CHAPTER – II

NATURE OF INDIAN SOCIETY–PRE AND POST POSITION

[HISTORICAL REFLECTION]

Better, start with the history and the reality. History is the record of the people and it reflects the truth. Necessity changes the circumstances like anything. Nevertheless, necessity never changes the things, which are based on the bitter truth. Truth may be defined as there is no other reason[s] and it is final intelligence of the human being is known as truth. Furthermore, Truth cannot be buried in the soil. If it is tried to put in the grave, but it will not stay there. It come out, itself from the soil. That kind of infinite power possesses in the truth. The truth derived from the rationality but not with the nationality of any country or any race. It is the concluding wisdom; that everyone should accept it as it is. There is no room for alteration of the truth but only room for altar it and allow.

Indian history is an exclusive and distinguished, compared with the rest of the world. Dravidians, Aryans, and Muslims came long back to India and they became settlers in India, except Untouchables/Adhi Dravidian. They are the aboriginal of this soil of the Bharat.

First, Dravidians entered in India, concurred against the defence fewer aboriginals, and made them slaves and branded them as Untouchables.

After that, Aryans encroached into India, fought against the Dravidians, furthermore Aryans called them as Shudras. Over again, Muslims entered and battled against these people as well as established Islamic empire in India. They called this people as kaffirs.

NATURE OF INDIAN SOCIETY–PRE AND POST POSITION

India’s history and culture is ancient, dynamic, spanning back to the beginning of human civilisation. Beginning with a mysterious culture along the Indus River is in forming communities in the southern lands of India. The history of India is one punctuated by constant integration with migrating people are with the diverse cultures that surrounding India. Placed in the centre of Asia, history in India is a cross roads of culture from China to Europe, are the most significant
Asian connection with the culture of Africa. Indian history is more than just a set of unique development in definable person; it is, in many ways a micro of human history itself, a diversity of culture all impinging on a great people and being reforged into new, synergetic forms.

**Aryans verses Shudras**

Aryans known as the people who created the Vedic literature belonged to the Aryan race. Who were white race. They belonged to solar community and different from shudras are considered to be Aryan(s).

What is Aryan race? Before we consider the question of Aryan race, it must be sure as to what it means by the word 'race'. It is necessary to raise this question because it is not impossible to mistake a people for a race. The best illustration of such a mistake is the Jews. Most people believe that the Jews are to the naked eye, they appear to be so. However, what is the verdict of expert? This is what Prof. Ripley has to say about the Jews:

“Our final conclusion, then, is this: This is paradoxical yet true, we affirm. The Jews are not a race, but only a people after all. In their faces we read its confirmation; while in respect of their traits, we are convinced that such individuality as they possess—by no means inconsiderable—is of their own making from one generation to the next, rather than a product of an unprecedented purity of physical descent.”

Therefore, it is public having wrong impression that Aryans are belonging to a race. However, it is incorrect fact of information. This was wrong input made by the same people. However, the instinctual expert evidence shows that Aryans as well as Jews are not confuse with the race.

**What a race is:**

What is a race? A race may be defined as body of people possessing certain typical traits, which are hereditary. There was time when it was believed that the traits, which constitute a race, are:

1. The form of the head,
2. The colour of the hair and eyes,

---

1. Dr.Babasaheb Ambedkar, Writings, and Speeches, Vol.7, Who were the Shudras? How they came to be the Fourth Verna in the Indo-Aryan Society Page No.66.
(3) Colour of the skin, and

(4) The stature.

To-day the general view is that pigmentation and stature are traits, which vary according to climate determining the race of the people. The only stable trait is the shape of the women head – by which it meant the general proportions of length, breadth and height and that is why anthropologists and anthropologists regard it as the best available test of race.¹

The use of head-forms for determining the race to which an individual belongs has been developed by the anthropologists in to an exact science it is called anthropometry. The science of anthropometry has devised two ways of measuring the head forms:

(1) Cephalic index, and

(2) Facial index. The index is the mark of the race.

Cephalic index is the breadth of the above the ears expressed in percentage of its length from forehead to back. Assuming that this length is 100, the width is expressed as a fraction of it. As the head becomes proportionately broader – that is more fully rounded, viewed from the top down-this cephalic index increases. When if rises above 80, is the called Brach cephalic. When if falls below 75, the term dolichocephalic is applied to it. Indices between 75 and 80 are characterized as monocephalic. These are technical terms. They constantly crop up in literature dealing with questions of race and if one does not know what they denote it obviously become very difficult to follow the discussion intelligently. It would not therefore be without advantage if I were to stop to give their popular equivalents. The popular equivalent of mesocephalic is medium headed, having a medium cephalic Index, the breadth of the length, breadth of the cranium being below four-fifths of the length².

Facial index is the correlation between the proportions of the head and the form of the face. In the majority of cases, it has been found that a rounded face, in which the breadth back of the cheekbones is considerable as compared with the

¹ Ibid.,
² Ibid. 67.
height from forehead to chin, accompanies a relatively broad head. Lack of uniformity in the mode of taking measurements has so far prevented extended observations fit for exact comparison. All the same, it has been found safe to adopt the rule, long head, and oval face: short head and round face.

Applying these measures of anthropometry, Prof. Ripley, an authority on the question of race, had come to the conclusion that the European people belong to three different races in terms of cephalic and racial index. His conclusions are summarized in the table on the next page.

Is there an Aryan race in the physical sense of the term? There seem to be two views on the subject. One view is in favour of the existence of the Aryan race. According to it:

The other view is that of Prof. Max Muller. According to him, the word is used in three different senses. This is what he, in his lectures on the Science of Language, says:

\textit{In ar or ara, I recognise one of the oldest names of the earth, as the ploughed land, lost in Sanskrit but reserved in Greek as (era) so that \textit{Arya} would have conveyed originally the meaning of landholder, cultivator of the land, while \textit{Vaishya} from \textit{Vis} meant householder, \textit{Ida} the daughter of Manu is another name of the cultivated earth and probably a modification of \textit{Ara}.}

The second sense in which it was used was to convey the idea of ploughing or tilling the soil. As to this, Prof. Max Muller makes the following observations:

\textit{“I can only state that the etymological signification of Aryan seems to be: One who ploughs or tills. The Aryans would seem to have chosen this name for themselves as opposed to the nomadic races, the Turanians, whose original name \textit{Tura} implies the swiftness of the horsemen”}.

In the third sense, the word was used as a general name for the Vaishyas, i.e., the general body of the people, who formed the whole mass of the people. For this, Prof. Max Muller relies on Panini (iii.1, 103) for his authority. Then, there is

\footnotesize{\textsuperscript{1} Ibid.  
\textsuperscript{2} Ripley, Races of Europe, p. 121  
\textsuperscript{3} Ibid., Vol. 1. p. 121}
the fourth sense, which the word got only towards the later period, in which sense it means of noble origin’.

What is however of particular importance is the opinion of Prof. Max Muller on the question of the Aryan race. This is what he says on the subject:

There is no Aryan race in blood; Aryan, in scientific language is inapplicable to race. It means language and nothing but language; and if we speak of Aryan race at all, we should know that it means no more than...Aryan speech’.1

I have declared again that if I say Aryans, I mean neither blood nor bones, nor hair nor skull; I mean simply those who speak an Aryan language. The same applies to Hindus, Greeks, Romans, Germans, Celts, and Slavs. When I speak of them I commit myself to know an anatomical characteristic. The blue-eyed and fair-haired Scandinavians may have been conquerors or conquered, they may have adopted the language of their darker lords or their subjects, or vice versa. I assert nothing beyond their language, when I call them Hindus, Greeks, Romans, Germans, Celts and Slavs; and in that sense, and in that sense only, do I say that even the blackest Hindus represent an earlier stage of Aryan speech and thought than the fairest Scandinavians. This may seem strong language, but in matters of such importance, we cannot be too decided in our language. To me, an ethnologist who speaks of Aryan race, Aryan blood, Aryan eyes and hair, is an ethnologist who speaks of Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as linguist who speaks of a dolichocephalic dictionary or a Brach cephalic grammar. It is worse than a Babylonian confusion of tongues- it is downright theft. We have made our own terminologists make their own for the classification of skulls, and hair and blood2.

Those who know that he was at one time a believer in the theory of Aryan race and was largely responsible for the propagation of it will appreciate the value of this view of Prof. Max Muller.

1 Biography of Words, pp 89 & 120-21
2 Dr.Babasaheb Ambedkar, Writings, and Speeches, Vol.7, Who were the Shudras? How they came to be the Fourth Verna in the Indo-Aryan Society Page No.70.
The two views are obviously not in harmony. According to one view, the Aryan race existed in a physiological sense with typical hereditary traits with a fixed cephalic and facial index. According to Prof. Max Muller, the Aryan race existed in a philological sense, as a people speaking a common language.

In this conflict of views, one may well ask, what is the testimony of the Vedic literature? As examination of the Vedic literature shows that there occur two words in the Rig Veda—one is Arya with a short ‘a’ and the other is Arya with a long ‘a’. The word Arya with a short ‘a’ is used in the Rig Veda in 88 places. In what sense is it used? The word is used in four different senses; as (1) enemy, (2) respectable person, (3) name for India, and (4) owner, Vaishya or citizen.

The word with a long ‘a’ is used in the Rig Veda in 31 places. However, in none of these is the word used in the sense of race.

From the foregoing discussion, the one indisputable conclusion, which follows, is that the terms ‘Arya’ and ‘Arya’, which occur in the Vedas, have not been used in the racial sense at all.

One may also ask what the evidence of anthropometry is. The Aryan race is described as long-headed. This description is not enough. As far as will be seen from the table given by Prof. Ripley, there are two races which are long-headed. The question which of the two is the Aryan race remains open. Let us take the next premise—namely, that the Aryans came from outside India, invaded India, and conquered the native tribes. It would be better to take these questions separately.1

From where did the Aryan race come into India? On the question of locating the original home of the Aryan race, there is a bewildering variety of views and options. According to Benfey, the original home of the Aryan race must be determined by reference to the common vocabulary. His views on the subject have been well summarized by Prof. Isaac Taylor in the following words:

“They investigate of the vocabulary common to the whole of the Aryan languages might yield a clue to the region inhabited by the Aryans before the linguistic separation. He contended that certain animals, such as the bear and the wolf, and certain trees, such as the beech and the birch with which the primitive Aryans must have been

1 Ibid.
acquainted, are all indigenous to the temperate zone, and above all, to Europe, whereas the characteristic animals and trees of Southern Asia, such as the lion, the tiger and the palm were known only to the Indians and the Iranians. He urged that the absence from the primitive Aryan vocabulary of common names for the two great Asiatic beasts of prey, the lion and the tiger, or for the chief Asiatic beast of transport, the camel, is difficult to explain on the theory of the migration of the Aryans from the region eastward of the Caspian. That the Greeks called the lion by its Semitic name, and the Indians by a name which cannot be referred to any Aryan root, argues that the lion was unknown in the common home of Greeks and Indians'.

Benfey’s declaration speedily bore fruit, and Geiger forthwith ranged himself in the same camp, but placing the cradle of the Aryans, not as Benfey had done in the region to the north of the Black Sea, but more to the north-west, in Central and Western Germany. Geiger’s contribution to the argument was not without its value. He bases his conclusion largely on the tree names which belong to the primitive Aryan vocabulary. In addition to the fir, the willow, the ash, the alder, and the hazel, he thinks the names of the birch; the beech and the Oak are especially decisive. Since the Greek (phegos) which denotes the oak is the linguistic equivalent of the Teutonic beech and of the Latin fague he draws the conclusion that the Greeks migrated from a land of beeches to a land of oaks, transferring the name which denoted the tree with ‘edible’ fruit from one tree to the other.”

Another school holds that the original home of the Aryan race was in Caucasus, because the Caucasians like the Aryans are blonde-haired people, have a straight, a sharp nose and a handsome face. On this point, the view of Prof. Ripley is worth quoting. This is what Prof. Ripley has to say on the subject:

‘The utter absurdity of the misnomer Caucasian, as applied to the blue-eyed and fair-headed ‘Aryan’ (?) race of Western Europe, is revealed by two indisputable facts. In the first place, this ideal blond type does not occur within many hundred

---

1 Issac Taylor, the Origin of the Aryans, pp 24-26.
miles of Caucasian; and, secondly, nowhere along the great Caucasian chain is there a single native tribe making use of a purely inflectional or Aryan language'¹.

Even the Ossetia Assets, whose language alone is possibly inflectional, have not had their claims to the honour of Aryan made positively clear as yet. In addition, even if Sestina be Aryan, there is every reason to regard and people as immigrants from the direction of Iran, not indigenous Caucasians at all. Their head form, together with their occupation of territory along the only highway—the pass of Darriel—across the chain from the South, give tenability to the hypothesis. At all events, whether the Cossets are Aryan or not, they little deserve pre-eminence among the other peoples about them. They are lacking both in the physical beauty for which this region is justly famous, and in courage as well, if we may judge by their reputation in yielding abjectly and without shadow of resistance to the Russians.

It is not true that any of these Caucasians are even somewhat typical. Actually, they could never be typical of anything. The name covers nearly every physical type and family of language of the Eur-Asian continent except, as we have said, that blond, tall, ‘Aryan’ speaking one to which the name has been specifically applied. It is all false not only improbable but also absurd. The Caucasus is not a cradle—it is rather a grave-of person, of languages, of customs and of physical types. Let us be assured of that point at the outset. Nowhere else in the world probably is so heterogeneous a lot of people, languages and religions gathered together in one place as along the chain of the Caucasus mountains.”²

Mr. Talk has suggested that the original home of the Aryan race was in the Arctic region. His theory may be summarized in his own words. He begins by taking note of the astronomical and climatic phenomenon in the region round about the North Pole. He finds that there are:

“Two sets of characteristics, of difference; one for an observer stationed exactly at the terrestrial North Pole, and the other for an observer located in the

¹ Ripley : Races of Europe, pp.436-437.
² Ibid., 72.
Circum-Polar regions, or tracts of land between the North Pole and the Arctic circle.”

Mr. Tilak calls these two sets of difference; as Polar and Circum-Polar, and sums them up as follows:

the observer, as at the Pole, but in oblique and not horizontal circles, and during the long night he will be entirely below the horizon, while during the rest of the year he will rise and set, remaining above the horizon for a part of 24 hours, varying according to the position of the sun in the ecliptic.

Summing up the position as analysed by him, Mr. Tilak concludes by saying:

“Here we have two distinct sets of difference or special characteristics of the Polar and Circum-Polar regions––characteristics which are not found anywhere else on the surface of the globe. Again as the Pole of the earth is the same to-day as they were millions of years ago, the above astronomical characteristics will hold good for all times, though the Polar climate may have undergone violent changes in the Pleistocene period.”

Having noted the phenomenon in the Arctic region, Mr. Tilak proceeds to argue that:

If a Vedic description on tradition discloses any of the characteristics mentioned above.

India’s history and culture is ancient, dynamic, spanning back to the beginning of human civilisation. Beginning with a mysterious culture along the Indus River in forming communities in the southern lands of India. The history of India is one punctuated by constant integration with migrating people are with the diverse cultures that surrounding India. Placed in the centre of Asia, history in India is a cross roads of culture from China to Europe, are the most significant Asian connection with the culture of Africa. Indian history is more than just a set of unique development in definable person; it is, in many ways a micro of human history itself, a diversity of culture all impinging on a great people and being reformed into new, synergetic forms.
Who were the Shudras?

1. Who were the Shudras? “Shudras were the Dravidians migrated almost certainly from the Africa about 40,000 BC. They were hunter-gatherers. Later they began farming and settled in the Indus River valley by 2500 BC. Aryans branded them as Shudras, derived from the feets of Lord Vishnu”.

Who were the Untouchables?

2. Who were the Untouchables? Untouchables were the Adhi Dravidians. They are the aboriginal of this soil of the Bharat. Dravidians invaded in the soil of the Bharat and they defeated the defence less aboriginal and made them slaves. Moreover, Dravidians labelled them as Untouchables.

Who were the Aryans?

3. Who were the Aryans? About 1,000 years later people called Aryans who were from the area between the Black and Caspian Seas. Came to India. They settled down and mixed with the Harappan people in the Indus Valley. Aryans includes Brahmins, Kshatriyas, and Vaishy.

‘What evidence it there of the invasion of India by the Aryan race and the subjugation by it of the native tribes? As far as the Rig Veda is concerned, there is not a particle of evidence suggesting the invasion of India by the Aryans from outside India. As Mr. P. T. Srinivasa Iyengar point out:

“A careful examination of the Mantras where the words Arya, Dasa, and Dasyu occur indicates that they refer not to race but to cult. These words occur mostly in Rig Veda Samhita where Arya occurs about 33 times in mantras, which contain 153,972 words overall. The rare occurrence is itself a proof that the tribes that called themselves Aryas were not invaders that conquered the country and exterminated the people. For an invading tribe would naturally boast of its achievements constantly.”

1 Whitaker’s, World of Facts New (Ed. 2007), by Penguin Books India, 11 Community Centre, Panchsheel Park, New Delhi, 110017 India.
2 Whitaker’s, World of Facts New (Ed. 2007), by Penguin Books India, 11 Community Centre, Panchsheel Park, New Delhi, 110017 India.
3 Dr. Babasaheb Ambedkar Writings and Speeches “Who were the Shudras? Vol. 7 Page no. 74, dated 26th January 1990, first Edition, Published by Secretary Education Department Government of Maharashtra, Bombay 400 032 for Dr. Babasaheb Ambedkar Source Material Publication Committee.
So far, the testimony of the Vedic literature is concerned, it is against the theory that the original home of the Aryans was outside India. The language in which reference to the seven rivers is made in the Rig Veda (x.75.5) is very significant. As Prof. D. S. Triveda says – the rivers are addressed as ‘my Ganges, my Yamuna, and my Saraswati’ and so on. No foreigner would ever address a river in such familiar and endearing terms unless by long association he had developed an emotion about it.¹

As to the question of conquest and subjugation, references can undoubtedly be found in the Rig Veda where Dasas and Dasyus are described as enemies of the Aryas and there are many hymns in which the Vedic rishis have invited their gods to kill and annihilate them. However, before drawing any conclusion from it in favour or conquest and subjugation by the Aryans, the following points must be taken into consideration.²

The second point about the Dasas is that whatever conflict there was between them and the Aryans, the two seem to have arrived at a mutual settlement, based on peace with honour. This born out by reference in the Rig Veda showing how Dasas and Aryans have stood as one united people against a common enemy. Note the following verses from the Rig Veda:

Rig Veda – VI. 33.3; VII. 83.1; VIII. 51.9; X. 102.3.

Third point to note is that whatever the degree of conflict, it was not a conflict of race. It was a conflict, which had arisen because of difference of religions. That this conflict was religious and not racial is evidenced by the Rig Veda itself. Speaking of the Dasyus, it says:

“They are avrata, without (the Arya) rites (R.V., i. 51.8, 9; i.132. 4; iv.41.2; vi.14,3); apavrata (R.V., v.42,2), anyavrata of different rites (R.V., vii.59,11; x.22,8), Anagnitira fireless (R.V., v.189,3), ayajyu, ayayvan, non-sacrifices (R.V./i.131, 44; i.33, 4; viii.59,11), abrambh, without prayers (or also not having Brahmana priest (R.V./iv.15, 9; x.105,8). Anrichah, without Riks (R.V., x.105, 8), Brahmadvisha, haters of prayer (or Brahman) R.V., v.42, 9), and anindra, without Indra, despisers of Indra, (R.V., i.133, 1: v.2, 3; vii 18; 6; x 27, 6; x.48, 7). ‘They pour no milky

¹ Ibid.
² Ibid., 75.
draughts they heat no cauldron’ (R.V., iii.53, and 4) they give no gifts to the Brahman (R.V., v.7, 10).”

Therefore, Aryans were tribes that, they conquered the India. In this connection best evidence placed from the documents of the original Rig Veda. It paves the truthful information and it sufficient that they were out sides but not natives.

4. Who were the other people? Other people were Muslims came from the Iran, Afghanistan, and Turkey. Portuguese from Portugal, Dutch, English, French, and Danes also came to India.

Thus, Indian history is sufficient record to show how people came into India by one by one. Furthermore, it can be ascertained how they became settlers in the Indian geographical area. That is to say, except aborigines, rest of them are migrated. How they can dare to deny the rights of aboriginal of the soil of the Bharat? Ethically and morally, they do not have any right to say anything against the rights and benefits of aboriginal.

From the 1850s, these communities were loosely referred to as the "Depressed Classes". And they are also referred to as Adivasis (original inhabitants) The early part of the 20th century saw a flurry of activity in the British Raj to assess the feasibility of responsible self-government for India. The Morley-Minto Reforms Report, Montagu-Chelmsford Reforms Report and the Simon Commission were some of the initiatives that happened in this context. One of the hotly contested issues in the proposed reforms was the reservation of seats for the "depressed" classes in provincial and central legislatures.

\[1\] Ibid.
Morley-Minto Reforms
[Morley-Minto Reforms Report]

Though the British intensified their policy of repressing the Extremists, they simultaneously also tried to pacify the Moderates through certain reforms. In AD 1909, they announced the Indian Councils Act, popularly known as the Morley-Minto Reforms. The reforms were named after Lord Morley, the Secretary of State for India and Lord Minto, the Indian Viceroy. The main features of this act were:

1. The membership of the Central Legislative Council and the Provincial Legislative Councils was enlarged. However, less than half of the members were elected members. Also, the elected members were not to be elected by the people but by the influential sections of the society such as landlords, zamindars and businessmen.

2. The system of separate electorates was introduced. The Muslims were grouped into separate constituencies from where only Muslim candidates could contest elections. This provision was made to cut-off the Muslims from the national movement by treating them as separate from the rest of the nation and to prevent Hindu-Muslim unity, something which the Congress had been trying to nurture. No significant improvement was introduced by these reforms. The British refused the Indian demand for ‘swaraj’. The Congress opposed the creation of separate electorates for the Muslims. This system of separate electorates for the Muslims sowed the seeds of the policy of communalism.

Montague-Chelmsford Reforms

In World War I, the British claimed that they stood for the protection of democracy around the world. Thus the Indians, who fought for them in this war, demanded that democracy should also be introduced in their country. In his famous August Declaration presented before the House of Commons on August 20 1917, Montague, the Secretary of State for Indian Affairs said that in order to satisfy the local demands, his government was interested in giving more representation to the natives in India. New reforms would be introduced in the country to meet this objective. He came to India and stayed here for six months. During this period he held meetings with different government and non-government people. Finally, in cooperation with the Governor General Lord Chelmsford, Montague presented a report on the constitutional reforms for India in 1918. The report was discussed
and approved by the British Parliament and then became the Act of 1919. This Act is commonly known as Montague-Chelmsford Reforms.

The following were the main features of the Act of 1919:

1. The Council of the Secretary of State was to comprise of eight to twelve people. Three of them should be Indian, and at least half of them should have spent at least ten years in India.

2. The Secretary of State was supposed to follow the advice of his council.

3. Part of the expenses of the office of the Secretary of State was to be met by the British Government.

4. The Secretary of State was not allowed to interfere in administrative matters of the provinces concerning the 'Transferred Subjects' and also in the matters on which Governor General and his Legislative were in agreement.

5. The Governor General had the power to nominate as many members to his Executive Council as he wanted.

6. Members appointed to the Executive Council were to have served in India for at least 10 years.

7. The Central Legislature was to consist of two houses i.e. the Council of the State (Upper House) and the Legislative Assembly (Lower House).

8. Council of the State was to consist of 60 members out of which 33 were to be elected and 27 nominated by the Governor General.

9. The Legislative Assembly was to consist of 144 members out of which 103 were to be elected and 41 to be nominated by the Governor General.

10. The franchise was limited.

11. The tenure of the Upper House was five and of the Lower House was three years.

12. Both the houses had equal legislative powers. In case of a tie, the Governor General was to call a joint meeting where the matter was to be decided by majority vote.

13. The Executive Council was not responsible to the Legislature and the Governor General had the right to refuse its advice.

14. Provincial Legislatures were supposed to be unicameral.

15. Seventy percent members of the Provincial Legislative Councils were to be elected and thirty percent were to be nominated.

16. The Governors were given ‘Instrument of Instructions’ which guided them in carrying out their administrative affairs.
17. The System of Diarchy was introduced in the provinces.

18. Besides Muslims, other minorities including Sikhs, Anglo-Indians, Christians and Europeans were also given the right of separate electorate.

19. New reforms were to be introduced after ten years.

20. The Montague-Chelmsford reforms were not accepted by most quarters in India as they fell far short of the Indian natives’ expectations.¹

**Simon Commission 1930**

On 26 November 1927, British Government announced a Commission under the leadership of Sir John Simon. It was consisting of seven members. The members are Sir John Simon (chairman), Clement Attlee, Harry Levy-Lawson, 1st Viscount Burnham, Edward Cadogan, Vernon Hartshorn, George Lane-Fox, Donald Howard, 3rd Baron Strathcona and Mount Royal. The commission was charged in the duty of investigating Indian Constitutional problems and drop recommendation for future action. All members of commission were white people and no Indian was present in the commission. There was negative response of Indians towards the commission and they received commission with slogan “Simon Commission go back“. Congress and Muslim league boycott the commission. It was published in 1930 namely Simon report. It had two volumes, first deal with Indian problem and second deals with recommendation and proposal.

**Recommendations of Simon Commission 1930**

The Recommendation of Simon Commission were published in May 1930, they are as follows –

1. Dyarchy in the provinces should be abolished and ministers should be made responsible to the provincial legislatures the departments including the department of law and order.

2. The government was to retain the special powers for the safety and tranquility of the province and for the protection of minorities.

3. He would also have full powers of intervention in the event breakdown of the Constitution.

4. The Franchise was to be extended and legislatures were to be enlarged.

5. At the center, a federal assembly would be constituted on the basis of representation of the provinces and other areas as per the population.

6. The council of State would constitute as the upper house but its members would be chosen not on the basis of direct election but indirect election by the provincial.

7. No change in the central executive.

8. The all India Federation was not considered practical idea for immediate execution.

9. Burma should be separated from the British India and should be provided a Constitution of its own.¹

Poona Pact 1932

Social reformers fought against the caste structure. Dr.Barath Rathna Bheem Rao Ambedkar, who was Humanist and Patriot; Reformer and Rationalist; Scholar and Spiritualist; Visionary and Realist; Philosopher and Philanthropist; Thinker and Seer, and great dalit leader strongly opposed the organism caste and fought against evils of the caste and to have separate from the part of the India. Cause of that Dr.Barath Rathna Bheem Rao Ambedkar had attended the round tables and place before the concerned of the round table. Then British had satisfied and passed a COMMUNAL AWARD in favour of Schedule Castes and Scheduled Tribes. Nevertheless, father of our Nation MK. Gandhi opposed very strongly the division of India. Moreover, came down for settlement of the problems of the weaker sections of the society and agreed to provide reservations in the elections and certain other benefits to the public employment to the depressed classes. The agreement provided reservation to the weaker sections instead of a separate existence. It was a great injustice caused to these sections by this agreement. That is known as “THE POONA PACT” 1932, held at Yerwada Jail at Poona, Maharashtra.

Untouchability has been carrying on last 2000 years nobody bothered it². It is the fundamental reality in Indian. On this subject, matter of reality Dr. B.R. Ambedkar has realized in the great struggle and under his leadership Dalits were succeeded a Communal Award for them. However, an injustice caused to the Dalits, Reservation Benefits were arranged to them in place of a Communal Award, in

² D.R. Ambedkar Interviewed by B.B.C 1995 (Mr. Gandhi exposed) Part I YouTube, MuZiic.com
actual, what they got in the struggle of Round Table Conference(s). In other words, dominating class by showing Reservation in one hand, with another hand, they had taken away their fundamental benefits. This kind of Reservation Benefits is meagre and as good as nothing in actual what they had lost. It was gimmick played by them. M.K. Gandhi went on number of satyagrahas but he never went on a single Satyagraha for the enlistment of the people of Dalit. It is the record of this people, how they succeeded. In addition, how long they resist.

**Government of India Act 1935**

In 1935, the British passed the Government of India Act 1935, designed to give Indian provinces greater self-rule and set up a national federal structure. Reservation of seats for the Depressed Classes was incorporated into the act, which came into force in 1937. The Act brought the term "Scheduled Castes" into use, and defined the group as including "such castes, races or tribes or parts of groups within castes, races or tribes, which appear to His Majesty in Council to correspond to the classes of persons formerly known as the 'Depressed Classes', as His Majesty in Council may prefer". This discretionary definition was clarified in The Government of India (Scheduled Castes) Order, 1958, which contained a list, or Schedule, of castes throughout the British administered provinces.¹

**Indian Social Reformers – Noble Contribution**

**Rajarshi Shahu Chhatrapati**

Shahu Chhatrapati was the maharajah of the King of the Indian Princely State of Kolhapur. Also known by the name of Rajarshi Shahu, he was known to be a great social reformer of his time. Shahu Chhatrapti was born on 26th June in the year 1874 as Yeshwantrao Ghatge. He was an invaluable germ in the history of Kolhapur. Such great people are born once in a thousand years and spread their light on us.

**Jyotiba Pule**

Jotirao Govindrao Pule, who a prominent activist thinker and social reformer from the Indian state of Maharashtra during the 19th century, was also famous by the name of Mahatma Jyotiba Pule. During, he tried bringing in positive renovations in the spheres of education, agriculture caste system, social position of women etc.

**Barath Ratna Dr. B.R. Ambedkar**

Barath Ratna Dr. B.R. Ambedkar was the main architect of the Indian Constitution he was born in a very poor low caste family of Madhya Pradesh. In U.S.A., he did his M.A in 1915 and Ph.D in 1916. From 1918 to 1920, he worked as a Professor of Law. Dr. Ambedkar set up his legal practice at the Bombay High Court.

Ambedkar was the main inspiration behind the inclusion of special potion in the Constitution of India for the development of Schedule Caste people. Dr. Ambedkar was the First Law Minister of India from 1947 to 1951. He took part in the Satyagraha of Untouchables at Nasik in 1930 for opening the Hindu Temples to them.

Dr. Ambedkar was emancipator of the ‘untouchables’ and crusader for social justice. This liberator of the downtrodden was affectionately called “Baba Saheb”. He was posthumously awarded “Bhatat Ratna” in the year 1990.

**Raja Ram Mohan Roy**

Raja Ram Mohan Roy was zealous social reformer holding modern and progressive views. He was born in 1772, in a prosperous and orthodox Brahmin family at Hoogly in West Bengal.

He stood firmly against all sort bigotry, conservatism, superstitions, advocated English, and western education for his fellow citizens. Raja Ram Mohan Roy was a great scholar too. He made a wide study of different religious of the world including Christianity and Islam. He also knew many languages like English, Persian, Arabic, Latin, French, and Hebrew. He also a great scholar of the Bengal and translated Vedas and Upanishads in to Bengali.
He was honoured the title ‘Raja’ by the Mogul Emperor. Raja Ram Mohan Roy believed in the fundamental unity of all religions. In 1814, he founded ‘Atmiya Samaj’ and in 1828, the ‘Brahma Samaj’. Through these organisations, he wanted to expose the religious hypocrisies and to check the growing influence of Christianity on the Hindu Society.

By far, the greatest achievement of Raja Ram Mohan Roy as social reformer was the abolition of ‘Sati’ in 1829, Child Marriage and, ‘Pardha’. He was been rightly called the ‘Father of Indian Nationalism’. He died on the 27th September 1833, in England.

**NATURE OF INDIAN SOCIETY–POST POSITION**

**Indian Constitution**

After independence, the Constituent Assembly continued the prevailing definition of Scheduled Castes and Tribes, and gave (via articles 341, 342) the President of India and Governors of states responsibility to compile a full listing of castes and tribes, and also the power to edit it later as required. The actual complete listing of castes and tribes was made via two orders The Constitution (Scheduled Castes) Order, 1950, and The Constitution (Scheduled Tribes) Order, 1958 respectively.

Reservation benefits are provided for the depressed with a view to boost up their hard life. These classes were depressed by the upper class from generation to generation, cause of that they became reluctant in all walks of their life, they are socially, and educationally became backward. In the ancient, our society had designed and regularised with an unscientific pattern of Chatuvarna i.e. divisions of the society into four classes of varnas. The Brahman, the Kshatriay, the Vaishya the Shudra, and Untouchable. Those belong to last cadre called as depressed class in the Indian society. Irrationally and heinously by the rest of the classes were set aside from their association and branded them as untouchables. Moreover, the rest of the classes were looted wealth and taken away all the rights of the aboriginals i.e. Scheduled Castes and Scheduled Tribes, disadvantaged group.

---

2 The Indian Constitution (Scheduled Castes)1958
3 The Indian Constitution (Scheduled Tribes)
in the society. In the early period, there was no caste such system in existence. It was only later when the system of division of labour came into four different castes. However, it has to be emphasised that these castes were not based on the accident of birth but on the occupation in which a person was actually engaged.

Since the Indian Constitution came into force in 1950, Scheduled Castes (SCs) and Scheduled Tribes (STs) have been guaranteed political representation in the Lok Sabha (the lower house in parliament) and in state legislative assemblies through political quotas (‘reservations’). According to the Indian Constituent Assembly Debates, SCs / STs were given electoral quotas apparently and clearly on grounds of their economic, social and educational backwardness\(^1\)

A dream of the framers of Indian Constitution is to establish egalitarian society. In exercise of this ideology, the provisions are incorporated in our Constitution to exterminate unscientific evils of caste system of chaturvarna, also reservations are provided to the weaker sections with intention to uplift and make the equivalent with other people society. For instant, the words of Anthasay Ayyangar, speaking on compromise between merit and social justice, said that it is necessary to extend quota for socially and economically backward classes to address historical wrongs with regards to appointments which require enormous skill and capacity, certainly these rules cannot be relaxed, because public interests demand otherwise [CAD, Vol. IX]\(^2\)

The Role of the Bharat Ratna Dr. Bhimrao Ramji Ambedkar

Barat Rathna Dr. Bhim Rao Ramji Ambedkar (1891 – 1956) was a great Social reformer and politician and devoted himself to the cause of enlistment the untouchables, and fought against the caste structure. Dr. Barat Ratna Bheem Rao Ramji Ambedkar, who was Humanist and Patriot; Reformer and Rationalist; Scholar and Spiritualist; Visionary and Realist; Philosopher and Philanthropist;

\(^1\) CAD, 1999, vol 3, p. 308.
Thinker and Seer, and a great dalit leader strongly opposed the foolish caste and fought against evils of the caste.

Overcoming numerous social and financial obstacles, Ambedkar became one of the first ‘untouchables’ to obtain a college education in India.

He went on to pursue higher studies in the United States and England, where he earned law degrees and multiple doctorates for his study and research in law, economic and political science. Returning home a famous scholar, Ambedkar practiced for few years before he began publishing journals advocating political rights, social reforms and social freedom for the untouchables in India.

Dr. B.R. Ambedkar was elected as the chair of the drafting committee that was constituted by the Constituted Assembly to draft a Constitution for the independent India. He was the first law minister of India after freedom.

Bhimrao Ambedkar, the fourteenth child of Ramji and Bhimbai Sakpal Ambedkar, was born in Mhow, in western Madhya Pradesh, on April 14, 1891 in a family of untouchable Mahar caste. His father and grandfather Maloji were in the British Army. The Government of the day required all army personnel and their families to be educated, and ran school for this purpose.

Thus, the Sakpal family was fortunate to see their children receive a good education, which otherwise would have been denied to them.

When Bhim was six years old, his mother died, and his father's sister Meerabai brought him up until Ramji remarried. His father was a strict, pious man, and avoided meat and drink. Along with his children, he often sang devotional songs composed by Namdev, Tukaram, Moropant and Mukteswar; he read stories from the Ramayana and the Mahabharata.

When retired from the army as Subedar – Major of the Second Grenadiers after 14 years of service, the family moved to Dapoli in Konkan and then to Satara. Bhim and his older brother and were enrolled in the cantonment school, Government High School.

Despite the opportunity of education Bhim began to taste the bitter reality of is birth. He had to with the help of Shahu Maharajah of Kolhapur, a sympathizer
for the cause of the upliftment of the depressed classes; he started a fortnightly newspaper, the Mooknayak (a dumb leader) on January 31, 1920.

The Maharajah also convened many meeting and conferences of the ‘untouchable’, which Bhimrao addressed. Impressed by Ambedkar, the Maharajah declared at one meeting, “You have found your saviour in Ambedkar. I am confident he will break your shackles”

In September 1920, after accumulating sufficient funds, Ambedkar returned to London to complete his studies. He became a barrister and got a Doctorate in science. He now considered himself fully equipped to fight the evil of “unsociability”.

In July 1924, Ambedkar founded the Bahishkrut Hitkaraini Sabha, aimed at scrapping the caste system from the Hindu religion. The Sabha started free school for the young and the old and ran reading rooms and libraries.

Dr. Ambedkar took the grievances of the “untouchables” to the court, seeking justice and equality. Soon he became a father – figure to the poor and downtrodden and was respectfully called “Babasaheb”.

In March 1927, participants at a conference of the depressed classes held at Mahad, decided to implement the resolution passed four years earlier to open public places to all regardless of religion, castes or creed by drinking water from the Chavdar Taley (sweet-water tank).

They walked to the tank and drank from its water. Higher castes Hindus attacked them; pulling down the conference pulpit, they threw away all the cooked food and broke all the vessels.

Ambedkar told his people to stay calm and not retaliate. Later the higher – caste Hindu performed rituals to purify the defiled water. Ambedkar vowed to offer a Satyagraha and re-establish his people’s right to use the water tank.

Sit on the floor isolated in or a corner in the classroom. Teachers would not touch his notebooks.

If Bhim felt thirsty, he could only drink water if someone else pours water into his mouth. One provoked by an uncontrollable fit or thirst, Bhim drank from the public reservoir.
He was found out and beaten by the higher caste Hindus. These experiences were permanently etched onto his mind. He realized that this was the plight of anyone born ‘untouchable.’ Bhim was an average student. He was fond of gardening and whenever he could, he would buy saplings and with great devotion.

Nurture them to full growth. When many of his classmates left for good jobs in Bombay, he too longed to be independent.

He realized that he would have to concentrate more on his studies to be successful. He became interested in reading, and read not just the prescribed books in school but also much more. His father was not pleased when he digressed from schoolbooks, but he never said ‘no’ when Bhim wanted a book.

Bhim enrolled in the Elphinstone High School in Bombay. Even there, one of his teachers constantly mocked him, saying that of what use an educated Mahar was. Bhim swallowed these insults and controlled his anger. He passed his matriculation examination in 1907. The Mahars felicitated him on his achievement.

Bhim joined the Elphinstone College for further education.

After completing his Intermediate course, Bhim received a scholarship from the Maharaja of Barods, Sayaji Rao, and attained Bachelors in Arts in 1912. The February of next year, Ramji died; Bhimrao had lost his father and mentor.

Sayaji Rao selected Bhim to be sent to America on a scholarship for higher studies. In return, Bhim Rao would have to serve the State of Baroda for ten years. Bhim Rao reached New York in July 1913. For the first time in his life, Bhim Rao was not demeaned for being a Mahar. He put his heart into his studies and received his M A. and a doctorate in Philosophy from Columbia University in 1916 for his thesis “National Dividend for India: A Historical and Analytical Study.”

Back to India

After coming back from United States, the Maharaja of Baroda appointed him military secretary but no one would take orders from an ‘untouchable’ Mahar. He could not even get lodging and not even the prime minister appointed by the Maharaja could help him find a place to live; Ambedkar returned to Bombay in November 1917.
The Title of Harijan

In 1937, Dr. Ambedkar introduced a bill to abolish the ‘khoti’ system of land tenure in the Knonkan region, the serfdom of agricultural tenants and the Mahar ‘watan’ system of working for the government as slaves.

A clause of an agrarian bill referred to the depressed classes as ‘Harijans,’ or people of God. Bhimrao was strongly opposed to this title for the untouchables. He argued that if the untouchables were the people of God then all others would be people of the monsters. He was against any such reference. However, the Indian National Congress succeeded in introducing the term Harijan. Ambedkar felt bitter that they could not have any say in what they were called.

Works of Dr. Ambedkar

In 1935, Ambedkar was appointed the principal of the Government Law College, a position he held for two years. Settling in Bombay, Ambedkar oversaw the construction of a large house, and stocked his personal library with more than 50,000 books.

He published his book ‘The Annihilation of Caste’ in the same year, based on the thesis he had written in New York. Attaining immense popular success, Ambedkar’s work strongly criticized Hindu religious leaders and the caste system in general. He protested the Congress decision to call the untouchable community Harijans (Children of God), a name coined by Gandhi. Ambedkar served on the Defence Advisory Committee and the Viceroy’s Executive Council as minister for labour.

Between 1941 and 1945, he published a large number of highly controversial books and pamphlets, including ‘Thoughts on Pakistan’, in which he criticized the Muslim League’s demand for a separate Muslim state of Pakistan.

With, ‘What Congress and Gandhi have done to the Untouchables’, Ambedkar intensified his attacks on Gandhi and the Congress, charging them with hypocrisy. In his work ‘Who Were the Shudras,’ Ambedkar attempted to explain the formation of the Shudras i.e. the lowest caste in hierarchy of Hindu caste system.

He also emphasised how Shudras are separate from Untouchables. Ambedkar oversaw the transformation of his political party into the All India
Scheduled Castes Federation, although it performed poorly in the elections held in 1946 for the Constituent Assembly of India.


On December 25 of the same year, thousands responded to Ambedkar’s call. Speaker after speaker spoke, passions rose and the vast gathering waited for the Satyagraha to begin with intense anticipation. The Satyagraha was deferred when the matter was referred to the court.

At the end of the conference, a copy of the Manusmruti, the age-old code of the Hindus that gave rise to the caste system, was ceremoniously burnt. In a thundering voice, Ambedkar demanded in its place a new smruti, devoid of all social stratification. This act sent shockwaves throughout the nation.

**The Poona Pact**

In 1929, Ambedkar made the controversial decision to co-operate with the all-British Simon Commission, which was to look into setting up a responsible Indian Government in India.

The congress decided to boycott the Commission and drafted its own version of a constitution for free India. The Congress version had no provisions for the depressed classes. Ambedkar became more sceptical of the commitment of the congress to safeguard the rights of the depressed classes.

When a separate electorate was announced for the depressed classes under Ramsay McDonald’s ‘Communal Award’, Gandhiji went on a fast unto death against this decision.

Gandhi’s fast provoked great public support across India, and orthodox Hindu leaders, congress politicians and activists such as Madan Mohan Malaviya and Pawlankar Baloo organized joint meetings with Ambedkar and his supporters.

On September 24, 1932, Dr. Ambedkar and Gandhiji reached an understanding, which became the famous Poona Pact. According to the pact, the separate electorate demand was replaced with special concessions like reserved seats in the regional legislative assemblies and Central Council of States.
Architect of India’s Constitution

In 1947, when India became independent, the first prime minister Pt. Jawaharlal Nehru, invited Dr. Bhimrao Ambedkar, who had been elected as a member of the Constituent Assembly from Bengal, to join his cabinet as a law minister. The Constituent Assembly entrusted the job of drafting the constitution to a committee and Dr. Ambedkar was elected as the Chairman of this Drafting Committee. In February 1948, Dr. Ambedkar presented the draft Constitution before the people of India; it was adopted on November 26, 1949 with all its 356 Articles and eight Schedules. Article 11 abolished Unsociability in all its forms. Speaking after the completion of his work, Ambedkar said:

“I feel that the constitution is workable; it is flexible and it is strong enough to hold the country together both in peace time and in war time. Indeed, if I may say so, if things go wrong under the new constitution, the reason will not be that we had a bad Constitution. What we will have to say is that man was vile.”

In October 1948, Dr. Ambedkar submitted the Hindu Code Bill to the Constituent Assembly in an attempt to codify the Hindu Law. The Bill caused great divisions even in the Congress party. Consideration for the bill was postponed to September 1951.

When the Bill was taken up, it was truncated. A dejected Ambedkar relinquished his position as law minister. In the 1950s, Ambedkar turned his attention to Buddhism and travelled to Sri Lanka (then Ceylon) to attend a convention of Buddhist scholars and monks.

While dedicating a new Buddhist vihara near Pune, Ambedkar announced that he was writing a book on Buddhism, and that as soon as it was finished, he planned to make formal conventional to Buddhism. Ambedkar twice visited to Burma in 1954; the second time in order to attend the third conference of the World Fellowship of Buddhists in Rangoon.

In 1955, he founded the Bharatiya Bauddha Mahasabha, or the Buddhist Society of India. He would complete his manuscript and final work, “The Buddha and his Dhamma” to completion in 1956, although it would be published posthumously.
Ambedkar organised a formal public ceremony for himself and his supporters in Nagpure on October 14, 1956. Accepting the Three Refuges and Five Precepts from a Buddhist monk in the traditional manner, Ambedkar completed his conversation.

He then proceeded to convert and estimated 380,000 of his supporters who were gathered around him. Taking the 22 Vows, Ambedkar and his supporters explicitly condemned and rejected Hinduism and Hindu Philosophy.

Since 1948, Ambedkar had been suffering from diabetes. He was bed-ridden from June to October in 1954 owing to clinical depression and failing eyesight. He had been increasingly embittered by political issues, which took a toll on his health. His health worsened as he furiously worked throughout 1955.

Just three days after completing his final manuscript ‘The Buddha and his Dhamma’, it is said that Ambedkar died in his sleep on December 6, 1956 at his home in Delhi.

A Buddhist-Style cremation was organised for him at Chow patty beach in Mumbai on December 7 attended by hundreds of thousands of supporters, activists and admirers.¹