

A Role of Dr. B.R. Ambedkar in abolishing Untouchability in India

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Abstract

In this research paper the researcher have tried to put on the journey of Dr. Ambedkar towards the untouchable community .Bharat Ratna B . R . ambedkar, one of the illustrious son of India and the architecture of the Indian constitution had a multi faced personality. Though his formal education was primarily in economics and political science, he was equally good in law and sociology. In the later part of his life he developed a keen interest in Buddhist studies. Ambedkar who belong to the oppressed and the Dalit section of society tried his best to raise their issues after the First World War, his contribution firstly as a professional economist and later on as a sound social scientist, a forceful parliamentarian, a real social reformer and propagator of human love and peace show a true affection and approach for the development of the nation. He had a scientific forecasting power though born in an untouchable community called us mahar normally in this community one would expect to settle in life at the best as a government servant or a teacher but Ambedkar had chosen the path of thorn and struggled to fight for the nine crore untouchable at that time, to awake the humanity in the world.

Key words: Ambedkar, Dalit's and movements.

Introduction

About Bhimrao Ramji Ambedkar

Dr Babasaheb Ambedkar is an multi-dimensional person, an Indian jurist, economist, politician and a social reformer who inspired the many. Ambedkar was born on 14th April 1891 in the town and a military compound called as mhow in the small village of Madhya Pradesh, now the place been called as doctor Ambedkar Nagar .He was the 14 child of Ramsey an army officer. His parents were from awful Marathi background his parents tried him to give a good education and his educational achievements are University of Mumbai (BA), Columbia University (MA, PhD, LL.D.), London School of Economics (MSc, DSC), Gray's Inn (Barrister-at-Law) he was a master in 64 subjects. He had knowledge of 9 languages like Hindi, pali, Sanskrit, English, French, German, Marathi, Persian, and Gujarati. Apart from this, he studied all the religions of the world in a comparative way for almost 21 years. In the London School of Economics, Babasaheb completed 8 years of studies in just 2 years 3 months. For this, he studied 21 hours a day. Babasaheb is the first and only person in the world to receive a valuable doctorate degree named "Doctor All Science" from the London School of Economics. Many intelligent students have tried for it, but they have not been successful until now. The highest number of statue in the world is of him. In his earlier career he was working as professor and lawyer but he discontinued

his job and continued to serve for the people so he entered the political field he was a active speaker and also involved in campaigning for India's independence

Statement of problem

The caste problem is a vast one, both theoretically and practically. Practically, it is an institution that portends tremendous consequences. Socially it is a local problem but a critical one, as long as caste in India.

Objectivity

- 1) To give a brief history of caste system exist in the pre independence period
- 2) To understand the origin of caste system in india
- 3) To understand the views of B.R Ambedkar on caste system and untouchability
- 4) To examine the various social identity threats in the life of B .R Ambedkar
- 5) To list down the efforts and movement made by B.R Ambedkar to abolish the ill effect of casteism

Methodology

For this research work the researcher opted for secondary data. The secondary data used for this research was obtained from academic journals, Google scholar search engines etc. Also, many useful publications from internet were used.

Social identity threat and cast norms during the late 1920's

Dr Babasaheb Ambedkar was from family of untouchability of Hindu dharma in India .The untouchables comprises a number of the string groups among that he was in the lower strata of Hindu society. Untouchable classes were divided into three categories untouchables unapproachable and unseeable's. People were discriminated under this categories and they were forfeited for their rights. In 1950s the 'statistical revealed that out of 100% of population 20% were categorized as untouchable crowd ,in other words every fifth Hindu or Muslim or other religion person was untouchable and discriminated in these categories. These untouchable peoples having categorized into different groups like Pariahs, Panchamas, Atishudras, Avarnas, Antyajas, and Namashudras. During that time people of this groups were socially discriminated to the extent that the touch shadow and even voice were deemed by the higher cast to be polluting ,so whenever a low cast community people come across with the high cast community member perhaps the low caste one has to clear the way. Unlike most children of his caste, young Bhim attended school. However, he and his Dalit friends were not allowed to sit inside the class. Teachers would not touch their notebooks. When they pleaded to drink water, the school peon (who belonged to the upper caste) poured water from a height for them to drink. On days the peon was unavailable, young Bhim and his friends had to spend the day without water. They were forfeited to keep certain domestic , to use certain metals ,to use certain ornaments and they were obliged to wear a particular dress code, to eat a particular type of food ,not allowed to use a footwear and stand in front of higher caste . They were forced to occupy the dirty and unhygienic outfit of the village and town for example a male a rough blanket on the shoulder and a piece of Loin cloth and the woman wore rough sarees barely reaching the knees. These communities were not allowed to enter the temple also. Dr Ambedkar grew in such kind of social environment.

History of the origin of the caste in India

The system which divides people into rigid hierarchical groups based on their karma (work) and dharma is generally accepted to be more than 3,000 years old.

The caste system divides Hindus into four main categories - Brahmins, Kshatriyas, Vaishyas and the Shudras. Many believe that the groups originated from Brahma, the Hindu God of creation

Movement of Dr ambedkar

Bahishkrut Hitkaraini Sabha

After returning to India in 1924, Dr Ambedkar decided to launch an active movement against untouchability. In 1924, he founded the Bahishkrut Hitkaraini Sabha, aimed at uprooting caste system in India. The organization ran free schools and libraries for all age groups. Dr Ambedkar took the grievances of the Dalit's to court, and brought them justice. Over the following years, He organized marches demanding Dalit's rights to drinking water from public resources, and their right to enter temples. Despite severe attacks from the upper-caste men, Dr Ambedkar walked with fellow Dalit's into public tanks and reservoirs and drank from its water. He claimed that political reform without social reform is a waste .He fought for social equality and believed that political freedom from the British will automatically follow. He also claimed that caste is not a division of labour, but a division of labourers. He said that "The real method of breaking up the Caste system was not only to bring about inter-caste dinners and inter-caste marriages but to destroy the religious notions on which Caste was founded,"

Mahad conference on Kolaba

In the year 1927 Mahad conference was held on both days of March 19 and 20 ,the decided place was kolaba district as it faced a lot of depression due to the cast discrimination. It was therefore decided by the Kolaba district leaders to hold a conference at mahad . The leader of the conference had notified doctor Ambedkar the date of the conference and they made all the arrangements for the conference, for two months the workers and leaders had involved in the promotional activities and made the depressed classes to realize the importance of the conference as a result of these awareness. Lakhs and Lakhs of male of 15 to 70 years came from faraway places and distances landed in the soil of kolaba . In the meeting a question was marked by Ambedkar " there will be no difference between parents and animal if they will not desire to see their child in a better position than their own" .so he motivated the people of Kolaba to talk and fight for their rights and to develop the self-esteem in kolaba. It is also called as Chavdar Tale Satyagraha to allow untouchables to use water in a public tank in Mahad (currently in Raigad district), Maharashtra, India.

Poona Pact, (September 24, 1932),

B.R Ambedkar negotiated the Poona pact with Mahatma Gandhi in the place now called Pune ,Maharashtra. British government on 4th August 1932 allocated seats in the various legislatures of India to the different community. He supported the proposal assuming that pact will benefit the Dalit community. But Gandhiji was against the pact as he felt that it is the British divide and rule strategy ,It is an mutual agreement between Hindu leaders to grant new rights to Dalits.

Father of the Constitution

Elected to chair the drafting committee of the Constituent Assembly in 1947, Ambedkar abandoned many of his radical convictions as he steered the Assembly through the process of drafting India's constitution. His contributions can be seen in some of the special constitutional provisions for social equality for the Scheduled Castes. The practice of untouchability was “abolished” in the constitution of independent India (articles 15 and 17), and the Untouchability (Offenses) Act of 1955 makes such discriminatory practices punishable by law. Article 46 provides the Indian version of affirmative action, specifically the promotion of educational and economic benefits for the “weaker sections” of the society.

Conclusion

Today in 2021 still caste continues to remain a part of India's social reality. May it be the discrimination that members of socially-backward castes undergo, or the subtler issues of matchmaking during marriages, the question of caste continues to haunt our society. Dr Ambedkar's life and legacy, however, remains an inspiration for all of us who believe that caste hierarchy should not exist, and formation of an equal society is the true freedom. In recent decades, with the spread of secular education and growing urbanization, the influence of caste has somewhat declined, especially in cities where different castes live side-by-side and inter-caste marriages are becoming more common. Despite the changes though, caste identities remain strong, and last names are almost always indications of what caste a person belongs to.

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