

Origin and Development of Dalit Ideology and Historical Perspective

M.SAMPATHKUMAR

P.G.Research Department of History, Arignar Anna Government Arts College, Musir

Introduction

The development of Dalit ideology and literature in India. "The established literature of India is Hindu literature. But it is the Dalit literature. This has the revolutionary power to accept new science and technology and bring about a total transformation. Dalit is the name for total revolution, it is revolution incarnate. The first phase of Dalit literature, which may be termed, the Bhakthi Movements finds its origins in the writings of poet, namely Chokamela, Ravi Das, Kabir, The Bhakti Movement and their literature, had its impact on the first half of the activist and writers who were preparing ground for a strong fight against caste discrimination in India. Ideology is a key term in literary, understanding of the term Ideology is rooted in the writings of German philosophers Karl Marx and Friedrich Engels. In their original sociological analysis, they defined Ideology as "The ideas of the ruling class are in every epoch the ruling ideas. The class which has the means of material production at its disposal has control at the same time over the means of mental production. The entirety or the system of ideas of the ruling class would be the Ideology of a given society. The function of ideology would be the continual reproduction of the means of production and thereby to ensure the continuous dominance of the ruling class. Ideology achieves this by distorting reality. While in fact the split in ruling and subservient social classes is artificial and serves the needs of the economic system, the idea of ideology makes it appear natural. It makes the subordinate classes accept a state of alienation against they would otherwise revolt. This state of alienation has also been referred to as "false consciousness".

The Concept of Ideology

The concept of ideology as formulated by Marx and Engels has been critiqued and expanded to adapt to the changes our societies underwent since 19th century. The most obvious and fundamental critique would be that we have moved in most Western societies from an industrial economy to a service economy and thus the assumption of a social division into a ruling class that controls the means of production and a working class that is forced to sell its labor in order to survive no longer applies. Cultural critics have suggested alternative categories other than social class in which hierarchical power structures are also at work. The more obvious of those are gender, race, ethnicity, and nationality. In those contexts, ideology would work analogous to Marx' and Engels' model to maintain the existing power relations of, for example, a patriarchal society.

Defining 'ideology'

This book provides a multidisciplinary introduction to the notion of 'ideology' and especially focuses on how for instance racist ideologies are expressed, construed or legitimated by discourse. 'Ideology' as a vague and controversial notion the notion of 'ideology' is widely being used in the social sciences, in politics, and in the mass media. There are thousands of articles and books written about it since the notion was invented by French philosopher Destruet de Tracy at the end of the 18th century. This is how Destruet de Tracy begins his famous book, which is explicitly addressed to young people, because he says the minds of established scholars are already full of "fixed ideas" that are very difficult to change.

Social Ideology

B.R. Ambedkar acquired deep knowledge in every field of human activity to become a founder of his own independent ideology. He was trained as a social scientist, social progress and social stability depended on equity as per Hindu caste system he adopted the principle of dynamism as in his view there is nothing fixed anything eternal, nothing sonata thus everything is changing and change is the law of life individuals as well as for society. B.R. Ambedkar worked for social integration in India he believed in the annihilation of the caste system in any form and wanted to rid our society of this curse social equality liberty and he belonged to a community which had been suffering from guiding B.R. Ambedkar mission devoted to the cause of the suffering humanity. There must be social endosmosis to him society based on liberty equality and fraternity should be the only alternative to caste ridden society. B.R. Ambedkar and social justice works under rule as constitution maker, Hindu caste system social order and evil effects of rigid caste system. B.R. Ambedkar as a messiah of suppressed inanity.¹

¹ S.R. Bakshi, (ed), *Social Ideology of B.R. Ambedkar*, Deep&Deep Publication, New Delhi, 2001, p.10

Division of Society

B.R.Ambedkar and Hindu social order origin and development of the Hindu caste system are examined in the light of religion and history Hindu caste system hits the very spirit of social justice and comes in the way of the scheme and constitution equality, caste creed, religion, sex and place of B.R.Ambedkar rigid Hindu caste system and caste system and division of society on caste considerations in the best relevant B.R.Ambedkar social ideology his best in the Indian society.¹ The term 'Society' is used of different contexts to identify the gatherings of various people. Indian society is one of such usages. It means the people of India. Similarly it is often used to refer the people who are following a particular religion. Hindu society, Christian society and Muslim society are such usages.² Hinduism is the major religion of India. Nearly 85% of Indians are the followers of Hinduism. It has survived through the ages of history. Its historic records date back to over four thousand years. It had reached a stage of civilization which had continued its unbroken course until the present day. Further, it has stood the stress and strain of more than four or five millenniums of spiritual thought and experience.³ B.R.Ambedkar life indeed in the long drawn political career for independence, he played social political and constitutional role soon after his educational career, he participated in the massed satyagraha for the socio economic uplift of the harijans. He gained prominence on account of his dynamic social ideology 'war' against Untouchables ideas on land reforms and last but not the least his participation in the national movement.⁴

Dr.B.R.Ambedkar had a dynamic

B.R.Ambedkar had dynamic career throughout his life. As a student, he very well understood the economic limitations of the large family of his father. He worked hard and obtained the highest academic degrees in the USA. And England. Thereafter he showed seriousness in his administrative and political career undoubtedly he achieved marvelous success in the Bombay presidency and elsewhere. Soon his name becomes household in all the corners of our sub-continent. Dr.B.R.Ambedkar was a dynamic political thinker who devoted his whole life for the enlistment of his co-religionists. As a student, he found the sense of 'neglect' on the part of his teachers and class fellows since those days, he made up his mind to achieve something substantial for untouchables. Besides B.R.Ambedkar was a prolific writer and impressed our society through his writing having deep bearing on socio economic problems.⁵

"It is born out of the struggle for supremacy between Buddhism and Brahmanism which has so completely molded the history of India and the study of which is so woefully neglected by students of India history" Dhananjay Keer writes in his books "Awakening Self roused in the peasants and toiling masses, he infused courage in them to stand up against the oppressive unjust and inhuman Hindu priest craft and the caste system" In Hindu society, caste is still the most powerful factor in determining a person's dignity.⁶

Periyar's Contribution

Periyar E.V.Rama Swami Naicker was great crusader who first organized the Ant-Brahmin Movement in south India; He started Vaikam Movement for temple entry to Dalits and weaker sections. He started the movement in 1925 when Brahmin domination was in its peak stage and Tamil Nadu was being aryanised in terms of language, history and culture, Tamil culture was completely different from the Aryan culture. Ever since, Periyar started the self respect movement, the traditionalist Hindu Brahmins were unable to sleeping peace. He went on relentlessly for the destruction of the false doctrines constructed by Hindu Brahmins.⁷

B.R.Ambedkar Sociologist

As a sociologist and great scholar B.R.Ambedkar had evolved his own philosophy. According to him any philosophy is it political, social or economic, has to be essentially related to actual human problems and issues. His philosophy was a bridge to the gulf between theory and practice. It was intended to be problems oriented and conflict resolving phenomenon. He naturally developed his own view of man and society as part of such a

¹ Chaman Lal, "Dr.Ambedkar an Ambassador of Humanity", Mainstream Vol,XLVI.No.18, 22 April, 2008.p.352-356.

² Tofan Bimal, "Dr.B.R.Ambedkar, crusader Against caste and untouchability of Hindu Social order", Bhubaneswar, Utkal publication, 2008.p.34.

³ Chitkara M.G.,Dr. Ambedkar Towards Buddhism, Publishing, New Delhi , 1997.p.53.

⁴ Shashi Tharoor, Ambedkar Remembering and iconoclast the Time of India, May 2007.p.127.

⁵ Jatava .Dynamics of Ambedkar Ideology, Sublime publications, Jaipur,2001.p.185.

⁶ Harish wankhede, "The political and the social in the Dalit movement Today", Economic political weekly, Vol XLI No.40, Mumbai, A sameeksha Trust publication, February 9.2008.p.37.

⁷ Collected works of periyar E.V.Ramaswamy,Vol.24,No.1,134.

philosophy.¹ According to Plato social justice means to have and do what is suited to one's capabilities and place in society in accordance with natural aptitudes. The Buddhist idea of social justice is grounded in human love and fellow feelings. The follower of Jainism seeks social harmony and justice through righteous conduct of the individual. The theistic religions like Islam, Judaism and Christianity have based their concept of social justice on Divine law like that of Hinduism.² Sikhism emerged as the defender of social justice by criticizing Varna rules, orthodox rites, metaphysical subtleties, and social alienation among different groups, cruelties of caste and untouchables and religious fundamentalism. It elevates the social and moral attitude of Indian social life thereby paving the way for social justice grounded in secular equality of all human beings. In modern India the social outlook has shifted from God to man, from metaphysical to empirical, from theology to sociology and from transcendental justice to social justice.³ He is regarded as the father of the modern dalit movement. He was a contemporary of Gandhi, the leader of India's freedom movement. He was one of Gandhi's harshest critics. He struggled to restructure Indian Society with most egalitarian and humanitarian principles. He advocated social and economic democracy and insisted that without these there would be no peace and prosperity.⁴

B.R.Ambedkar Ideology perspective

He is applauded as a great Indian jurist Indian political leader and a Buddhist revivalist. He is also known as Babasaheb. He has been honored with the Bharat Ratna, India's highest civilian award, given for the highest degree of national service. The role played by B.R.Ambedkar has left its imprint on the social history of the country after independence and shaped the political and civic contours of India today. It would have been a different India without him has been of special interest to many Sociologists.⁵ According to B.R.Ambedkar there is no caste by birth. He opposed the idea of superiority in society. In other words all are equal. He stood for this great principle. The caste system in India has been studied with three perspectives ideological, anthropological and sociological. The ideologists have viewed caste from the scriptural point of view, anthropologists from the cultural point of view and sociologists from the stratification point of view. B.R.Ambedkar acquired deep knowledge in every field of human activity to become a founder of his own independent ideology. He was trained as a social scientist. He believed that social progress and social stability depended on equity. As per his beliefs stability is Necessary not at the cost of change but out of social justice. Everything is changing and change is the law for individuals as well as for society.⁶

Annihilation of The Caste System

B.R.Ambedkar worked for social integration in India. He believed in the in any form and wanted to get rid our society of this curse. He belonged to a community which had been suffering for generations from the ills of caste system and oppression. Hence, he devoted his career to the cause of depressed classes. In course of time he became as a messiah of suppressed community. He evolved a social ideology which is considered by many as the best in the Indian society. Hence, the present study tries to examine his social ideology.⁷

B.R.Ambedkar Public Service

B.R.Ambedkar was a multifaceted personality. His public service started during the second decade of twentieth century. He had achieved many things during his public life. He belonged to the category of politician putting their service to humanity before themselves. Importance is given to his character and role in public life. Thus, the scope of this thesis is related to his role in society as a political leader, legislator, social reformer and humanitarian. A good deal of attention has been given to the biographical as well as ideological studies of political leaders of India and historical studies of political parties of India. Studies have been made on Mahatma.

¹ Jatava Dr. *B.R.Ambedkar Study in Society and Politics*, National Publishing, Jaipur, 2001.p.154.

² Jatava Dr., *Indian Society Culture and Ideologies*, Surabhi Publications, Jaipur, 1998.p.158.

³ T.H.P.Chentharassery, *Ambedkar on Indian History*, , Rawat Publication, New Delhi, 2000.p.47.

⁴ Chandra Mouli., *B. R. Ambedkar Man and His Vision*, Sterling publisher private Limited, New Delhi 2002.p.278.

⁵ Ekta Singh, *Caste System in India A Historical Perspectives*, ,Kalpaz publications, New Delhi 2003.p.104

⁶ B.R.Ambedkar, *Annihilation of cast*, Bombay, Thacker and co.Ltd.,1937.p.28.

⁷ .ibid,p43-47