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Alienation of caste leading to radical change

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Abstract

Dr. B.R. Ambedkar belongs to a period of rationalistic thinkers who paved the way for social change and there by bringing social justice in the society. He insisted that people must be motivated by the dynamics of social purpose and their thinking must be rational and redemption for the society. He lived by an example and was ideal of securing individual dignity to all. As he believed that the protection of human rights and attaining social justice lies on annihilation of caste which is very significant. This paper focuses on the alienation of caste which is very essential in bringing radical change in the society. As changes in understanding of the caste system will definitely create an impact in obtaining social justice. He continuously insisted on bringing change in the thinking of people by promoting rational and scientific outlook and secondly by making effective measures which would pave way for all the people to attain social justice in the society.

Keywords: social justice, rational, redemption, annihilation, radical

Introduction

Change is universal law of nature. Radical change is a process that brings Comprehensive and complete level of transformation effected in enhancing the merits of a phenomenon. Caste System is a phenomenon of social institution; its aspects are prone to change as society keeps on changing from time to time. Change must be a prolific one. But prolific changes in the caste system is not seen in Indian context. As Caste system is deep rooted in the society. Dr. Ambedkar states various components of radical change that will be ideal in promoting national integration and development He insists upon the importance of radical change that will bring alienation of caste that will pave way to national Integration and development.

Causes for Hindering National Integration and Development – An Overview

Ambedkar states that deep-rooted Casteism Communalism Linguism are prolonging barrier for national integration and development. He emphasized the the influence of castes, communalism and linguism has kept the Indian Society in disintegration and in underdevelopment for ages. Ambedkar infers that these social evils divide the people into small social units. Which continues to hinder national integration and development.

In addition, he stresses that the foundation of caste system is very prominent in the context of India it creates discrimination, suppression and oppression in respect to all aspects of living environment in India. The division of labour is embraced by the caste system but unfortunately it has created division of labourers. According to Ambedkar, an ideal society would be based on liberty, equality, and fraternity. He gives concrete suggestion for the abolition of caste and the establishment of a society based on true liberty, equality and fraternity. He stated that until caste exists there will be no social order in spite of various developments in the country. His perception about caste is that it is the greatest demolishing force in the process of nation building ultimately leading to national Integration and development.

It is very difficult that unless social order change significant progress cannot be attained. Integrating the community is very much need of the hour. Building on the foundation of caste is very dangerous as it creates disunity and chaos among communities prevalent in India. It segregates people from being one nation. The harmony of the people is been hampered.

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Impact of Radical Approach

Ambedkar fought against the suppression of marginalized communities. He was determined to change the conservative and destructive system of caste ridden society. As caste ridden society hinders social development of marginalized communities. His emphasis was on change in social mobilization.

He continuously insisted on bringing change in the thinking of people by promoting rational and scientific outlook and secondly by making such laws which would treat all the people equal in the society. Where development will be inclusive He states that an ideal society, should be radical in its approach and a change which is resulted out of it will keep the Indian society. Ambedkar dreamt of an ideal society where every people of the should have their interests consciously communicated and shared.

In view Radical Approach, Ambedkar states three principles,

- Annihilation of Caste
- Elimination of Structural Hierarchy of Indian Society
- Attaining Social Justice

Annihilation of Caste

Caste system was a division of labour but it lead to Division of Laborers grading a person one above the other. It is harmful it creates subordination of individual's natural powers which favors the demand of existing social structure. The caste system maintains the division of communities. Ambedkar says it is a method of segregating people. Hence by destruction of the caste system it creates a easy way out to establish national integration along with other components favouring radical change in the society.

Elimination of Structural Hierarchy

His emphasis was on reconstituting the Indian social structure by dismantling the hierarchical principle in the social structure. There by eliminating the social hierarchy, pluralistic cultural traits and practices should be welcomed. The establishment of people centric democracy must be enforced. He stated that if true democracy is attained in political social and economic space then it will lead to national integration and development.

Attaining Social Justice

In attaining social justice Ambedkar states few key points,

- Establishing a society where individuals becomes the means of all purposes.
- Establishing a society based on Liberty, Equality and Fraternity.
- Establishing Political Social and Economic democracy.
- Establishing democracy through Constitutional measures.
- Establishing democracy by Controlling the dominance of caste hierarchy and Political System in the society.

Although initially Ambedkar was unconvinced of delivery of justice through government machinery but later on he preferred the same by having the inclusion of Dalits in it. Looking towards the existing Hindu social order he expressed his anguish on the failure of delivery of justice. Ambedkar had an opinion that the principle of equal justice would strike a huge blow to the established order. Perhaps far from suffering any damage the established order has continued to operate in spite of it. the principle of equal

justice is questioned as it has rather failed to create an impact by its effect.

To articulate the principle of justice is one thing. To make it effective is another thing. Whether the principle of equal justice is ineffective or not must essentially depend upon the environment and temperament of the government who must be left to control the principle. If the government is biased in favour of the established order and the adversary of the new order, the new order can never come into being. The government must be in tune with the new order which is essential for the success of the social justice was recognized by Ambedkar. Fortunately, the Government never cared about the personnel of the Government. In fact it opened the ways of the governance to those classes who believed in the old established order of the caste Hindus in which the principle of equality had no place.

As a result of this fact, India has been ruled by democratic form of government but still administered by the caste ideology. However, as the time passed by Ambedkar gradually became aware that the Social Justice can be delivered not only through the government machinery but through constitutional means and inclusion of Dalits in the system. Ambedkar insisted that The power to administer law is not less important than the power to make laws. And the spirit of the legislators may easily be violated if not invalidated by the mechanism of the governance this is not the only reason why the oppressed classes should show special concern for securing power of control over governance.

Often times under pressure of work or under difficulties of circumstances one has to leave good deal of assertive power in the hands of the heads of the government departments. The welfare of the people greatly depends on how impartially this assertive power is exercised in a country like India where the public service is exclusively manned by people of one community; there is a great danger of this vast assertive power being used for the personal enhancement of a class. The best solution against it is to insist on a proper understanding of caste and creeds including the depressed classes and there will be no difficulty in guaranteeing social justice to deprived classes by effective implementation in the Constitution.

Such protection must be unleashed if there is any chance of the depressed classes being represented in the future cabinets of the country. But that is very unlikely to happen as caste predominates the entire country the is fact that the depressed classes always remain as marginalised.

Moreover Ambedkar stated that, "If we wish do maintain democracy not merely in form, but also in fact, we must do is to hold fast to constitutional methods of achieving our social and economic objectives". The constitutional methods of promoting social justice is just a law mechanism. Combined with it effective measures in achieving economic and social objectives in marginalized communities is significant for attaining social justice.

Conclusion

Caste has destroyed the concept of ethics and morality. "The effect of caste on own's life is simply unacceptable. Caste has killed public spirit. Caste has destroyed the sense of public charity. Caste has made public development impossible. The identity of the people lies prime on caste. One's Identity is restricted only to caste. Virtue has become caste-favored, and morality has become caste-bound.

From ancient period many things have changed but caste has been a imposing factor and still modern India is not free from caste dominance. Many advancements have been seen as a change in science and technological aspects. But caste is the only phenomenon which does not undergo change. Because it is deep-rooted and triggering immensely as an determining factor for attaining a identity which influences the society.

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