BABG -171 : UNDERSTANDING B.R. AMEDKAR
Tutor Marked Assignments

Programme Code : BAG/BAM
Course Code: BABG –171
Assignment Code: ASST /TMA /2026-27
Total Marks: 100

There are three Sections in the Assignment. You have to answer all the questions.

Section I

Answer the following Descriptive Category questions in about 400 words each.

1. Discuss view of Ambedkar on annihilation of caste. 20

2. Define the village. Discuss its structure and processes in Ambedkar's view. 20

Section II

Answer the following Middle Category questions in about 250 words each.

3. Explain the different perspectives on untouchability. 10

4. Elaborate Ambedkar’s role in the constitutional assembly towards the cause of social justice in independent India. 10

5. Explain Ambedkar's role in financial management and his view on the problem of the rupee. 10

Section III

Answer the following Short Category questions in about 100 words each.

6. Explain Ambedkar's perspectives on the ideal society. 06

7. Explain capitalism and state socialism. 06

8. What is Ambedkar's philosophy on land taxation and land reforms? 06

9. What is labour and labour legislation? 06

10. Elaborate Ambedkar's idea of a nation and nation-building. 06

1. Discuss view of Ambedkar on annihilation of caste. 20

Answer

B. R. Ambedkar believed that caste was one of the greatest obstacles to equality and democracy in India. His famous work, Annihilation of Caste (1936), was written as a speech for a reformist organisation but was not delivered after disagreements over its content. In it, he argued that caste cannot be removed by small changes in customs alone. Society must question the ideas and institutions that give caste its authority. For him, the aim was not simply to improve the position of one community, but to create a society where all human beings have equal dignity.

Caste as a system of graded inequality

Ambedkar explained that caste divides people into hereditary groups arranged in a hierarchy. Each group is expected to follow rules concerning marriage, food, social contact and occupation. Unlike an ordinary division of work, caste divides the workers themselves, assigning status and opportunities by birth rather than ability. It also produces what he called graded inequality: groups may be treated as superior to some and inferior to others. This weakens solidarity among those who suffer discrimination and helps the whole system survive.

Untouchability was, in his view, an especially harsh expression of caste. It excluded people from schools, public wells, temples, employment and ordinary social relations. Such restrictions were not only personal insults. They prevented education, economic independence and participation in public life. Ambedkar therefore treated caste as both a social and a political problem. A democracy cannot function fairly when some citizens are taught that they are naturally lower than others.

Why limited reform was insufficient

Ambedkar disagreed with the idea that reform could succeed merely by encouraging kindness towards oppressed people or by improving relations among existing castes. Charity may reduce individual suffering, but it does not change the rules of birth-based ranking. He also criticised attempts to defend a supposedly harmless distinction between varna and caste. Even if the terms are separated in theory, assigning social duties by inherited group identity keeps inequality alive in practice.

He insisted that the authority of religious teachings used to justify caste must be critically examined. His point was not that every religious person supports discrimination. Rather, when inequality is treated as sacred duty, social reform becomes extremely difficult. People must reject the belief that hereditary social