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## **About Us - LegalOnus Law Journal (LLJ)**

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**LegalOnus Law Journal (LLJ)** is a monthly, peer-reviewed, online academic journal dedicated to advancing legal scholarship. We provide an interactive platform for the publication of short articles, long articles, book reviews, case comments, research papers, and essays in the field of law and multidisciplinary issues.

Our mission is to enhance the level of interaction and discourse surrounding contemporary legal issues. By fostering a dynamic environment for discussion, we aim to elevate the quality of legal scholarship and become a highly cited academic publication.

We invite quality contributions from students, academics, and professionals across the industry, the bar, and the bench. Join us in our commitment to advancing legal knowledge and practice.

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Prof. (Dr.) Jay Prakash Yadav, Director of Amity Law School, Lucknow, serves as the Senior Chief Editor of the Legalonus Law Journal. A distinguished Constitutional Law scholar, he brings over two decades of experience in teaching, research, and administration. Formerly, he founded Jagran School of Law, Dehradun, and UILS, Chandigarh University. A Ph.D. holder and UGC-NET qualified academic, he is a respected consultant and Fellow at The Institute of Constitutional and Parliamentary Studies, New Delhi. Under his leadership, LLJ is committed to academic excellence, fostering critical legal scholarship, and contributing to global legal discourse.





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Mr. Rachit Sharma holds an LL.M. and B.A. LL.B. (Hons.) from Guru Gobind Singh Indraprastha University, New Delhi, showcasing his academic excellence. With hands-on experience in legal practice, he possesses a deep understanding of legal procedures and challenges. A prolific scholar, he has published extensively in peer-reviewed national and international journals. Passionate about legal education, he mentors aspiring legal minds and promotes critical thinking. As an editorial board member for over eight reputed law journals, he actively contributes to legal scholarship, shaping the discourse in academic and professional legal literature.



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Dr. Anandh Kumar V, Assistant Professor at SRM School of Law, SRMIST, Tamil Nadu, is a distinguished academician with extensive experience in legal education, moot courts, and research. Holding a B.A.L.L.B from Government Law College, Madurai, and an LL.M. in Business Law from Tamil Nadu Dr. Ambedkar Law University, he is currently pursuing a Ph.D. in Law.

A seasoned moot court coach and judge, he has officiated over 100 competitions at international, national, and state levels, including events hosted by Newcastle University (UK), Amity Law School, and ICFAI Law School. His teaching and research expertise span Competition Law, Company Law, Insurance Law, and Cyber Crimes, with significant roles in institutions like TNDALU, Anna Institute of Management, and IGNOU.

Dr. Anandh Kumar V is also a Research Associate in Consumer Law, an award-winning arbitration expert, and a curriculum developer. His contributions to legal academia and moot court training reinforce his influence in shaping legal scholarship and practice.

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Megha Middha is a Research Scholar at Mohanlal Sukhadia University, Udaipur, with nearly four years of teaching experience. A Gold Medalist in BBA LL.B (Hons.) from Amity University, Rajasthan, she pursued her LL.M in Business Laws from NLSIU, Bengaluru and is currently enrolled in a Ph.D. program at University College of Law, MLSU, Udaipur.

Passionate about academics and research, she aims to contribute to legal scholarship and societal change. She has numerous publications in SCOPUS-indexed and UGC CARE-listed journals. Her interests include reading, researching, and writing on legal and socio-legal issues, fostering deep analytical thinking among students.



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Department of Law and Governance  
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She is B.Sc., LL.B, LL.M, NET qualified. She has completed her PhD from the faculty of law at Banaras Hindu University. She has participated in and presented a paper in many national as well as international seminars and conferences with multiple publications to her name which are indexed in UGC CARE and peer-reviewed journals. She is an author of multiple books in law and edited books. Her interest areas are cyber law, women and criminal law, Property law, criminal law, etc.

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Lawyer in London and Mumbai

Registered Foreign Lawyer

England and Wales



Advocate Tarun is a distinguished legal professional with expertise in cross-jurisdictional law, practising in London and Mumbai. He excels in cross-border dispute resolution, negotiations, and restructuring projects, demonstrating strategic leadership and problem-solving skills.

A recognized legal scholar, he co-authored a book on International Litigation (Eastern Book Company) and published it in the Young Arbitration Review. His academic credentials include a B.A. LL.B. (Hons.) from GNLU, P.G.D.L. from NALSAR, and an LL.M. from UCL.

A Registered Foreign Lawyer in England and Wales, Tarun is affiliated with the Law Society of England and Wales, the Bar Council of India, and the Chartered Governance Institute (UK & Ireland). He received the Lex Falcon Global Award 2024 – Rising Independent Lawyer of the Year and is a Fellow of the Royal Society of Arts (RSA), England and Wales.

As Chief Editor of Legalonus Law Journal, Tarun's leadership, expertise, and scholarly contributions shape legal discourse, making a significant impact on the legal community.





Dr. Santhosh Prabhu

Guest Reviewer  
Assistant Professor (Law),  
SDM Law College, Centre for PG  
Studies & Research in Law, Mangalore  
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Dr. Santhosh Prabhu is a distinguished academician and legal expert with over 15 years of teaching and research experience, specializing in IPR, company law, competition law, and labour laws. He holds a Ph.D. in Law from Alliance University, Bengaluru, and an LL.M. in Business and Trade Laws, along with multiple postgraduate degrees, including MA in Industrial Sociology and MHRM. He is also NET-qualified with Junior Research Fellowship (JRF).

Dr. Prabhu has supervised 37 LL.M. dissertations and 23 MBA projects, contributing significantly to academic development. A leader in curriculum development, he has coordinated national events and organized successful placement sessions at SDM Law College. His extensive research includes over 25 papers in Scopus-indexed journals and books on professional ethics and cyber law. He has delivered 35+ training sessions and contributed expert talks at international conferences on IPR and corporate governance.

As Associate Editor of Legal Opus and a member of editorial boards of peer-reviewed journals, Dr. Prabhu is actively shaping legal scholarship. His leadership in event coordination and skill development programs underscores his commitment to enhancing legal education and empowering students. His innovative teaching methodologies and active participation in academic and professional communities make him a respected figure in the legal domain.



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Senior Editor  
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Aakansha Verma is an accomplished academician and a rising scholar in the field of law. She is currently pursuing her Ph.D. at Integral University, Lucknow, and serves as an Assistant Professor at Presidency School of Law, Karnataka. She has also held the position of Assistant Professor at Amity Law School, Amity University.

With an LL.M. in Constitutional and Administrative Law from Babasaheb Bhim Rao Ambedkar University, Lucknow, and UGC NET qualification, she has presented research papers at national and international conferences, focusing on healthcare access, arbitration, and reproductive technologies. Her research has been widely published in reputed journals and scholarly books.

Dedicated to legal research and education, Aakansha is committed to advancing legal scholarship and fostering a deeper understanding of complex legal issues. Her expertise and academic contributions make her a valuable member of our editorial board.

### **Ms. Anuja Jalan**

Author, Senior Editor  
Assistant Professor  
Balaji Law College,  
Pune



Ms. Anuja Jalan, a lawyer-turned-academician, is passionate about legal research and education. With over three years of legal practice, she has expertise in taxation, corporate laws, criminal law, and intellectual property rights. She holds a Master's degree in Law from UPES, Dehradun, and a B.A.LL.B from Basanthali Vidyapith, Rajasthan.

Currently serving as an Assistant Professor at Balaji Law College, Pune, she is deeply engaged in international law, cyber security, and data privacy. Her research explores judicial transformation, criminal psychology, and law's intersection with technology and society.

Her published works have been recognized globally, with some included in the digital collections of Stanford and Cambridge universities. Ms. Anuja continues to contribute valuable insights to modern legal discourse, making her an esteemed member of our editorial board.





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### **Reshmi Hossain**

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Holding an LL.M. from City University of London, she graduated with B.A. LL.B (Hons.) from Calcutta University with distinction, earning the City Law School Prize in Intellectual Law and Policy (2021) for her academic excellence.

Her legal practice spans corporate, commercial, real estate, intellectual property, and alternate dispute resolution, representing both corporate and individual clients. She has co-authored several legal papers for Lincoln Legal Chambers, where she is also a member of the editorial board.

A dedicated researcher, she has explored intellectual property rights, notably authoring “Plain Packaging Tobacco: A Multi-Jurisdictional Commentary” published on SSRN. Her expertise and commitment to legal scholarship make her a valued addition to our editorial board.

### **Shivani Gupta**

Senior Editor  
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Moradabad.



She earned her LL.B. with distinction, receiving the Gold Medal from Mahatma Jyotiba Phule Rohilkhand University. She later pursued an LL.M. from IFTM University, Moradabad, and completed a Ph.D. in Law from Invertis University, specializing in legal philosophy.

Her dedication to legal scholarship is reflected in her numerous certifications, including UNCITRAL International Commercial Arbitration, Mediation Framework, and Cyber Security Job Simulation (Clifford Chance). She also participated as a Judge in the 2024 IBA ICC Moot Court Competition and is an active member of INTA, the Mumbai Centre for International Arbitration, and MediateGuru.

As an evaluator for the IBA ICC Moot (India National Rounds), she mentors aspiring legal professionals. Her expertise and commitment to legal education make her an invaluable addition to the editorial board.



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Ashutosh Debata is a multifaceted individual with a diverse range of experiences spanning education, legal internships, and organizational leadership. Completed his LLB from Madhusudan Law University.

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Lalith Swetha is passionate about exploring different fields of law. Currently in 3<sup>rd</sup> year BA LLB student at Sastra University.

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Sumit Kumar is currently in his final year at Law College Dehradun, Uttaranchal University,





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### Ayush Chandra

Publisher

Publisher| Managing Director| Founder

High Court and Lower Court,

Lucknow- UP

Ayush Chandra has pursued an extensive and comprehensive education in law, complemented by rich practical experiences. He holds a B.A. LL.B. from Amity University, graduating with first-division marks. His academic foundation spans a broad spectrum of legal subjects, reinforcing his expertise in the field.

His practical experience includes an internship with the District Legal Services Authority (DLSA), where he gained exposure to court procedures, judicial decorum, and visits to institutions such as the district jail, police headquarters, women empowerment department, and child welfare department.

In pursuit of continuous learning, Ayush has completed specialized courses on Drone Law and Pleading & Litigation. His hands-on experience expanded through internships at the Allahabad High Court and the Supreme Court of India, where he gained valuable insights into legal interpretation, case applications, and expert knowledge in drafting and pleading.

Ayush Chandra's strong academic background, practical legal training, and commitment to research make him a valuable contributor to the editorial board.



## **A Critical Examination of Dr. B.R. Ambedkar's Vision in The Annihilation of Caste**

*-By Kalakola Anil*

*Co-authored by Rofi Maqbool Khan*

### **Abstract:**

*This paper offers an extensive critical exploration of Dr. B.R. Ambedkar's pathbreaking works, *The Annihilation of Caste* and *Castes in India: Their Mechanism, Genesis and Development*. These writings are foundational to anti-caste discourse in India and represent an unrelenting critique of the deeply entrenched and sacredly legitimized caste order. The study unpacks Ambedkar's philosophy and methodology, analyzing the mechanisms of caste, its religious justification, socio-political implications, and Ambedkar's vision for a casteless and egalitarian society. It further contextualizes Ambedkar's contributions within the modern legal, political, and educational landscape, assessing the relevance and implementation of his ideas in contemporary times. The intersectionality of caste with gender, religion, and class is also examined, offering a multidimensional perspective on social oppression. This paper aims to advance scholarly discourse on caste and contribute to the broader pursuit of social justice in India.*

### **Keywords:**

*Ambedkar, Annihilation of Caste, Dalit, Hinduism, Social Reform, Caste System, Indian Constitution, Endogamy, Affirmative Action, Intersectionality*

### **Introduction:**

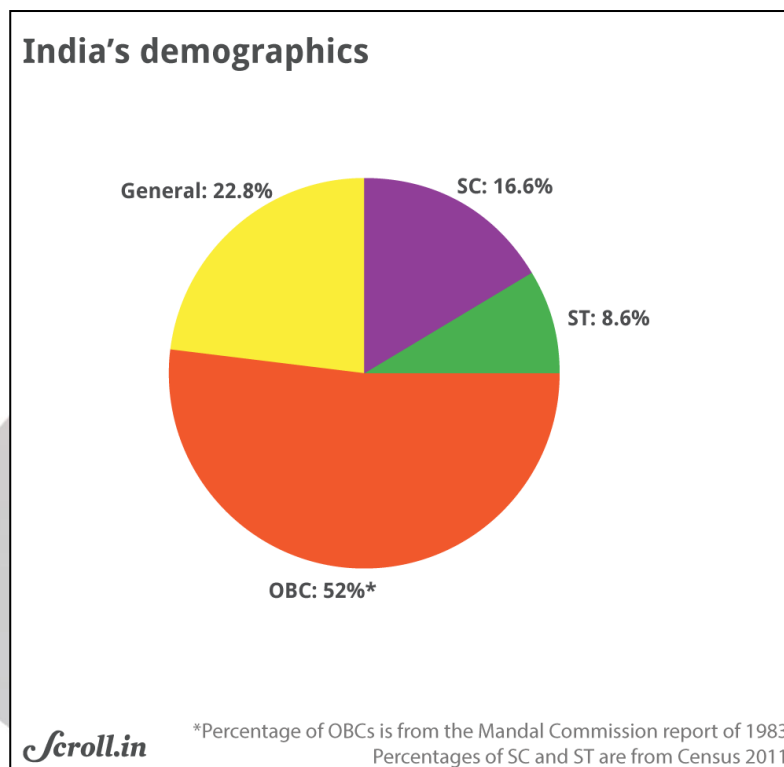
Dr. Bhimrao Ramji Ambedkar, one of India's foremost social reformers, was born into a Mahar (Dalit) family in 1891, and his personal experiences of untouchability profoundly influenced his intellectual and political journey. A polymath and a principled rebel, Ambedkar dedicated his life to dismantling caste hierarchies. His works, particularly *The Annihilation of Caste* and *Castes in India*, not only challenged the religious orthodoxy that upheld caste but also offered a radical and transformative vision of social democracy based on justice, liberty, equality, and fraternity.<sup>1</sup>

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<sup>1</sup> B.R. Ambedkar, *The Annihilation of Caste* (first published 1936, Navayana 2014) xvii.

This paper aims to provide an in-depth critical analysis of Ambedkar's writings and their continuing relevance in the 21st century, especially in a nation still grappling with caste-based discrimination. The study will examine the philosophical underpinnings, textual critiques, and practical solutions advocated by Ambedkar while situating them in contemporary socio-political contexts.

2



### Literature Review:

1. **Anand Teltumbde** – His writings shed light on the evolution of Dalit thought and Ambedkar's role as a revolutionary.
2. **Kancha Ilaiah Shepherd** – Offers perspectives on the lived experiences of caste and how Ambedkar's philosophy transcends academic boundaries.
3. **Ashis Nandy** – Engages with Ambedkar's critique of Hinduism from a psychological and sociological standpoint.

<sup>2</sup> Fig. 01 Scroll.in <https://scroll.in/article/1057337/caste-census-why-the-liberal-intelligentsias-opposition-is-misplaced>

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4. **Gail Omvedt** – Highlights Ambedkar's role in the anti-caste movement and how his ideas have shaped democratic discourse.
5. **M.K. Gandhi's response to Ambedkar** – Serves as an important counter-perspective, especially in the context of the 1936 incident surrounding the text.
6. **Arundhati Roy's Introduction** to the annotated edition of *The Annihilation of Caste* – Raises important questions about power, privilege, and modern-day casteism.

**Research Hypothesis:**

Dr. B.R. Ambedkar's *The Annihilation of Caste* provides a foundational framework for dismantling caste-based hierarchies, and its core arguments remain crucial for understanding and addressing caste injustices in contemporary Indian society.

**Research Questions:**

1. What are the core arguments put forth by Ambedkar in *The Annihilation of Caste*?
2. How does Ambedkar critique the religious and philosophical basis of the caste system?
3. In what ways does his vision challenge both conservative Hindu reformists and liberal progressives?
4. How is Ambedkar's thought relevant to present-day caste dynamics in India?
5. What are the limitations and obstacles in implementing Ambedkar's vision in contemporary socio-political contexts?

**Objectives of the Study:**

- To critically analyze Ambedkar's arguments in *The Annihilation of Caste*.
- To explore the socio-political context in which the text was written.
- To examine the intersection of caste, religion, and politics in Ambedkar's philosophy.
- To assess the relevance and impact of Ambedkar's ideas in modern India.

**Methodology:**

- **Research Type:** Qualitative and analytical.
- **Sources:** Primary source—*The Annihilation of Caste*; Secondary sources—scholarly articles, books, contemporary writings on caste, and legal documents.
- **Approach:**
  - **Textual Analysis** of *The Annihilation of Caste*.
  - **Comparative Analysis** of Ambedkar's views with other thinkers like M.K. Gandhi, Periyar, and Phule.
  - **Contemporary Application:** Analysis of caste discrimination in modern India through legal cases, reports, and current debates.

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**Scope of the Study:**

This paper is limited to an in-depth textual and contextual analysis of *The Annihilation of Caste* and its relevance in contemporary India. It does not aim to provide an exhaustive historical survey of caste but focuses on Ambedkar's philosophical and political framework.

**Significance of the Study:**

This research contributes to contemporary debates on caste, social justice, and constitutional morality. It repositions Ambedkar not just as a political leader but as a radical philosopher whose ideas continue to be relevant in India's quest for equality.

**Ambedkar's Philosophical Foundations:**

Ambedkar's worldview was shaped by liberalism, rationalism, and the Enlightenment values he absorbed during his studies in Columbia University and the London School of Economics. Influenced by thinkers like John Dewey and experiences from the Western world, he adopted a scientific and historical approach to understanding social structures.<sup>3</sup>

His emphasis on rational critique and moral agency formed the basis of his assault on the caste system, which he viewed as both morally reprehensible and socially regressive. Ambedkar believed that no society could progress where inequality and hereditary hierarchy were institutionalized as religious duties.

Building on these foundational influences, Ambedkar's critique of caste was not merely a denunciation of social injustice, but a call for a radical transformation of Indian society through constitutionalism, democracy, and individual liberty. He envisioned a society where justice was not limited to legal equality but extended to social and economic realms. This vision culminated in his championing of the Indian Constitution, which he saw as a tool to dismantle oppressive structures and empower the marginalized. Ambedkar's advocacy for fraternity, equality, and liberty reflected his belief that political democracy must be underpinned by social democracy to be truly effective.<sup>4</sup>

Ambedkar's understanding of social justice was deeply interlinked with his commitment to secularism and human rights. He rejected the religious foundations of the caste system, viewing it as a deeply entrenched form of social and religious oppression that hindered India's progress. His focus was on the upliftment of the Dalits, who were trapped in a cycle of economic exploitation and social exclusion, largely due to their caste identity. In contrast to the Hindu orthodoxy, Ambedkar turned to Buddhism as a means of social and spiritual liberation,

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<sup>3</sup> ibid

<sup>4</sup> Eleanor Zelliot, *From Untouchable to Dalit: Essays on the Ambedkar Movement* (Manohar 1992) 45.

advocating for its ideals of equality, compassion, and rationality. His conversion to Buddhism was not only a personal spiritual journey but also a political statement aimed at rejecting the hierarchical structures that defined traditional Hindu society.<sup>5</sup>

Ambedkar's advocacy for the Dalits extended beyond mere religious reform; it was a call for a complete restructuring of Indian society, where dignity and equality could be guaranteed for all. He recognized that legal reforms alone would not suffice to eradicate the social evils of untouchability and caste discrimination.<sup>6</sup> His emphasis on education as a tool for empowerment became central to his philosophy. Ambedkar believed that the Dalits' emancipation could only be achieved through intellectual and moral development, which would enable them to challenge the entrenched social hierarchies. As a result, he worked relentlessly to secure educational opportunities for the marginalized, understanding that true liberation required the cultivation of both political consciousness and social solidarity.<sup>7</sup>

### **The Annihilation of Caste: An Intellectual Rebellion:**

Originally written as a speech for the Jat-Pat Todak Mandal conference in 1936, Ambedkar's *The Annihilation of Caste* was deemed too radical by the organizers and never delivered. The speech-turned-manifesto directly critiques Hinduism and its canonical texts, arguing that caste is not just a social phenomenon but a theological and ideological construct.

Ambedkar asserts that caste divides laborers, not labor, and that the caste system is inherently anti-meritocratic and dehumanizing. He holds the Hindu scriptures—*Vedas*, *Manusmriti*, and *Bhagavad Gita* among others—responsible for perpetuating this inequality. He writes:

“You cannot build anything on the foundations of caste. You cannot build up a nation; you cannot build up a morality. Anything that is of the nature of caste cannot be of the nature of ethical.”

Ambedkar proposes that the annihilation of caste requires nothing less than a social revolution—one that fundamentally reconfigures Indian society based on justice, not hierarchy.<sup>8</sup>

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<sup>5</sup> IBID

<sup>6</sup> Christophe Jaffrelot, *Dr Ambedkar and Untouchability: Fighting the Indian Caste System* (Permanent Black 2005) 67.

<sup>7</sup> Gail Omvedt, *Ambedkar: Towards an Enlightened India* (Penguin Books 2004) 52.

<sup>8</sup> Anand Teltumbde, *Republic of Caste: Thinking Equality in the Time of Neoliberal Hindutva* (Navayana 2018) 78.



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In *The Annihilation of Caste*, Dr. B.R. Ambedkar embarks on a profound intellectual rebellion, challenging the very foundations of the caste system in India. Written in 1936, the text critiques the social, political, and religious structures that perpetuate caste-based discrimination, particularly the Hindu religious orthodoxy. Ambedkar exposes the deep-rooted inequalities embedded in the caste hierarchy, questioning the moral and ethical implications of a system that denies basic human dignity to millions of people.<sup>9</sup>

He not only critiques the caste system but also challenges the contemporary leaders of the time, including the likes of Gandhi, for their failure to address the core issues of caste oppression. Ambedkar's call for the annihilation of caste is not just a call for the removal of social segregation but a call for a complete transformation of the Indian society.

He advocates for a radical rethinking of social and religious practices, demanding equality and justice for all. This text stands as a powerful critique of traditional social structures and calls for an intellectual revolution that transcends the limitations imposed by caste, urging society to rethink its values and commitment to human rights, equality, and justice. In its modern-day relevance, Ambedkar's work continues to inspire and provoke intellectual discussions on the persistent inequalities within Indian society, making *The Annihilation of Caste* not just a historical critique but a vital intellectual tool in the ongoing battle against social discrimination.<sup>10</sup>

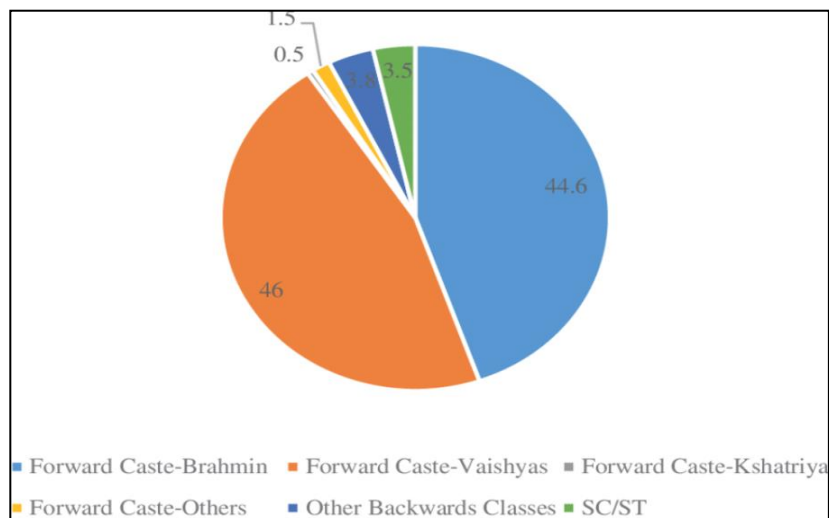
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<sup>9</sup> Arundhati Roy, 'The Doctor and the Saint', in B.R. Ambedkar, *The Annihilation of Caste* (Navayana 2014) 19–22.

<sup>10</sup> Anupama Rao, *The Caste Question: Dalits and the Politics of Modern India* (University of California Press 2009) 110.



11



(Fig. 02)

## Castes in

## India:

### Sociological Dissection of the Mechanism:

In *Castes in India*, Ambedkar takes a more academic tone, analyzing caste through anthropological and sociological lenses. He locates the genesis of caste in endogamy—the practice of marrying within one's group—and highlights how it functions as the principal mechanism for maintaining caste boundaries.<sup>12</sup>

Dr. B.R. Ambedkar offers a meticulous sociological dissection of the caste system, revealing its intricate and systematic functioning within Indian society. Written in 1916, this work provides a profound analysis of the origins, mechanisms, and perpetuation of caste-based divisions, offering an in-depth look into the psychological and social processes that sustain the caste hierarchy.

Ambedkar critiques the traditional belief that caste is a divinely ordained system, rooted in Hindu religious texts, by tracing its development through historical, social, and political contexts. He argues that caste is not merely a social stratification system but a deeply entrenched, institutionalized practice designed to maintain power and privilege for a select few, while subordinating the majority.

Ambedkar explores how caste perpetuates inequality by restricting social mobility, access to resources, and the right to personal and collective dignity. The caste system, he explains, is maintained through endogamy, hereditary occupation, and a rigid set of rules that dictate the lives of individuals based on their caste identity. This sociological dissection also delves into

<sup>11</sup> Fig. 02 originally made

<sup>12</sup> Kancha Ilaiah, *Post-Hindu India: A Discourse in Dalit-Bahujan, Socio-Spiritual and Scientific Revolution* (Sage 2009) 33.

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the psychological impact of caste, highlighting how it ingrains a sense of inferiority in those at the bottom of the hierarchy, thereby ensuring their continued subjugation.<sup>13</sup>

Ambedkar's analysis goes beyond merely identifying the flaws of the caste system; he uncovers its deeply embedded nature in Indian society, showing how it shapes not only social relationships but also cultural and political structures. The work calls for an overhaul of the system, urging the need for reform and a radical change to break free from the shackles of caste-based discrimination. In modern times, this work remains a cornerstone for understanding the sociological underpinnings of caste in India, and continues to be relevant in discussions about social justice, equality, and the ongoing struggles of marginalized communities.

He critiques theories that explain caste through race or divine origin, arguing instead for a historical-materialist perspective. Ambedkar details how caste is sustained through:

- Endogamy
- Occupational heredity
- Ritual pollution
- Social sanctions
- Economic segregation

His key insight was that caste is not merely a social aberration but a structural and systematic form of oppression deeply embedded in religious ideology and economic practices.<sup>14</sup>

**Comparative Themes Across the Two Works:**

While *The Annihilation of Caste* is revolutionary in tone and targeted at religious institutions, *Castes in India* adopts a clinical, analytic approach. Yet both converge on key themes:

- The caste system is artificial and historically constructed.
- Hindu scriptures legitimize social inequality.
- Brahminical dominance is central to sustaining caste.
- Endogamy is the biological and social tool for perpetuating caste.
- Radical change, not incremental reform, is essential.

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<sup>13</sup> M.N. Srinivas, *Social Change in Modern India* (Orient Longman 1966) 7.

<sup>14</sup> Sharmila Rege, *Against the Madness of Manu: B.R. Ambedkar's Writings on Brahmanical Patriarchy* (Navayana 2013) 11.

### **Ambedkar's Call for Radical Social Reform:**

Ambedkar's vision was unapologetically radical. He rejected Hinduism altogether, converting to Buddhism in 1956 along with hundreds of thousands of followers. Ambedkar's call for radical social reform is one of the most significant aspects of his intellectual legacy, reflecting his unwavering commitment to transforming Indian society from the deeply entrenched structures of inequality and discrimination.<sup>15</sup>

He recognized that social reforms were insufficient if they did not challenge the very foundations of the caste system, which he saw as the primary source of oppression in India. Ambedkar's radical approach was not just about addressing the symptoms of caste-based discrimination but about dismantling the social, religious, and political systems that perpetuated it. He argued that caste was not merely a social institution but a deeply ingrained political system that controlled every aspect of a person's life, from birth to death.

For Ambedkar, reform could not be achieved through gradual change or through mere inclusion of marginalized communities into existing structures; rather, it required a complete overhaul of the social order, a new vision of equality, and justice that transcended traditional hierarchies.<sup>16</sup>

He called for the eradication of caste through radical measures, such as the abolition of untouchability, equal rights for all citizens, and a constitution that would guarantee social, political, and economic rights for the oppressed. Ambedkar also emphasized the importance of education, self-respect, and political empowerment as tools for marginalized communities to liberate themselves from the chains of caste.

He saw conversion to Buddhism as an essential step in breaking free from the oppressive grip of Hinduism, advocating for a spiritual and philosophical reorientation that would allow individuals to reclaim their dignity and humanity. Through his radical vision, Ambedkar not only sought to liberate the Dalits and other marginalized groups but also aimed at transforming Indian society as a whole, creating a new social order based on the principles of justice, equality, and fraternity.

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<sup>15</sup> B.R. Ambedkar, 'Castes in India: Their Mechanism, Genesis and Development', (1916) available at Columbia University archives.

<sup>16</sup> Bhikhu Parekh, 'Decolonizing Liberalism: Minority Rights and Cultural Diversity', (1999) 7 Political Studies 53.

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His call for social reform remains a beacon for those who continue to fight against the injustices rooted in caste and discrimination, inspiring generations to pursue a society that is truly egalitarian.

He advocated for:

- Inter-caste marriage and communal dining as means to break caste.
- Secular education to empower the oppressed.
- Legal safeguards and constitutional rights.
- Affirmative action and reservations in public services.
- Land reforms and economic redistribution.

His ideas culminated in the Indian Constitution, which he helped draft. It includes Articles 15, 17, and 46 that directly address caste discrimination and promote the welfare of Scheduled Castes and Tribes.

**Intersectionality: Gender, Class, and Religion:**

Ambedkar recognized the intersectionality of caste with other forms of oppression. He observed that Dalit women suffered dual discrimination—both from caste hierarchies and patriarchal norms. His writings and activism on women's rights included calls for:

- Equal access to education
- Protection from caste-based sexual violence
- Legal and property rights<sup>17</sup>

Ambedkar's deep understanding of social justice extended beyond the caste system to encompass the intersectionality of caste with other forms of oppression, particularly gender, class, and religion. He astutely recognized that Dalit women, in particular, faced a unique and compounded form of discrimination.

These women not only suffered the brutalities of the caste system but also had to navigate the patriarchal structures that marginalized them further. For Ambedkar, the struggle for Dalit liberation was inseparable from the fight for women's rights, and he was a vocal advocate for addressing the specific forms of discrimination faced by Dalit women.<sup>18</sup>

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<sup>17</sup> Uma Chakravarti, *Gendering Caste through a Feminist Lens* (Sage 2003) 58.

<sup>18</sup> Rajeev Bhargava, 'Political Secularism: Why It Is Needed and What Can Be Learnt from Its Indian Version' in T.N. Srinivasan (ed.), *The Future of Secularism* (Oxford University Press 2007) 45.

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His writings and activism on women's rights were grounded in the belief that social reform could not be achieved without empowering women, especially those from the Dalit community. He called for equal access to education, recognizing that education was a key tool for social mobility and empowerment.<sup>19</sup>

Ambedkar also addressed the need for legal protections for Dalit women, particularly in the context of caste-based sexual violence, which was pervasive and often ignored by the larger society. He demanded legal reforms that would not only safeguard the dignity and rights of women but also ensure that they had equal access to property and inheritance rights, which were often denied to them because of their caste and gender.

Furthermore, Ambedkar critically examined how caste interacts with class and religion, emphasizing that the oppression of Dalits cannot be understood in isolation from the broader socio-economic and religious structures. He asserted that any meaningful reform must address these interconnected systems of power and exploitation. Ambedkar's revolutionary vision included dismantling not only caste hierarchies but also the class and religious divisions that perpetuated inequality. For him, true social justice could only be realized if the intersections of caste, class, and gender oppression were fully acknowledged and tackled simultaneously. His work continues to resonate today, offering crucial insights into the complex, interwoven struggles for equality and justice in modern society.<sup>20</sup>

**Contemporary Relevance and Legacy:**

Caste discrimination remains a pressing issue in India. From manual scavenging and honor killings to discrimination in elite educational institutions and corporate sectors, the realities Ambedkar critiqued persist.

His legacy is visible in:

- Reservation policies
- Dalit rights movements like the Dalit Panthers and BSP
- Educational institutions and scholarships in his name
- Academic Ambedkar Studies programs worldwide

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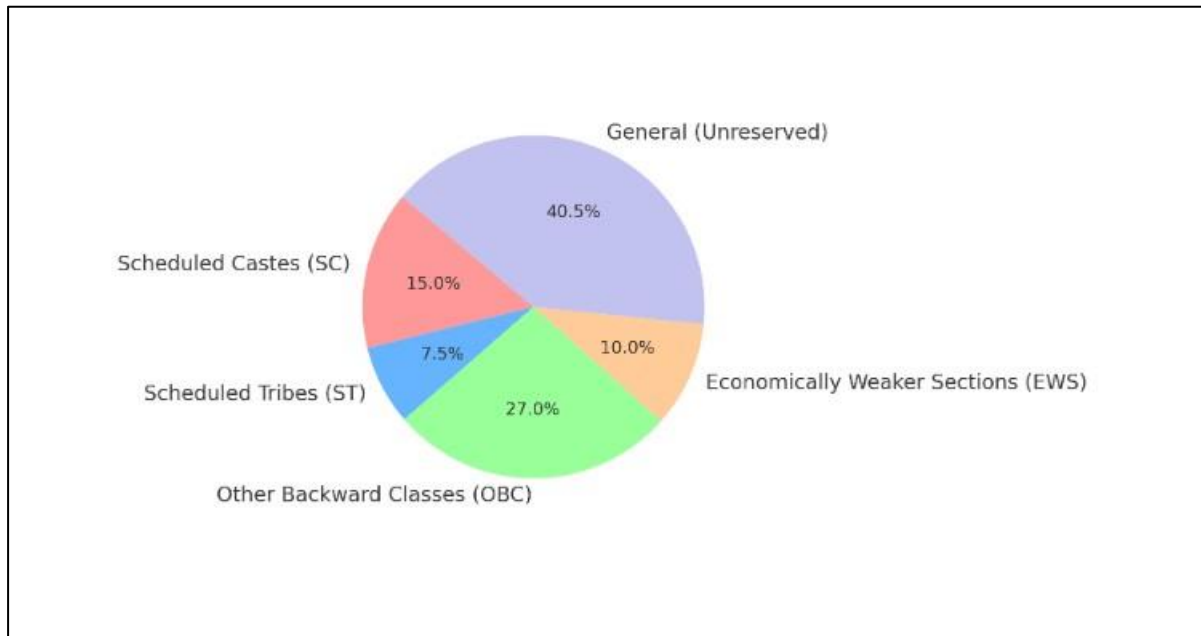
<sup>19</sup> B.R. Ambedkar, *Who Were the Shudras? How They Came to Be the Fourth Varna in the Indo-Aryan Society* (Thacker & Co. 1946) 92.

<sup>20</sup> T.M. Thomas Isaac and Richard W. Franke, *Local Democracy and Development: The Kerala People's Campaign for Decentralized Planning* (Rowman & Littlefield 2000) 22.

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Globally, Ambedkar's works have been cited in discussions on systemic oppression, intersectionality, and postcolonial theory.



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**Criticisms and Limitations:**

While widely revered, Ambedkar's radicalism has not been free from critique. Some argue:

- His rejection of Hinduism alienated moderate reformers.
- His policy suggestions are difficult to implement universally.
- He underemphasized regional and sub-caste variations in caste dynamics.

However, these criticisms do not diminish the transformative potential of his vision.

**Conclusion:**

Dr. B.R. Ambedkar remains one of the most courageous intellectuals and reformers in Indian history. His diagnosis of the caste system as a moral, social, and political pathology remains urgently relevant. His prescriptions—legal reform, educational empowerment, economic justice, and cultural renaissance—continue to guide contemporary social justice movements.<sup>22</sup>

<sup>21</sup> Fig. 03 Originally made

<sup>22</sup> Nicholas B. Dirks, *Castes of Mind: Colonialism and the Making of Modern India* (Princeton University Press 2001) 125.



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Ambedkar's *The Annihilation of Caste* and *Castes in India* are not just historical documents; they are living texts that demand engagement, action, and sustained commitment to the cause of equality. In echoing his call, modern India has a moral responsibility to complete the revolution he began.

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# **LEGALONUS LAW JOURNAL:**

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**LegalOnus Law Journal (LLJ)** is a peer-reviewed journal dedicated to fostering legal research and scholarship. Our platform provides an opportunity for scholars to present their insights on contemporary legal issues while maintaining academic excellence and integrity.

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  - Main Text: Times New Roman, Size 12, 1.5 line spacing.
  - Footnotes: Times New Roman, Size 10, single-line spacing.
- Margins: 1-inch margins on all sides.
- Abstract: Each submission must include a 200–250 word abstract.
- Keywords: Provide 4-6 relevant keywords.



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