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Dr. Babasaheb Ambedkar's Contribution to the Developments of the India

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Abstract

The four Varnas considered people belonging to Bramhin community as the upper and the Shudras lower class. They were exploited at political social and psychological level the savarnas. Dr. Babasaheb Ambedkar also had to undergo the same experience in the different ages of life. Therefore, he spared his life for the development and upliftment of the down-trodden society. He took efforts to bring equality among the people of different communities and basic rights to the Shudras.

Key Words- Dr.Ambedkar, struggle, equality, basic rights, Shudras

Introduction

Indian society is made of different castes, sub castes and religions. We may understand classification of the society into four Varnas like Brahmins, Kshatriyas, Vaishyas and Shudras. Mukundrao Patil writes "India is a strange place, which collects all sorts of social groups divided by different religions, thoughts, practices and understandings". (Patil, 1972:157) This division of caste took people from Brahmin community on the top considering them leaders of education and 'Shudras' were pulled at the bottom. They were looked at as the slaves by the other three Varnas. Due to this they had to suffer from social, economical, political, physical and psychological exploitation. Disliking such pathetic condition of Shudras Ambedkar came to the front to fight for the upliftment and enhancement of Shudras. He fought for equality and basic rights to them. The two basic acts named Communal Movement and opening the doors of Hindu temples to the Harijans for showing them a path that all human beings are equal.

Dr. Babasaheb Ambedkar also had to face lot of challenges at the different stages of his life and during education. His birth in untouchable family did not cease to bring him in the position which is full of humiliation and insults. He was not permitted to satisfy his thirst by drinking water in the school. He was made to feel differentiated from other students by sitting in the away corner of the school by the teachers. Due to spirit of intelligence Babasheb was successful in achieving degrees in different fields like M. A. in Ancient Indian Commerce, Ph. D., M. Sc in Economics D.sc in Economics and Bar-at-law. Surprised by Ambedkar's scholarship Prof. Seligman Wrote 'He is an excellent student and a nice fellow, moderate, broad and able, and I know that you will be glad to be of service to him in the prosecution of his researches. (Bakshi, 1992:2, 3) Knowing the fact that 'Experience is the best teacher', Dr. Babasaheb Ambedkar worked at various places in various positions. He worked as Military secretary to the Maharaja Sayajirao Gaikwad and professor of political Economy in Bombay, U.S.A. and Great Britain. It was in these two places where Babasaheb could make his career. Ambedkar's powerful thoughts did not allow him to sit silent and let the Shudras suffer at the hands of Savarnas. Spending lot of his time to the common people, he really gave voice to the untouchables to struggle in the life. Babasaheb Ambedkar "played three roles: that of a caste leader, that of an untouchable



spokesman, and that of a national statesman" (Zelliot, Eleanor, 1992:53) He criticized caste-ridden Hindu society and Hindu social structure through his writings and spoke on India's development. Ambedkar's role in framing the Indian constitution was catalytic.

Ambedkar's Views on Democratic Society are very much valuable from the point of democratic structure of the society in India. Realizing a very dangerous situation of untouchables in the country Dr. Babasaheb Ambedkar firmly decided to spare his life time to develop socio-economic condition of this section of the society. To him freedom of the people was the great need for it and no freedom of the nation. Freedom of the people is freedom of the country. If the citizens are not allowed to open their lips freely to express their feelings the concept of the free nation fails. When the process of exchanging thoughts stops the progress of the people and the country seems to be stopped. No one caste or religion is better or greater than the other. Their ways of life and doctrines are the same. He said political democracy must have roots in social democracy. He profoundly declared that the democratic form of the society should have base for democratic form of government. It is obligatory on the part of democratic society to have attitude of mind, respect and equality among the people. According to Ambedkar democratic society must be free from stiff social impediments. Focusing on social democracy Ambedkar said it is a way of life which gives primary preferences to liberty, equality and fraternity. They are the principles of life.

The efforts were taken by the Indian saints and social workers to make free the Dalits from the imposed powers of upper classes. But they did it on the philosophical and religious level and rejected political base. They also strongly supported Varna system in Indian society. Ambedkar is called as a social Rebel because he dared to express his views against exploitation of the Dalits and he took efforts to stop the exploitation at various levels. Ambedkar fought against the thought that the present position of person has been decided by the good and bad deeds of his past life. He also revolted against exploitation of the downtrodden and inequality. He undertook a task of inspiring the untouchables to raise voice against the Hindu Social system. With gallant efforts Ambedkar was successful in ceasing the slavery of the Dalit community.

Revolutionary decision on Chowdar Tank by Dr. Babasaheb Ambedkar is one of the golden events in the life of the down trodden people. The untouchables were not allowed to use water from public watering places, wells, schools, colleges, and hospitals which is the basic right of all human race of using natural sources. The small stream of water or river do not discriminate human being on the basis of caste, religion, gender or colour whenever he or she goes to them to fulfill thirst. Hence, The Bombay Legislative Assembly passed resolution on this issue which was brought by the staunch social reformer Mr. S.K. Bole in 1923. The untouchables were not allowed to take water from the Chowdar tank in Mahad also. The Hindus were the major obstacles. This event becomes the root cause of inspiration to Dr. Ambedkar to begin agitation against the prevention of using water from the tank. Taking the progressive step the Municipality of Mahad made declaration of opening the Chowdar tank to the untouchables. This revolutionary decision in 1924 gave justice to the downtrodden community on using natural sources of water and them to fill happy all over the country. In the leadership of Ambedkar ten thousand volunteers on 19th March 1927 came together to begin peaceful March for their right of drinking water from the Municipal tank.

Conference against the 'Manuscript' at Mahad helped to whisper the thoughts of awareness in the minds of the untouchables. The first conference took place at Mahad on 25



December 1927, which was attended by thousands of Satyagrahis. Removing the veil created by the Hindus the conference started at the evening with Ambedkar's addressing. Many resolutions regarding socio-political and religious upliftment of the untouchables passed on. 'The Manusmriti' was poured in the ears of the untouchables if they listened the Vedas. Therefore, in the conference, they passed resolution against 'The Manusmriti' burning a copy of it. During the old Manusmriti Ambedkar gave voice to have a new purpose behind this work was to bring in action the Hindu code which governs the life of in great majority.

Everybody before the God is the same. The untouchables were not allowed in the temples. The thought 'like others we are human beings' did not permit him sound sleep. method of 'Satyagraha' Ambedkar organized the untouchables for opening the doors of Hindu temples. Consequently, the Satyagrahas like Amravati Satyagraha in 1927, Pimpri Satyagraha in 1929-30, and Satyagraha of Nasik for temple entry took place. Ambedkar continuously used Gandhi's principles of Ahimsa and Satyagraha for gaining social and religious rights to untouchables.

Ambedkar wanted to reproduce atmosphere of equality in the untouchable community and awareness in them that all human beings are equal. Nobody is small, or big and pure or impure on the basis of birth in the caste. All are the children of God. According to him social upliftment of the down trodden is the only solution for this cause. He advised people to give up old customs and traditions and lead clean life. The art of speech gave Ambedkar a chance of becoming member of the Bombay Legislative Council from 1926 to 1934. It led him to support the Bills of elevation of untouchables from socio-economic point of view.

In order to get share of the untouchables in the politics Ambedkar stood in the front for signing the Poona Pact. It gave opportunity to the untouchables to establish their identity in the politics also. Because of this act some seats are kept reserve for the down trodden community in the Hindu constituencies. Taking into consideration of Ambedkar's work for the upliftment of untouchable and his remarkable services to the nation the government of India awarded 'Bharat Ratna' in 1990.

Conclusion

Mahatma Jyotiba Phule gave more life time for working on education, social and political progress of the lower community. It was carried out by Babasaheb Ambedkar. Thus Ambedkar's contribution in socio-political and economics upliftment of the untouchables is ever important. Acquiring sound knowledge in the subjects like economics and law he fought for social economic and political equality of his community. Babasaheb Ambedkar used politics as a weapon to get an equal status in the Indian politics. Thus, Dr. Babasaheb Ambedkar focused on three principles Justice, Equality and Fraternity. His devotion for the frame work of Indian constitution reflects his dedicated, outstanding and studious nature.

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