

AMBEDKAR'S ROLE IN THE ERADICATION OF UNTOUCHABILITY AND AS AN EMANCIPATOR OF DALITS

Abstract

This paper analyzes the intricate structure of untouchability by looking at how it relates to Hindu society in Ambedkar's political works, as well as his personal experiences with employing spatial movement as a counter-hegemonic tactic. According to Ambedkar's, the basis of untouchability was a constant danger of violence that forced Dalits to live on the margins or don physical identifiers that revealed their caste position in particular locations. Caste hierarchies could thus be organized in space and continuously reproduced over time.

Keywords: Untouchability, Constitution, Dalits, Humiliation, Reformer.

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I. INTRODUCTION

Many revolutions in this world begin with issues such as hunger, poverty, untouchability, humiliation, illiteracy, powerlessness, etc. Untouchability was a major problem in Indian society during the 19th century. One of them was also the late Dr. B.R. Ambedkar. He began activities during the British era and encouraged other leaders, including Gandhi, Nehru, Sardar Patel, and others, but he fell short of his goals. He then made an effort to assemble the downtrodden members of society. He began a number of Satyagrahas for this reason, yet untouchability in India dates back to the later Vedic era. He worked very hard to erase this stigma. But eventually, he received legal equality thanks to the Indian Constitution. But in order to avoid this in society, he discovered another faith and found salvation.

II. DR. B. R. AMBEDKAR AS AN EMANCIPATOR

As a social reformer, he built a bridge for the future of dalits to help them reclaim human dignity. Dr. Ambedkar refused to accept inhuman treatment which was part of Hindu religion and embraced Buddhism and disassociated himself from Hindu religion. To quote Dr. Ambedkar, the intellectual class of a society is the most influential class and consequently, the intellectuals of Dalit community were try to carry forward the battle for retrieval of human dignity. But today, the troubled and harassed dalits find no way in the midst of his intellectual class due to inherent low self-esteem of its intelligentsia. In addition, the intellectuals of dalit community find it very rigid to prevail over the dalit fascination that show them the way to significance from their forbidden dalit identity. There is a little respect to the life deliberated for them by their emancipator Dr. Ambedkar as encompass by Buddhism.

‘A Blot on the Moon, Black spots on the Sun’

A sweet fruit getting spoiled by insect and for Arya Dharma untouchability is a blot.

Ambedkar's ideas on Hinduism were thought provoking and said Hindus should keep in mind that untouchable society was calm like the Himalayan Mountain till this moment. It is calm, everything is alright. But if the Hindus misuse them, then it will explode and show its reality because untouchable society is like Himalayan Volcanic Mountain.

III. AS BUDDHIST FOLLOWER

Why did Ambedkar only practice Buddhism? Why did the Indian society at the time not practice Jainism, Christianity, or any other religion? Because Buddhism's development had a significant impact on shaping various aspects of Indian culture, religion, society, and politics. Buddhism is a widely practiced religion without any intricate rituals that could only be performed by priests. The Brahmins of later times incorporated the ahimsa doctrine, which the Buddhists had emphasized so strongly and had fervently preached and sincerely practiced, into their teachings.

In Buddhists practices they believe in the equality of human being and has noble eight fold paths. It has compassion and loving, kindness for all living beings and protects the followers. It will not entertain to addict intoxicants like liquor, drugs etc. as well as it will

Endeavour to follow the noble eight fold path and practice compassion and loving-kindness in their everyday life. Dr.Ambedkar firmly believed that the Dharma of the Buddha is the only true religion in the world.

IV. AS A REVOLUTIONARY LEADER

Ambedkar turned into no longer only a Dalit leader or simply an emotive voice inside the politics of social justice. He became absolutely above such categorisations – he has proven commendable management on urgent operating class issues and his important engagement with Marxist-Socialist thoughts is vital. As a labour minister inside the Viceroy's Council, he supplied numerous blessings to the labour training on needs of getting eight-hour working days, identical wages and maternity go away. Similarly, in strengthening the struggles for girls's liberation in India, his contributions are pretty valued. Least to say that Ambedkar as a constitutionalist showed extraordinary air of mystery and political vision to set up India as modern-day democratic republic. As an natural intellectual, his mind are vital to understand key political principles like citizenship, liberty, equality and justice. Greater than the worries for kingdom-constructing, constitutionalism or even the problems of normative philosophy, he changed into firmly engaged and dedicated to rectify the brutal actualities of the caste society and wanted to noticeably transform it right into a higher human global. It is going to be a disservice to Ambedkar and to his highbrow oeuvre if we overlook the fundamental questions of caste and untouchability, and applaud him as an abstract countrywide hero (Harish-2021).

V. AS AN EMINENT JURIST

Dr.Ambedkar was a professor of law, jurisprudence and an accomplished lawyer and also he had vast legislative experience. After the Independence he was appointed as the first law minister of independent India. As a law minister he had laws passed to grant rights to the deprived sections of the Indian society that gave them equal status amongst the others. These laws were milestones in the history of India. On 29 August 1947 he was elected as the Chairman of the Drafting Committee of the Indian Constitution. As a child of Mohar family he faced untouchability, humiliation and demeaning behavior during his early life. Keeping all this in his mind he wrote the best and suitable constitution for India. He had a very clear and cogent understanding of the nature of law and of laws made for and by human beings. He said that laws were not meant to fulfill the needs of society and could be changed to keep pace with the time. Indian Constitution became symbol of humanism.

Dr. B.R. Ambedkar was one of the great personalities in the history of India, who played a pivotal role in bringing change in social history of modern India. He was an extraordinary jurist, social worker at the core, prolific writer, upright politician, educationist, social doctrinal, humanist emancipator of the downtrodden and crusader for social justice. He produced the finest constitution for India. After independence he become the first law minister, later on he got Bharath Rathna in 1990 posthumously.

VI. AS A SOCIAL REFORMER

Dr. B.R. Ambedkar was born in a Dalith family in Hindu Society in Maharashtra. From his early life he suffered a lot from untouchability, poverty, humiliation and

helplessness. Because of this he thought to eliminate all these social evils in the Indian society. He saw social reformers like Raja Ram Mohan Roy, Dayananda Saraswathi, Ramakrishna Paramahansa, Vivekananda and many others. They solved Sati system in 1829 during the British regime. This credit goes to Raja Ram Mohan Roy a social reformer as well as Jyoti Rao Bapule started education for women and depressed class people.

Ambedkar understood the shortcomings of caste society and spent the rest of his life fighting for Dalits' emancipation from social prejudice, economic alienation, and political exclusion. He was a strong proponent of modernism and thought that future economic development, democratic institutions, and republican values will act as superstructures for preserving the untouchables' freedom.

VII. AMBEDKAR AS A SATYAGRAHI

The Indian National Congress and Mr. Gandhi, betrayed Dr. Ambedkar and Dalits. They flatly refused to fulfill all the promises given by them at Poona Pact which is the gross injustice caused to the untouchables. Therefore, Dr. Ambedkar started agitation in Pune, with this impact thousands of Dalits participated in the Satyagrah and caught by British officials. Every day, Mr. Varale, was supervising the Satyagrahis in all respects. The thirteen members of his family participated in Satyagrah and kept in a jail for one month. Nasik become a centre of his movements and established Scheduled Caste Federation, its district wise branches were opened. The first branch was opened in Nasik, and called the meeting; more than five thousand Mahars and other Schedule Caste people were participated. The meeting succeeded to encourage the people. Varale had presided over the function and urged the people follow the Dalit movement to overcome the exploitation from the Indian Society.

VIII. CONCLUSION

Dr. Ambedkar recommended single citizenship, a single judiciary, and consistency in fundamental laws in the Draft Constitution as ways to unify Indian society, which was separated not only by caste and class but also by regions, religions, languages, traditions, and cultures. As a result, having a strong Centre was necessary to protect territorial integrity and administrative discipline. Ambedkar believed that without economic and social justice, political freedom would not lead to social cohesiveness or national union. He vigorously advocated for individual freedom and dignity and supported the elimination of caste and status privileges. He was forceful in his advocacy of the nation's unification. Dr. B.R. Ambedkar promoted social and economic equality in addition to political justice.

In the annals of Indian history, Baba Saheb Ambedkar's name will be inscribed as a pioneer of social justice. Additionally, he shaped social integrity as a non-exploitative social component. He pursued democratic and caste-neutral objectives in the broadest sense. He spent his entire life working to improve the lives of the poor, the oppressed, the untouchables, and the disadvantaged.

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