



DEPRESSED CLASSES AND THEIR LEADERS IN DESTRUCTION OF CASTE – A Study

(WITH REFERENCE TO MAHATMA JYOTIRAO PHULE AND DR.B.R. AMBEDKAR)

Dr.P.VenugopalaRao

Teaching Assistant & Coordinator i/c, Dept.of Social work, Dr.Abdul Haq Urdu University, Kurnool,
Andhra Pradesh

ABSTRACT

Caste disparities in India appear to be dominated by geographical differences in skin colour. All of the major ethnic groups can be found in different parts of India, making it a virtual ethnographic museum. 'This pool of people came to India centuries ago with diverse directions and distinct civilizations, when they were in a tribal state,' Ambedkar says of the Aryans, Dravidians, Mongols, and Scythians. All of them, in turn, fought with their forefathers in the country, ate it, and settled down as peaceful neighbours'. He claims that "caste distinctions are in fact race distinctions," and that "treat castes as if they are many different races," and that "the caste system cannot be formed as a tool for preventing race mixing or maintaining blood purity." There is a severe factual distortion... In truth, the caste system emerged long after India's various castes merged in blood and culture Klass shows how skin and hair colours lightened as the country travelled from southeast to northwest, but he finds no evidence that this occurred 3,000 years ago.

KEYWORDS:*clean-caste,Hindu-Mahasabha,Kabirpanthi,Morley-Mintoreforms,Ghulamgiri,*

INTRODUCTION

With the exception of Jagjivan Ram, if any membership of the province Conference chapters were of 'Adivasi' or low caste descent, those in a position to control the ideals and vocabulary of Nationalist movement were largely upper caste, not mostly men, until the twentieth century. The Congress from the Caste outnumbered those from other castes by a large margin. Anyone who is not born into the Brahmin caste came primarily from the occupation and service categories; when more cash crop growers joined Congress in the 1930s, the recession prompted the adoption of religious ideas largely favoured by Aryans and purity-focused corporate groupings. (MacLaine.1977)

By the 1920s, scientific sources and aspiring reformists had begun to use the catch-all term 'depressed' to describe anyone that was inherently less or 'clean-caste' in everyday practise were regarded contaminated Hindus. Those who were deemed 'depressed' were seen as economically disadvantaged, and proponents of special assistance for these groups saw ritual and physical forms as intrinsically tied to their so-called impairments. It has been constantly asserted that India's so-called untouchables and tribals are wealthier and more disadvantaged than other Indians because of unfairness intrinsic in caste established it, from Ambedkar's early works to his most recent addresses pushing for 'Dalit' campaigners.

These ideas have now been criticised for the past fifty years on the basis that the basic assumptions are simplistic and ahistorical, that they do not reflect the dynamism and fluidity of the Indian social order, and that caste has already been identified as a source of inequality. She leaves. Non-Hindus who are materially disadvantaged are denied benefits. Nonetheless, the governments of India's programmes for the upliftment of the poor have been built on the idea of caste-based corporate backwardness.

OBJECTIVES OF THE STUDY

1. To find out the different ideologies of the society
2. To understand the Phule as leader of depressed society
3. To study the Ambedkar as leader of depressed society
4. To find out westerners ideas about caste in India



This was the case made by groups like the Ambedkar Depressed Classes Association (established in 1930 and relaunched in 1942 as the All India Scheduled Castes Federation). Those who imagined 'Dalit' persons across India to join hands there in public domain were surprised to see that so many members of these lower-class Avarna groups regarded other 'unclean' individuals as inferior to them or were more critical in defining as filthy. Thus, in the Bombay Presidency, the newly 'educated' Mahars used the authorities and the news to claim superiority over other Marathi-speaking untouchables, particularly those called by the caste designation Mahang. Since the 1880s, Telugu-speaking entities such as Malala and Madiga have been fighting for 'respect' and ceremonial primacy in northern Madras districts, and various other untouchable and near-untouchable groups have struggled for a similar position. (Punalekar.1985)

Until the early 1930s, representatives of North India's 'Untouchables' believed that 'Dalit' was a term for South Indian communities like the Parayans and Holayas, who were considered a separate class and were called both. Westerners, ethnographers, and 'modern' Hindus all saw it as unclean, degraded, and criminally 'unclean.' As a result, demonstrators like Karachi pracharak SD Singh Chaurasia of the United Provinces Hindu Backward Classes League (founded 1929) pushed into a less derisive colloquialism for the so-called untouchables, a term Chaurasia and others hoped it will somehow reduce the prestige of a ritual for the improvement of public rebellion. At about the same time, he sought to emphasise that the North Indian Chamar or Mahar's 'untouchability' was really less demeaning than the 'sad'. It indicated holaya or pariya, whose great lowliness was perceived by Indians and Europeans as the product of sin, degradation, or 'degenerate' ethnic origin in such a pervasive and deceptive fashion. (galanter.1984:158).

'Backwards Classes' or 'Hindu Backward Classes' have been the most common positions chosen by all these untouchable spokespersons in the 1930s. This means that anthropologists and Hindu reform movements had a right to label the 'low' South Indian Paraiya or Holeya as a distinctive 'demeaned,' whose so-called untouchability was unique from that of the Mahars or Chamars who drank it. As a result, these linguistic judgments led to the vagueness around how social reformers, Hindu nationalism, and vassals should understand the terms "caste" and "race." Was there a single class structure or several? Was there a common 'Hindu' caste system that all Indians belonged to? Whether 'untouchables' were to be regarded as a single pan-India class of 'unclean,' and if so, on what grounds would people like Chamar 'pravatakers' of north India try to disassociate themselves from the so-called 'darkness' Arya' was doing including parias and pariasism?

AMBEDKAR AND THE 'DESTRUCTION OF CASTE'

Various Indian legislators considered and, sometimes in cases, implemented limited anti-untouchability legislation throughout the 1930s, most notably the Madras Presidency's Civil Disabilities Act of 1938 and Bombay's Harijan Shrine Worship Act of 1939. Rather than being greeted with admiration by the 'modern' men who sit in these bodies, such measures have sparked some particularly fierce opposition, particularly in areas where 'Hindu' vested interests are met with extremist non-violence derived from was put in jeopardy by the Brahmin or the downtrodden class. According to activist Zoya Chatterjee, every Hindu member of Bengal's Legislature spoke out against the Repeal of Untouchability Bill, which was introduced in 1933; some openly stated that untouchables were intrinsically unworthy and could never rise to the level of clean higher Castes. (Chatterjee.1994:45).

Despite these strong 'Manuwadi' ideas, leaders who considered untouchability as 'stain' on Indian religious heritage were deeply divided. BR Ambedkar provided a fundamental challenge to Gandhi's caste view. Ambedkar belongs to a family of rural Mahars in the Ratnagiri district and was India's first Western-educated and professionally certified 'untouchable.' So many Ambedkar's ties had earned moderate success by service in the Bombay Army, as did many commercially operated Mahars in this section of the Konkan; the community also had a legacy of following the Kabirpanthi Bhakti cult (Keer.1981:8-9)

This bhakti movement (sect), which cultivated fervent attachment to the modest weaver-saint Kabir's person and teachings, left its influence on not only Ambedkar and his kin, but also on a considerable section of the Mahar population. In fact, by the end of the nineteenth century, Ambedkar's home province had be like one of those places where an advent of advanced business benefits and inspiring church teachings had instilled in some untouchables or near-untouchables an unusual sense of unity, as well as the ability to gather new skills and resources. In the early nineteenth century, the Swami Narayan movement in Gujarat developed a similar 'self-help' mentality among the former 'hunting' herders of the Koli dynasty. Christian missionaries in the Madras



Presidency and Punjab claimed credit for inspiring people with a similar sense of self-importance, such as the Tamil Shanar and 'backward' Punjabi tribes, by the mid-century.

Ph.D. was founded in 1917 under the direction of eminent sociologists Alexander Golden Wieser and E. R. A. Ambedkar returned to India after studying under Martin Seligman at Columbia University, where he was admitted to the Bombay Bar, lectured at the Government Law College, and worked as the Bombay Provincial Congressperson. By the late 1920s, his lectures and books on the 'slow' classes' errors had established him as one of the subcontinent's major public advocates. Ambedkar was a major supporter of forceful 'temple admission,' as well as the adoption of golden strings and other marks of 'smooth' birth, which the official Varna theory prohibited for the so-called untouchables. He took a genuinely non-Gandhian concept of 'advancement' for people humiliated by the poison of Brahmanism in books like *The Annihilation of Caste* (1936). (Jelliot.1988:192-3). The Congress and Gandhi's treatment of the Untouchables in 1945 was a strong indictment of the Mahatma and his allies as "sad" people. (Moon.1982) Ambedkar was a vehement opponent of

The negative impacts of caste on Hindu religion are appalling. Public opinion has been suffocated by caste. The spirit of public compassion has been suffocated by caste. The caste system has rendered public opinion impossible; a Hindu's caste is his people. His only allegiance is to his caste. His allegiance is solely to his caste. Virtue has devolved into casteism, and morality has devolved into casteism. There is no compassion for the deserving. Outstanding is worthless (Ambedkar-1936:63)

In 1927, Ambedkar made headlines when he deliberately burned a copy of the Manusmriti, the so-called Dharma organisations, to highlight his crusade against 'Brahminism' and 'caste tyranny.' As we've seen, this text was widely regarded as the defining code or schema of Brahmanical Hinduism by both Western and Indian commentators (Keer-1981). At the same time, this act of removing the defined word was an onslaught on the Hindu principles of holy texts as the incarnation of god, as opposed to habit or personal will, in shaping social actions. As a result, Ambedkar's enemies painted him as a possible destruction of Hinduism, a perception he helped to foster by defining his objective as freeing Hindus from their "slavery to the vedas" and declaring that Hindu religion is nothing more than a collection of rules and prohibitions. It entails merely adherence to commands, not allegiance to principles. I am unafraid to state that such a religion should be eradicated. (Ambedkar-1936:87-88)

The colonial authorities reiterated the notion of special election representation for minority religious 'groups' in the Government of India Act of 1935. The Indian Electoral Act of 1935 more than treble the size of the Local voters and gave elected Indian ministries full provincial authority. In other words, the colonial state was now preparing to wield more power than ever through into the administration of elected member assembly in each of British India's eleven regions. With the stakes in the election now far higher than in past legislative designs, the topic of who should be classed as representatives of the Hindu and Muslim 'community' is more important than ever. And it was at this period, in the midst of mounting political unrest and economic turmoil, which Ambedkar's main figure emerged with his proposal for a separate electorate for the untouchables.

Indeed, with census now implying that Hindus have a lower life expectancy than other fundamentalist 'groups,' it was widely assumed that this action could simply reverse the Hindu overall advantage in very many places of British India, undermining the Congress' purport to support the entire Hindu 'Rashtra.' The Hindu Mahasabha and other Hindu revivalist and separatist organisations increased their recruiting campaigns amongst some of the caste system and 'Adivasis' in response to these anxieties. These were the persons the AryaSamaj leaders and other Hindu activists now intended to identify as purely Hindus, whether or not they had formally migrated to other religions. As previously stated, these groups aimed to achieve this by imbuing such individuals with a 'Hindu' identity, which included a holy thread and a set of caste and Varna distinctions. (Chutki. 1996) demanded (Pinch. 1996)

Ambedkar was in a strong position to capture of these advances in order to gain electoral support. He dismissed Gandhi's position that Harijans should submit their cause to national unity as an identity defender of the 'Dalits.' In a famous speech in Nagpur in 1930, Ambedkar sparked another stir by referring to India's untouchables as 'slaves of the slaves,' meaning that they were victimised by both caste as colonial oppression. Regarding the 'unclean,' he stated on multiple occasions that Hinduism was a type of imperialism, and that nationalist aspirations would be futile without they attempted to liberate the 'Dalit' from its double tyranny. (Shankardas.1982:244))



The colonial governments endorsed Ambedkar's position as the principal speaker for the 'Dalits' by appointing him as a representative to the first Indo-British Round Table Conference, which was held in 1930 to examine additional constitutional changes for India. In 1931, at the Second Round Conference,

Ambedkar voiced the crucial argument for a provincial autonomy for the 'untouchables' (or downtrodden classes) The National party, particularly those who portrayed themselves as protectors of capitalist 'Hindu' interests, were vehemently opposed to this. In 1932, Gandhi and Ambedkar reached to the so-called Pune (Poona) Pact, a compromise political plan. The notion of a separate 'untouchable' electorate was abolished under this system, which was virtually a success for Ambedkar. However, the current scheme retained a number of special seats in provincial councils for 'Dalit' candidates, while keeping upper caste Hindus and the so-called Sad Classes in a one electorate.

The Communal Award of 1932, another key milestone in pre-war political culture, was based on the conditions of the Pune Accord, which granted people of non-Muslims and a fixed number of seats in each nation's legislative body. The Government of India Act of 1935 cleared the way for the Backward Classes (today known as 'Scheduled' Castes and Tribes). It was linked to the former practise in that it maintained the notion of Muslim electoral involvement (as embodied in the Morley-Minto reforms of 1909). Its most important advance was the new trick, which reflected Ambedkar's well-deserved victory over Gandhi and the Congress, to create different electoral characterizations for 'communities' (on the doctrine of the Pune Accord of seats for specific candidates), identified on the basis of tribalism and belonging to lower identity instead than faith or 'nativism.' and low caste identification.

The colonial administration founded the specialized equipment of potentially new caste-based listing or 'scheduling' at this point, claiming on many occasions that Hinduism was a political phenomenon and that national socialist goals were worthless until Till engaged himself to freeing the 'Dalit' from its double tyranny (ibid)

The colonial governments endorsed Ambedkar's position as the principal speaker for the 'Dalits' by appointing him as a representative with the first Indo-British Rolling Conference, which was held in 1930 to examine additional constitutional changes for India. Ambedkar voiced his critical claim for a separate 'Untouchable' (or Depressed Class) voter at the Second Rolling Conference in 1931. The United states, particularly those who portrayed himself as protectors of economic 'Hindu' interests, were vehemently opposed to this. In 1932, Gandhi and Ambedkar agreed to the so-called Pune (Poona) Pact, a pragmatic institutional package. The notion of a separate 'untouchable' electorate was abolished under this system, which was practically a success for Ambedkar. While the new system kept upper caste Hindus and the so-called Lower Classes in the same electorate, it did set aside a percentage of special seats in regional parliaments for 'Dalit' people.

The Communal Award of 1932, other key event in pre-war political culture, was based on the conditions of the Pune Accord, which guaranteed people of non-Muslims and a fixed number of seats in each state's legislative body. The Government of India Act of 1935 cleared the way for the Weaker Sections (today known as 'Scheduled' Castes and Tribes). It was linked to the former practise in that it maintained the notion of Muslim electoral representation (as embodied in the Morley-Minto reforms of 1909). Its most significant innovation was the new move, which reflected Ambedkar's well-deserved victory over Gandhi and the Congress, to create different electoral characterizations for 'populations' (based on the principle of the Pune Accord of seats for specific candidates), defined on the basis of tribalism rather than faith or 'nativism,' and low caste identification.

The colonial government devised the intricate mechanism of listing or 'scheduling' for new caste-based constituencies about this period. This huge undertaking began in 1936. Its goal was to find out which special contestant seats were earmarked for 'Dalits' (i.e. 'Adivasis' and 'Adivasis') in each province where the 1935 Act was passed by identifying and listing each so-called distressed 'region'. 'Untouchables') in their provincial assemblies, roughly 400 'untouchable' populations and scores of so-called 'tribal' villages were initially listed. This was British India's planned completion census. (Joshi.1940:291)

There was reason for more Indians to adopt caste and Varna shackles as a source of profit in the face of material insecurity in the pre-independence years; by the time of independence, the use of caste as an electoral asset had become firmly established, and there was also reason for more Indians to adopt caste and Varna shackles as a source of profit in the face of material insecurity. The late-nineteenth-century economic and social pressures drove a huge number of people to take advantage of local caste and



Varna face-to-face relationships. These patterns persisted into the Depression years of the 1920s and 1930s. Of course, this was a time of severe economic downturn. However, it was also a period of tremendous industrialization and mobility, with many migrants and others fleeing the collapse of cash-crop communities to compete for jobs in swiftly expanding industrial towns. Many poor urban people begin to disseminate modern design myths about the origins of caste and new types of 'neo-bhakti' in these contexts. As a legacy of tyranny, Bhakti ideology, this exalted shared relationships of 'community' (Guptul - 1997)

The struggle for liberation at the time was both economic and spiritual, and Ambedkar never gave up on the former. Their focus, however, was on the ideological/cultural conflict, and while they were unable to fully integrate it with an economic alternative, they were able to intensify it to the point where it confronted the socialists of the "monster who always took his path" caste, as well as the issue of religious justification.

Brahmin Exploitation in Hinduism - Phule:

The people against whom these earth-born gods, Brahmins, fought were aptly referred to be demons that guarded the land. The absurd and ridiculous rumours regarding their shape and size, as well as the claim that these people were of superior stature and hard build, are obviously chimaeras. During their first settlement, European immigrants were violent to American Indians. In India, the entrance of the Aryans and the enslavement of the Adivasis were unmistakably analogous to the New World... In a nutshell, this is India's history of Brahmin domination. They first arrived on the Ganges River's banks, from which they progressively spread over India. To keep a tighter hold on the populace, he established the odd system of mythos, the caste system, and a code of crude and brutal rules, none of which can be found in other countries. (P.118-20, Phule 1990).

Ghulamgiri, written in Marathi but with an English introductory by BalGangadhar, a renowned supporter of extreme nationalism, was also printed in 1885, the year of the establishment of the Indian National Congress but before the full-scale emergence of Hindu nationalism. Tilak's name was linked to social conservatism. The orthodoxy that Phule so strongly challenged was not limited to Brahmins. They also included "moderates," "liberals," and "reformers" who were organised as PrarthanaSamaj, BrahmoSamaj, SarvajaniSabha, and Congress. All of these, he believed, were elite efforts to fool the masses and achieve upper-caste control. To them, caste slavery was just as brutal and horrible as captivity of Africans in the United States, but it was founded in India not just on blatant conquest and subjugation, but also on deception and religious illusion. The essence of what the upper castes dubbed "Hinduism" was deception.

JotibaPhule (1826–1890) was not a Dalit, but a member of what is now known as the 'prosperous OBC' caste, a conventional gardener by trade, and a Maratha-Kunbi categorised middle-class family. Though they gained a large Dalit following, their main organising effort was with Maharashtra's middle-to-lower non-Brahmin castes, which were previously categorised as Shudras and are now known as BahujanSamaj. As a social activist, he built schools for girls and destitute boys, and in 1875, he created the SatyashodhakSamaj, which taught non-Brahmins rationality, the freedom of Brahmin priests for rituals, and the importance of education (both boys and girls). Plays, poems, and controversial works include poems assaulting Brahmanism, a ballad on Shivaji, and three books: Ghulamgiri, which primarily focused on caste; SherkarayakaAsud, which described farmer injustice; and tries to outline the public truth religion, a new, theistic, and equitable religion.

Phule attempted to bring the Shudras (non-Brahmins) and the Atishudras together even on a logical level (Dalits). He claimed that the latter were not only more oppressed, but also degraded as a result of their past gallantry in opposing Brahmin dominance. More crucially, he contended that Shudras and Ati-Shudras jointly constituted an imprisoned and mistreated population, comparing their enslavement to that of Native Americans and blacks in the United States. The broader parts of Phule's theology are, in fact, a manifestation of not only religious dominance and conquest, but also exploitation.

Phule expanded his criticism of Brahmanism and caste by undermining the traditional Aryan worldview. He utilised it to dramatically reinterpret legendary legends, portraying demons as people's heroes and viewing Vishnu's numerous incarnations as stages in the conquering of India. The figure of Bali's king was at the centre of this interpretation. The Bali kings were the original monarchs of Maharashtra, who ruled the favour, castelessness, and prosperity of an ideal kingdom with the popular deities of the areas (Khandoba, Jotiba, Nayakba, and so on), in their form was included in Officer, in a re-illustration of Phule's narrative. The mythological storey of Vamana, a Brahmin lad who asks Bali for three boons before stepping on his chest and



sending him to hell, is taken up by Phule as a tale of deception and conquest by the invading Aryans. This reinterpretation resonated strongly with popular culture, as Bali is regarded as a popular and peasant ruler in Maharashtra (and other regions of South India, including Kerala), and is commemorated by a Marathi saying. "Ida PidaJavo, BalikaRajyaYevo" is presented (Let the troubles and sorrows go and let the kingdom of Bali come). Likewise, rural religious rituals are fairs glided around non-Vedic idols, who all have non-Brahmin priests (save the most well-known, Vithoba), providing Phule's alternate mythos a Balinese king. is weaved around, which can produce an image of a peasant group, and their Vedic, anti-Aryan, and anti-caste egalitarian message, using poetry, dialog, and theatre, extensively stresses the forces of aggression and conquering in history, equally beyond the literate elite could Audience of non-Brahmins.

He (whom Marx placed into the realm of "initial flow of wealth") and the farmer communities were at the centre of Phule's concern. In all historical processes, violence and force ruled reality. The 'Aryan assault' was the first of a series of assaults and conquest of the Indian subcontinent, with the Muslims and the British being the most notable. This was, if anything, worse than the others, because the 'Iranian Aryabhatts' solidified their rule through a hierarchy and equal religious philosophy, rather than ethnic considerations. Brahmin rule, or bhatshahi, was an exploitation-perpetuating dictatorship that exploited state power and religious superiority. The peasant was the most exploited class/group, and the dominant exploitative bureaucracy, who was ruled by Brahmins even during colonial administration, was dominated by them. Surpluses were extracted by taxes, cesses, and the state's acquisition of rural land, which were supplemented by money lending and extortion for religious activities. In many respects, Phule has been updated by his graphic portrayals of peasant poverty, his attention to concerns of drought and land usage, and what is now known as water management, as well as his critique of forest bureaucracy.

Economic disparity and cultural supremacy are interwoven in Phule's idea, which can be considered as a pre historic Marxism. In contrast to a class theory, communities (Shudra-Ati-Shudra peasantry versus Brahmin administration and religious system) become the source of contradiction; in contrast to shifting property relations, conquest, force, state authority, and ideology are seen as motivating elements. Phule is now regarded as a pioneering role in Maharashtra's anti-caste, producers', women's, and rural-based environmentalism. Not only did the reforms and revolutionaries educate his wife Savitribai and urge her to become a teaching in a girls' school, but they also pushed off communal temptation to force on a second wife despite her lack of children. Women were incorporated into the general concepts of conquering and brutality in her texts (seeing them as primary victims of force and violence, emphasising the miserable lives of peasant women). Nevertheless, in her later years, influenced by feminist reactionaries such as PanditaRamabai and TarabaiShinde, she held a great stance in defining male patriarchal system as a distinct type of abuse. He argued that the 'double yardstick' that brutal women was prevalent, as seen not only in the pitiful situations of Brahmin widows, but also in the patriarchal system of Shudra families, wherein a faithful showed a greater (a woman who is Phule, like all notable Dalit and dalits representatives, felt compelled to construct a religious alternative, and his most recent major book, Public Satya Dharma, explains a well-intentioned equal theism that aims to promote strong male-female equality. Unlike atheism, which accepts a Hindu majority and ignores all of its flaws, Phule attacked Hinduism at every opportunity, questioning its legitimacy and existence. What stands out in his writings is his refusal to acknowledge Hinduism as such: for him, it is superstition, a bag of deception, and a tool of domination, not a legitimate religion. As a result, they could be referring to the perfect relationship in official truth faith, in which the father is Buddhist, the woman is Christian, the daughter is Muslim, and the boy is a real religion - with no room for the word "Hindu" (see archived work 1991, 39-40). He never treats Brahmins as merely a racial type, an inexorably civilised people; nonetheless, in order to be considered, they must relinquish their claim towards the country that makes them "earth-gods" There is no hesitation that all women and men will bow humbly just before Maker of all and for his wellbeing when all Aryabhata Brahmins throw away their false texts and begin to behave in the path of truth towards every human beings. Arya, I'll pray for you. (Utah, 32.)

In most of India, acceptance of Phule's concept is still in its early stages. OBCs (previously Shudras) have taken a long time to organise, and they have only recently gained widespread recognition. He wrote virtually entirely in Marathi at the time, and he was hardly known outside of Maharashtra. For a long time, his work was unavailable to most of the Brahmin elite due to a lack of communication networks among the lower castes and disdain of his writings. Though Dalits sometimes overlooked him ("The difficulty with Phule is that he has no caste backing him," noted a non-Brahmin radical activist), and while Ambedkar referred to him as "his," Phule's influence is truly quite limited in comparison to Ambedkar's writings. Nevertheless, during the



hundredth year of Phule-Ambedkar (November 1990 marked the centenary of Phule's death, and April 1991 celebrated the centennial of Ambedkar's birth), there was a surge of interest across India. Kanshi Ram's BSP, together with Periyar and Shahu Maharaj, did a lot to popularise Phule in North India. Uma Chakraborty, a feminist academic, has lately described Phule as a pioneer in advancing the paradigm of "Brahminical patriarchy" (see Chakraborty 1998; 1983; 1993; 1981), and the Centre for Social Studies in Surat is commemorating his centenary. GP Deshpande stated in the Symposium of the Year that Phule was the first Indian system builder to give a "historical logic," as Hegel did in Europe. Phule's viewpoint demonstrated that the Indian people's social struggles may produce aware and understand. Long ago, Phule spoke of Foucault's knowledge and power. In reality, Foucault's poststructuralist critique arrives at a moment when Europe is literally at the end of history, but Phule's attempts were to use knowledge to improve the world society.

He emphasised the importance of Shudras and Ati-Shudras standing up and thinking for them, and his response to the ideological illusions of his time appears to be startlingly postmodern. (Phule 1990, 440; Gail Omvat and Bharat Patankar, translators).

CONCLUSION

In opposition to all elitist ideologies that seek to combine Western science with Eastern ideals, Phule and Ambedkar contends that knowledge, education, and science are the weapons of advancement for the exploited people, and that Indians should be able to adopt science and technology can keep their (Brahmin) traditions alive during the Vidya, or awareness, was a sniper rifle for opportunities and equal freedom as well as shared prosperity for the West Phule and Ambedkar for material development. Vidya or expertise was contrary to Brahminical, ritualistic scripture and was a weapon for opportunities and equal freedom but also shared prosperity for the West Phule and Ambedkar.

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