



Techniques and philosophy of liberation: Dr. B.R. Ambedkar

Dr. Priti Chaudhari

Associate Professor, Department of Education, Veer Narmad South Gujarat University, Surat, Gujarat, India

Abstract

Ambedkar has a consistent record of academic brilliance, as a student in a school, though he was in the front rank in his academic excellence, He was discriminated purely on basis of caste. So, young Ambedkar made up this mind to work hard to remove this social evil and injustice. Ambedkar's life work was to challenge and eliminate the practice of untouchability and to liberate the Dalits. Ambedkar's strategy to achieve his goal may be seen from four different angles. 1. Creating awareness and Vision. 2. Legal and Constitutional remedies and safeguards. 3. Positive constructive work to uplift the Dalits and 4. Struggle for Social justice. For the propagation of the improving condition of untouchables he started a Marathi fortnightly the "Bahiskrit Bharat" in April 1927 and The "Janata" in November 1930. In 1927 he started the "Samaj Samata Sangh" for preaching social equality among the untouchables and the caste Hindus. Inter caste marriage and Inter-dinning formed important parts of the programme of this organization. Dr. B. R. Ambedkar was a powerful speaker and persuasive conversationalist. Ambedkar himself achieved great heights in learning by his hard work. The same needs to be achieved by other dalits. He resorted to struggle techniques for justice whenever it was needed. His struggle techniques were remarkably far from violence and hatred. In December 1927 he undertook a nonviolent action campaign and established the civil rights of the dalits to draw water from public tank at Mahad in Maharashtra. In March 1930 he led a non-violent campaign to establish the rights of dalits to get entry into the Dalaram Temple at Nasik. It was withdrawn only after the goal was reached. Ambedkar finally left Hinduism and joined Buddhism on 14th October 1956. He firmly believed that unless Hinduism itself is destroyed Varna and Caste system cannot be destroy and his strong views challenged the established Hindu hierarchy. By joining Buddhism he tried to develop a separate identity and power base for the Dalits.

Keywords: academic brilliance, social evil, injustice

Introduction

Dr. Bhim Rao Ramji Ambedkar was born in a Mahar family on 14 April, 1891. He himself has experience the life of an untouchable. So, it has become mission of life to establish a new social order based on justice, liberty and equality. He spent his whole life fighting against discrimination and popularly known as 'Babasaheb'. He has written on various social and political matters. In this context, he offered a model of 'just society' or 'an ideal society'. According to him, casteless and classless society is must for the success of democracy. So, he wanted to base his society on liberty, equality and fraternity. Dr. Ambedkar from his early childhood was influenced by Buddha, Mahatma Phule, Kabir, etc. All of them stressed on equality in one or the other way and can be seen in the works of B.R. Ambedkar. Through his idea of education, he tried to improve the position of downtrodden or untouchables. He suggested the downtrodden to acquire new skills and start new professions to get equal status in society. He formed political organizations to establish democracy and attacked on caste system and discrimination. Among all his works, it is impossible to find which one is not indicating equality ('just society'). Dr. B.R. Ambedkar was the champion of human rights and emancipation of the untouchables. In this paper my attempt is to discuss his ideas on equality in a broader framework.

Dr. B.R. Ambedkar is one of the names that changed social order of the age-old tradition of suppression and humiliation. He was an intellectual, scholar & statesman and contributed greatly in the nation building. He led a number of movements to emancipate the downtrodden masses and to secure human rights to millions of depressed classes. He has left an indelible imprint through his immense contribution in framing the modern Constitution of free India. He stands as a symbol of struggle for achieving the Social Justice. We can assign several roles to this great personality due to his life full dedication towards his mission of eradicating evils from Indian society. The social evils of Indian society, also neglected this great personality even in intellectual sphere too. The so-called intellectuals of India not honestly discussed his contribution to Indian intellectual heritage, rather what they discussed, also smells their biases towards a Dalit literate and underestimated his great personality.

Ambedkar has a consistent record of academic brilliance, as a student in a school, though he was in the front rank in his academic excellence, he was discriminated purely on basis of caste. So, young Ambedkar made up this mind to work hard to remove this social evil and injustice. Ambedkar's life work was to challenge and eliminate the practice of untouchability and to liberate the Dalits. This he wanted to achieve as part of his struggle for freedom and liberation of four marginalized

people in any part of the world.

Ambedkar's strategy to achieve his goal may be seen from four different angles

1. Creating awareness and Vision.
2. Legal and Constitutional remedies and safeguards.
3. Positive constructive work to uplift the Dalits and
4. Struggle for Social justice.

1. Creating awareness and visions

For the propagation of the improving condition of untouchables he started a Marathi fortnightly the "Bahiskrit Bharat" in April 1927 and The "Janata" in November 1930. In 1927 he started the "Samaj Samata Sangh" for preaching social equality among the untouchables and the caste Hindus. Intercaste marriage and Inter-dinning formed important parts of the programme of this organization. Dr. B. R. Ambedkar was a powerful speaker and persuasive conversationalist. He influenced people of all cross-sections and convinces them the need for the problem of addressing the issue of oppression and discrimination.

Ambedkar had said that the backward classes had suffered because of their aloofness. They must forge a united front in order to wrest political power from the higher class. I shall have no objection if the backward classes form a separate front against higher castes. It is deplorable that the scheduled castes and backward classes are not conscious of their power with the result that higher castes were dominating the administration. He said that "you must organize yourself under one leader, one party and one programme. You remove all caste distinctions and organize yourself under the aegis of the federation."

For the propagation of the improving condition of untouchables he started a Marathi fortnightly the "Bahiskrit Bharat" in April 1927 and The "Janata" in November 1930. In 1927 he started the "Samaj Samata Sangh" for preaching social equality among the untouchables and the caste Hindus. Inter caste marriage and Inter-dinning formed important parts of the programme of this organization.

2. Legal and constitutional remedies and safeguard

He emerged as the leading authority on the affairs of the depressed classes. He was invited for all the three Round Table Conference as a representative of the depressed classes and also he served in various committees there. The issue of separate electorates for the minorities and Dalits became a burning issue. Ambedkar, firmly stood for the liberation of the depressed classes. That was the only major agenda for Ambedkar. But that does mean he tried to achieve this at the expense of tohers of the Dalit, in these conferences. Ambedkar was very firm stand for separate electorate for the depressed and his final acceptance to have reserved constituencies but with general or joint voters. Ambedkar also succeeded in convincing Gandhi the need or reservation.

Ambedkar became a member of the Governor General Executive Committee Assembly from July 1942 to March 1946. He used this position to work for the welfare of the depressed classes. The peak of his legal achievement is his elevation as the Chairman of the constitutional Assembly. He became the chief architect of Indian Constitution. The Indian

constitution had his imprint firmly fixed. Ambedkar's concept of centralization, the policy of reservation and legal protection to the weaker sections all found a place in the Indian constitution

3. Positive constructive work to uplift the dalits

Ambedkar was aware of the social and economic needs of the Dalits. This was mainly because of historical and continued oppression. The liberation of the Dalits will not come by merely removing external oppression. Removal of external oppression is of primary importance. But building up the dalits from within is equally important. Ambedkar himself achieved great heights in learning by his hard work. The same needs to be achieved by other dalits. He established four building houses for the depressed class students in Bombay presidency during 1925-30. This is a good example for his positive work. He created institutions such as Samaj "Sangh" in 1931. These institutions gave greatest importance for positive development programmes. Inter-caste marriage was given the top priority by Dr. Ambedkar. Even isolated cases of inter-caste marriages can become powerful symbols of inspiration and guidances. He was not satisfied with a few inter-caste marriages, but he wanted to make it a people's movement. He encouraged inert-dinning with traditional upper caste Hindu society. Inert-dinning denotes the social revolution which respects inequality on the basis of food.

4. Struggle for social justice

He resorted to struggle techniques for justice whenever it was needed. His struggle techniques were remarkably far from violence and hatred. He was very firm in his demands and challenged without any fear of the oppressors. But he did not employ unethical means in his struggle for justice for the oppressed. In December 1927 he undertook a nonviolent action campaign and established the civil rights of the dalits to draw water from public rank at Mahad in Maharashtra. The success has a message to a larger context. In march 1930 he led a non-violent campaign to establish the rights of dalits to get entry into the Dalaram Temple at Nasik. This almost went on for more than four years. It was withdrawn only after the goal was reached.

Ambedkar's firm stand on reservation and separate electorate issue and continued non co-operation with Gandhiji and others may also be viewed as a case of counter non-violent action. Both Ambedkar and Gandhiji ultimately agreed to a policy of give and take. Gandhiji accepted the reservation policy and Ambedkar accepted the common electorate.

Ambedkar finally left Hinduism and joined Buddhism on 14th October 1956. He firmly believed that unless Hinduism itself is destroyed Varna and Caste system cannot be destroyed and his strong views challenged the established Hindu hierarchy. By joining Buddhism he tried to develop a separate identity and power base for the Dalits.

Conclusion

Ambedkar's life work was to challenge and eliminate the practice of untouchability and to liberate the Dalits. He himself achieved great heights in learning by his hard work. Ambedkar resorted to struggle techniques for justice whenever it was needed. His struggle techniques were remarkably far

from violence and hatred. He was very firm in his demands and challenged without any fear of the oppressors. But he did not employ unethical means in his struggle for justice for the oppressed. He firmly believed that unless Hinduism itself is destroyed Varna and Caste system cannot be destroyed and his strong views challenged the established Hindu hierarchy. He said that removal of external oppression is of primary importance, but building up the dalits from within is equally important.

References

1. Ambedkar BR. Dr. Babasaheb Ambedkar: Writings and Speeches, (compiled by Vasant Moon), Education Department, Government of Maharashtra, Bombay, 1982.
2. Krishna I. B.R. Ambedkar Centenary, Social Justice and the Undone vast Justice B.R Pub. Delhi, 1991, p141.
3. Merunandan KB, Naveed A. An Introduction to the Constitution of India Merugu Pub. Bangalore, 2006, p226.
4. Mohamed S. Ambedkar on Law, Constitution and social Justice Rawat Pub, Jaipur, 2005, p309.
5. Nithiya P. Ambedkar's vision on the Empowerment of dalit education International Journal of Multidisciplinary Educational Research. 2012; 1(2):47-52
6. Raj K. Ambedkar and Politics, Commonwealth Publishers Pvt. Ltd., New Delhi, 2011.
7. Razaqi M. Dalit Education and Government Policies. Research Journal of Humanities and Social Sciences, 2013, 3(3).
8. Sirswal RD. Dr. Ambedkar's Ideas on Education and social change. Wesleyan Journal of Research. 2011; 4(1):180-183.
9. Sonpimple U, Mohankumar A. Amplifying ignored voices through education: Drawing lines with Ambedkar, 2014. Available at <http://roundtableindia.co.in>