

Dr. Ambedkar social reform essay



**ASSIGN
BUSTER**

Bhimrao Ramji Ambedkar, popularly also known as Babasaheb, was an Indian jurist, political leader, philosopher, anthropologist, historian, orator, economist, teacher, editor, prolific writer, revolutionary and a revivalist for Buddhism in India, inspiring the Dalit Buddhist movement. He was also the chief architect of the Indian Constitution. Born into a poor Mahar (considered an Untouchable caste) family, Ambedkar campaigned against social discrimination, the system of Chaturvarna - the categorisation of Hindu society into four varnas - and the Hindu caste system.

He converted to Buddhism and is also credited with providing a spark for the transformation of hundreds of thousands of Dalits or untouchables to Theravada Buddhism. Ambedkar was posthumously awarded the Bharat Ratna, India's highest civilian award, in 1990. Dr. Babasaheb Ambedkar is considered a hero by millions of India's oppressed OBCs (Other Backward Castes or 'lowered castes') and Dalits. He was India's 20th century crusader against the caste system. He was a statesman, national leader, and the chief architect of the Indian Constitution.

Dr. Ambedkar's thoughts and writings still have significant influence on the masses of Indians working to free themselves from Brahmanism (the caste system, as validated by the religion called Hinduism). Following are just a few quotes from literally thousands of pages of Ambedkar speeches and writings. Speaking about the coming Indian independence from Great Britain, Ambedkar stated, " we are going to enter into a life of contradictions. In politics we will have equality, and in social and economic life we will have inequality.

In politics we will be recognizing the principle of one-man one vote and one vote one value. In our social and economic life, we shall by reason of our social and economic structure continue to deny the principle of one-man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. " " whether conversion can solve the problem of untouchability.

The answer to that question is emphatically in the affirmative. " " Hinduism is a religion which is not founded on morality. Whatever morality Hinduism has, it is not an integral part of it. " " I do not want to be misunderstood when I say that Brahmanism is an enemy which must be dealt with. By Brahmanism, I do not mean the power, privileges and interests of the Brahmins as a community. That is not the sense in which I am using the word. By Brahmanism, I mean the negation of the spirit of liberty, equality, and fraternity.

In that sense, it is rampant in all classes and is not confined to the Brahmins alone, though they have been the originators of it. " " Hinduism is not interested in the common man. Hinduism is not interested in society as a whole. The center of interest lies in a class, and its philosophy is concerned in sustaining and supporting the rights of that class. That is why in the philosophy of Hinduism, the interests of the common man as well as of society are denied, suppressed, and sacrificed to the interest of this class of Supermen (Brahmin). " there can be no doubt that caste is one and an essential and integral part of Hinduism.

A Hindu is as much born into caste as he is born in Hinduism. Indeed a person cannot be born in Hinduism unless he is born in caste. Caste and Hinduism are inseparable. " " The record of the Brahmins as law givers for the Shudras (OBC's), for the Untouchables (Dalits) and for women is the blackest as compared with the record of the intellectual classes in other parts of the world.

For no intellectual class has prostituted its intelligence to invent a philosophy to keep its uneducated countrymen in a perpetual state of ignorance and poverty as the Brahmins have done in India. " Despite recent news telling us that India is surging forward in modernization and in economic and social gains, the current growth trends are touching, at most, fifteen percent of the Indian population. The vast majority of India remains unaffected by the current growth trends. These masses will continue to remain unaffected until the Kingdom of God comes and brings opportunity to the Indian majority (OBCs and Dalits).