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FROM REFUSAL TO REVERBERATION: THE UNHEARD LEGACY OF AMBEDKAR'S ANNIHILATION OF CASTE

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Abstract

This paper presents about how Ambedkar perceives the act of degradation of Indian society due to the prevalence of the evil caste system. He bitterly and audaciously criticizes the short comings of the age-old superstitions prevalent in caste system of Hindu society. He says that India can't survive as a name of caste and creed. He is the champion of downtrodden and a guiding spirit behind Dalit movement and literature. He has interpreted religion, society and hegemony in Indian society from a radical perspective, thus deconstructing the nations of hierarchy and caste system. He had to strive hard for the upliftment of his fellow people from the clutches of untouchability and sufferings. He defends the foreigners like Muslims and Christians because they do not castigate and he provides ways and methods of annihilating the caste system because that is imperative for a united country both in spirit and the process of unshackling itself for the ugliness of the caste. Caste system prevents common activities and this anti-social spirit prevents the natives from uniting into an integral whole. The existence of caste system and caste consciousness has served to keep the memory of past feuds alive and prevented solidarity due to the precipitate bitterness.

Keywords: caste system, nation, downtrodden, religion, society and hegemony.

Introduction

Bhimrao Ramji Ambedkar (1891-1956) popularly known as Babasaheb was an Indian jurist, economist, politician and social reformer who inspired the modern Buddhist Movement and campaigned against social discrimination of Dalits, women and labour. He was the principal architect of the constitution of India. Ambedkar earned several degrees in Law, Economics and political science. In his later life, he was marked by his political activities,

he involved in the negotiations for India's independence not only from the British Rule, but also mainly from the crippling disabling shackles of the caste system in India. In 1927, he launched active movements against the evils of untouchability. In 1937 he published his book *The Annihilation of Caste*. His allegation of Hinduism foundation of caste system, made him controversial and unpopular among the Hindu community. His conversion to Buddhism sparked a revival in interest in Buddhist philosophy in India and abroad.

"The Annihilation of caste" is a prolific work of Ambedkar. It encapsulates the ideas of a rebel of law caste and religious oppressed people, socially, morally and economically. Originally conceived as a speech for Jat-Pat-Todak Mandal, which was an organization of caste Hindu Social Reformers. Lucid, powerful and scholarly the treatise provides a through insight of how and why caste plagues the life of millions. There is an underlying current of indignation, fierce and untrained and complete denial and negation of caste system directed towards years of unwarranted injustice.

The boon and bane of Hindism is the fact that the philosophy and religion is intricately woven around its core faith. Although caste system has been objected to by many other forerunners like Raja Ram Mohan Roy to Mahatma Gandhi, it has always sprung back with a rejuvenated force. What is more revolutionary and indomitably courageous about Ambedkar and this work is that he questions the very authority of the Vedas, Upanishads and Manu smritis itself. He tears into the malaise of caste in Hindu society. It is evil which cannot be supported in fact is contrary to scientific evidence against eugenics criterion for caste etc.

Arundhati Roy's the classical analysis of the caste system is a brilliant preface to Ambedkar and Annihilation of caste. According to MS Roy this work sighted about is an audacious denunciation of Hinduism and its caste system. Ambedkar offers a scholarly critique of Hindu introduces the Annihilation of caste in "The Doctor and the Saint" examining the pernicious the other political powers of the world. Roy breathes new life into Ambedkar's Anti-caste utopia and says that without a Dalit revolution. India will continue to hobble by systemic inequality. As India hurdled towards independence both Ambedkar and Gandhi become seriously concerned about untouchables. But these 2 leaders went to different ways. While M.K.Gandhi distanced himself more and more from the job of nation building and believed sincerely that Swaraj or self ruled lived in moral heart of his people. For Ambedkar, the people were however not a single unit of innate righteousness. He feared that all the decisions taken in a free India would be by predominant Hindu people, while the minorities

would continue in their age old nightmarish suffering. He even maneuvered himself into becoming the member of the constituent Assembly, a position which enables him to frame the constitution of free India. His main concern was to prevailage and legalizes "Constitutional Morality." In simple terms he demanded for the extension of the caste society which otherwise would always discriminate between Indian citizens never allowing them to unite socially and morally. It is ironic that caste still stuck to its defenders in the guise of the division of labor which organizes society. But in reality caste system is not merely a division of labors, it is the hierarchy in which the labor of differentiated from one another only in the labor categories but in demeaning sense of segregating humans from humans in the name of caste. Division of labor is thus not spontaneous or based on natural aptitudes it is enforced upon the people, though and individual has intelligence to choose a vocation for himself independently of his own free will. But tragically the status of the parents mattered in deciding the fate of child. But not permitting the freedom of permutations and independent choice of career, caste becomes a direct cause of much of the unemployed seen in the country the division of labor is based on the dogma of predestinations. As an economic organization, caste is therefore a harmful intuition as it involves the subordinations and subjugation and of individual talents due to the exigencies of the social needs.

There is a nothing such as pure race. There has been interbreeding and intermarriage, there is a admixtures of the alien blood not only among the warrior clashes- the Rajputs and the Marthas- but also among the Brahmins, so there is no justification in fabricating a fixtures caste system mainly to establish superiority of the upper classes of the society in fact it is the gross per vision of facts. The caste system is the social division of the people of same race. The caste system is the social division of people of same race. An immense lo9t of non-sense is talked about heredity and eugenics (which promotes the concept of a perfect race) in defense of the caste system. If caste is eugenic in origin, then the origin of sub-castes must also be eugenic. Again if the caste is Eugenic in origin, intermarriage would

be an ethical sin but the simple factor remains the Eugenics cant not be the practical possibility despite the stated the laws of heredity. The heredity can identify the race of the people race remains redundant and should be made absolute. It is mainly a social system which embodies the arrogance and selfishness of a perverse section of the Hindus and wielded authority to force it upon the inferior sections of the people.

Subsequently, the caste system prevents Hindus from formatting the genuine society or nation. The stigma of sectarianism is fresh in the minds of people of the subcontinent even today and caste has completely disorganized and demoralized the Hindu people. The term Hindu was given to the original inhabitance of native India by of foreign Muslims who at the first raided India with animosity but subsequently settled down to become an integral part of Indian people. The word Hindu does not exist in any Sanskrit text prior to Muslims invasions, and Hindu society as such as it does not exist, it is merely a conglomeration of caste. Each caste is aware of its existence and attempts to keep itself alive. Its survival is imperative or else it is end of all existence. Each caste endeavors to segregate itself and to distinguish itself from all the other caste. There is an utter deficit among the Hindus of Hinduism of what the sociologists call "consciousness of kind".

There are, however, many Indians who patriotism does not permit them to admit that Indians are nation, that they are only an amphioxus mass of people. They have inspected that underlying the apparent diversity there is a fundamental unity which marks the life of Hindus, in as much as there is a similarity of those habits and customs, beliefs and thought, which obtain all over the continent of India. Culture spreads by diffusion, and that is why one fine similarity between various primitive tribes in the matter of habits and customs, beliefs and thoughts, all though they do not live in proximity with one another. The only way by which men got to know each other was by means of communication. This can be proved by the prevalence of the festivals observed are similar. Yet, Ambedkar feels even this common featured shared by all Indians have not bound them to an integral whole. Caste system

prevents common activities and this anti-Social spirit prevents native from uniting into an integral whole. The existence of caste system and caste consciousness has serve to keep the memory of past feuds alive and prevented solidarity due to the participate bitterness.

The Christian Missionary is doing for the aborigines but the Hindus should have done. The missionary lives among them, adopts the way of life, shares there food and clothing in short loves them for what they are. The Hindu simply cannot lose his caste by corrupting himself, so he lets the savage remains the savage.

Ambedkar defends the Muslims and Christians who have tried, as a mark of History, to convert even unwilling people to they are own religions, in the assertions that they were rescuing them from salvation. The questions arises spontaneously what gives inner strength to a Muslim and Sikh. His confident and strong with the convection that he will be defended and protected by his fellow Muslims and Sikhs during the time danger. But the Hindus cannot derive such an inner conviction because he is fated to be alone, shackled by his personal caste so he remains powerless and timid, and easily succumbs or escapes.

Caste is a powerful weapon for preventing all reforms. And besides a caste has an unquestionable right to excommunicate any man who is guilty of breaking the rules of the caste it is a form of punishment which equals the horrific aspect of death itself. That is why only a few Hindus have had the courage to assert their independence as free individuals. A caste is ever ready to take the advantage of the helplessness of man and compel him to confirm in letter and spirit. Religion must be a set of principles but the Hindu religion is nothing but a mass of sacrifice, social, political and sanitary rules and regulations. In Hinduism, it is a multitude of commands and prohibitions. If Hindu Society is to evolve, its traditions must be able to progressive and not regressive. Prof. John Dewey says that "as a society becomes more enlighten, it realizes that it is responsible not to conserve and transmit its existing achievements but only such as to make a society..." Hence, it is a crystal clear that only when the Hindu

society becomes a casteless society, it can have the strength enough to defend itself.

In habits and customs, beliefs and thoughts may be similar but they are not enough to constitute them into a singular society. The Hindu society must be reorganized on a religious basis which gives credence to the principles of the library, equality and fraternity. The worst condition in the desperate society is anti-social spirit which is rampant in the caste system of the Hindu society. The Sahyadrikhand is a notorious example in Sanskrit literature, which makes a disparity between castes although all Hindus follow the same religion. This anti-social spirit has praveded the subcastes as well as this vise is found whenever a group of people have "interests of their own". It stops them from having full interaction with other and its basis reason for being so is it protects each caste that nurtures for its own. For example: the Brahmins are determined to alienate themselves from the other castes they consider inferior because they do not wish to share one caste cannot forgive the errors committed by the other caste simply because those erroneous deeds were committed in the past and are irrecoverable and preferably forgotten in order to in calculate a united society.

The pernicious evils and short comings of caste prevent the uplift and incorporation of aboriginal tribes. Indian aborigines are the primitives, ironically the ancestral class of aborigines has stagnated for centuries in their uncivilized state with no one to take care and recognize that they too need to be cognizant in a land which is otherwise so cultured and sophisticated. Some of the aborigines are compelled by their circumstances to follow pursuits which brand them as criminal. The organized and educated part of Hindu society will probably justify this outrage but saying that the entire race of aborigines are stupid and intrinsically backward and this is why no effort has been made to improve quality and value of their lies. Actually caste is as basic reason as to why the Hindus have let the savage aborigines remains a savage without feeling any regret of any kind. Therefore it is an affirmed that the upper caste have deliberately conspired to keep the lower caste in the state of complete ignorance.

The emancipation of mind and soul is a necessary preliminary process for the society to be able to grow into a united entirely. Only when a human being gives up his interest for the cause of an entirely of being that of reforms began to come into existence and practice. But if human remains intolerant of the other and a rigid in attitude there will never be reformed in individuals will perish within their own isolate. If the reorganization of Hindu society is attempted on the basis of Chaturvarnya, it is a fatal because of the effect of Varanvyastha that regrets the masses by denying the opportunity to acquire knowledge.

Conclusion

Dr. B. R. Ambedkar's *Annihilation of Caste* stands as a timeless call for social transformation, intellectual courage, and moral awakening. Though initially rejected by orthodox Hindu reformers, its resonance has only grown louder across decades, inspiring critical discourse on equality, justice, and human dignity. Ambedkar's refusal to compromise his truth marked the beginning of a new consciousness—one that questioned inherited hierarchies and envisioned a society rooted in reason rather than ritual. His arguments not only exposed the deep moral flaws within caste ideology but also redefined the meaning of social democracy in India. Today, his words reverberate beyond caste, speaking to all systems of exclusion and inequality. The text's radical insistence on liberty, equality, and fraternity continues to challenge both institutions and individuals to rethink their complicity in social injustice. Ambedkar's legacy, once silenced, now echoes through movements for human rights and social reform, reminding us that annihilating caste is not merely a political demand but a moral duty. *Annihilation of Caste* thus endures as a living manifesto—a voice that was once refused, but now resounds as an ethical and intellectual revolution for all humanity.

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