambedkar prepared the Hindu Code Bill after hard work and prepared to present its draft in the Parliament, its main points were as follows:

- Repeal the birth rights law because this law did not allow inter-caste marriages.
- Hindu women should be given full property rights.
- Daughter will have equal right on her father's property
- Divorce rules should be made and inter-caste marriages should be given legal validity and protection should be provided to them.

When this law was introduced in the Parliament, there was a huge uproar in the Parliament. The Sikhs considered this law a ploy to convert them into Hinduism. Dr. Rajendra Prasad said that if this law is made, he will resign from his post. Dr. Syama Prasad Mukherjee called it a conspiracy to break Hinduism. Almost similar views were held by Vallabh Bhai Patel and Pandit Madan Mohan Malviya etc. Angered by the controversy over the Hindu Code Bill, Dr. Ambedkar resigned from the post of Law Minister. But after some time, by making some amendments in this act, the government implemented it, which is an important contribution of Dr. Ambedkar.

## Demand for separate representation for untouchables

Dr. Ambedkar felt that the main reason for the backwardness of the Dalits of India is that they are not represented in the Central and State Legislatures. That's why in the first round table conference, he put his demand in front of the British King to give separate representation to the Dalits in the same way as the Sikhs among the Muslims and also presented concrete arguments in this regard. In the Second Round Table Conference, when Ambedkar reiterated his demand and asked the emperor for separate representation for the untouchables, Gandhiji opposed it. According to the demands of Dr. Ambedkar, when the British Prime Minister presented the Communal Award and accepted most of the demands of the Dalits, Gandhiji sat on a fast unto death. Gandhiji promised to end his fast unto death if Ambedkar rejected the Communal Award. But Dr. Ambedkar could not cheat the Dalits. When Gandhiji's health began to deteriorate, Congress accepted the demand for reservation of seats for untouchables in the central and state legislatures, and Pandit Madan Mohan Malviya Dr. Ambedkar had expressed his consent to this. We know this in history by the name of Poona Pact 1932, after which Gandhi broke his fast unto death. In this way, for the first time in the elections of the Central and State Legislature held in 1937, seats were reserved for Dalits and it was also maintained in the constitution made for independent India.

### **Establishment of a society based on equality**

Dr. Bhimrao Ambedkar wanted to establish such a society where discrimination is not done with any person on the basis of caste, religion, language, race, region etc. He was quite disgusted with the caste discrimination existing in the Indian society. During his stay in America, he had seen that there is no caste discrimination, no one asks about your caste there, only your ability and ability are given priority there. There is only one question that you are American and how much you can contribute to the progress of the country. When Dr. Ambedkar went to London to take mass education, he saw that there Indians are considered to be of low level and doubts are expressed about their ability. Dr. Ambedkar considered it racial discrimination. He wanted to establish such a state in which all citizens should contribute to the progress of the country according to their own capacity so that the country can be taken to a new peak of progress. In such a society, untouchability cannot be accepted in any way, so Dr. Ambedkar emphasized on the establishment of a society based on equality.

### **Support of constitutionalism**

Dr. Ambedkar was a strong supporter of constitutionalism. He was of the opinion that the head of the country cannot go according to the will of any particular person, but the powers of the government, its various parts, etc. should be described in written form in the constitution. He was of the view that governance in ancient India was carried out according to the beliefs of Hinduism and in the medieval period according to Muslim beliefs. Such laws cannot be implemented all over India because being a huge country, there were about 565 princely states in it and all the princely states had their own rules and regulations. Therefore, a powerful central government can perform its functions only if the public law is uniform in all the provinces. For this, it is necessary that a federal constitution should be made, which includes a description of the uniform laws of the entire nation. This was the reason why Dr. Ambedkar supported the constitutional debate. This was the reason why Dr. Ambedkar supported constitutionalism in independent India.

### **Strong opposition to Brahminism and Manuism**

Dr. Bhimrao Ambedkar was a staunch opponent of Brahminism and Manuism. He was of the opinion that Manu was the first ruler according to Hindu religious scriptures and Manu Smriti was the best book written on statecraft and social order. Brahmanism was given prominence in every social and political thought by Manu in his Manusmriti. In this book, not only the Varna system has been described in detail but Shudra Varna has been included in the lowest class of the society. Dr. Ambedkar was of the view that Manusmriti is a book to maintain the supremacy of Brahmins, in which he first gave a low position in the society to the class challenging himself and then included them in Shudra Varna. Along with this, Shudra class tried to maintain its supremacy by banning education, property, business, religious rites, study of Vedas and study of culture. Dr. Ambedkar held Brahmanism and Manuwadi ideology responsible for the pathetic socio-economic and political condition of Shudras instead of ancient Vedic Hinduism. The social system of the society has deteriorated due to the arrogant and present behavior of the Brahmins and the unity and integrity of the country has been fragmented. Dr. Ambedkar supports breaking this supremacy.

### **Emphasis on Three ideas for Dalit upliftment**

Dr. Bhimrao Ambedkar had strongly supported three main ideas in his social thoughts, be educated, stay organized and struggle. He was of the view that the emancipation of Dalits is not possible until they are educated, organized and inspired to struggle. According to Dr. Ambedkar, through education, violence and mental slavery can be removed from the mind of the Dalit society and they can be instilled with the consciousness of their all-round development. He emphasized on the education of both boys and girls of the Dalit class. Dr. Ambedkar had inspired the Dalit class to organize and show its power, hence established organizations called Bahishkrit Hitkarini Sabha and All India Dalit Class Association and tried to uplift and organize the Dalit society. He thought that for the purpose of spreading education and organizing them, self-consciousness would awaken in them, so that they would be ready to fight for their rights. Dalits cannot get real rights and respectable place in the society without struggle.

### **Support of secularism**

Dr. Bhimrao Ambedkar had deep faith in religion and God. He considered religion helpful for the all-round development of the individual and society and considered religion as a major means in the social structure. Although he had deep faith in religion, he supported secular state instead of theocratic state. Explaining the secular state, he said that such a state in which all religions get equal respect and no particular religion gets any merit in it is called a secular state. In such a state all persons should be free to practice religious worship according to their wish. But this does not mean that the state will not interfere in the religious affairs of the individual. If a religion condemns another religion, its conduct will be against the people of other religions, then the state must interfere in the religious affairs of such religion. To maintain peace and order in the state, the state will try to control religious activities and maintain peace.

### **Freedom to use public places and opposition to the word Harijan**

Where Dr. Bhimrao Ambedkar strongly opposed the caste system and untouchability, he strongly demanded the freedom to use public places, parks, hotels, ponds, theaters, temples, etc. to all sections of the society. For this, when he was a member of the Mumbai Legislative Council, a resolution was also passed. He strongly advocated the recruitment of people from all classes in the army and police. Due to his efforts, Dalits got the right to enter temples, drink and fill water from ponds and wells.

The term Harijan was used by Gandhiji for untouchable Dalits after the first round table conference. In 1937, a government bill was passed in the Bombay Legislative Assembly to use the word Harijan for untouchables, which was strongly opposed by Dr. Ambedkar and Nashik's Dalit leader Dadasaheb Gaikwad. The term Harijan was imposed on the Untouchables on the basis of majority of the upper caste Hindus despite their opposition to the term Harijan. This was the reason why Dr. Ambedkar strongly opposed the use of the word Harijan for the untouchables.

After studying the appropriate social thoughts of Dr. Bhimrao Ambedkar, we come to the conclusion that he had no faith in the then Hindu social system. Due to his efforts, efforts were made to stop the feeling of untouchability, high and low in Hinduism and to stop social inequality. He had dedicated his whole life for the upliftment of the lower class and to get them justice and rights, he had run non-violent movement throughout

his life and had also done Satyagraha. Dr. Ambedkar's thoughts, speech and deeds had created such an excitement in the then Indian politics and public life, towards which the sound is still heard in the form of politics of social justice. The work done by him for the upliftment of the downtrodden was highly appreciated not only in India but also abroad. Dr. Ambedkar presented the philosophy and program of Dalit upliftment only after a thorough study of Indian history, Hindu religion, culture etc. For this, he inspired the Dalit community to become educated, stay organized and struggle. Dr. Ambedkar not only theoretically opposed the injustice being done against Dalits, backward untouchables for centuries, but through his activities and movements, he made a commendable effort to awaken self-confidence and consciousness in the exploited class. Despite being a member of the drafting committee of the Indian Constitution, he had contributed significantly in the upliftment of Dalits, due to which he is called the Messiah of Dalits.

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