

Role of Dr. Ambedkar for the betterment of the Scheduled Caste and Tribe after Independent India

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Abstract

In the ancient under the class division (hierarchy) time, all the right and work of all the class was decided. Initially this was according to the work done by the people but later it me as per the family to which a person is born, the result of which is the caste system and as time passed these caste also were divided into sub castes. The biggest disadvantage of this system was that one who was born in this caste or sub Caste had to die in the same. The financial condition of the dalits was so bad that it showed in their food, clothing and shelter, it showed that they were the most financial suppressed lot. Culturally they were always humiliated. This humiliation went so far that a dalits could not keep a good name for their children .In this situation they could not even dream of any. political/constructional themselves. Illiteracy was another reason that made there cease of the politics that was gurjar. In short the situation of the Dalits is the society was deplorable for this the Dalitis were not to be blamed. It was Dr. Ambedkar who fought for the right of the Dalits to enter temples and take water from wells. Dr. Ambedkar was aware of the importance of education. This was the reason that he initialed many public movements to promote education create awareness etc. so that the educated Dalits could go into the society and follow the policy of create awareness. In 1936 Dr. Ambedkar founded the Independent. Labour party which later was converted to Indian Republican Party with the help of this political party he wanted the Dalits also to have a say in political state of the country. Dr. Ambedkar get the opportunity to draft the constitution of India where he was successful in providing equal status of the Dalits and also introduced reservations for the member of lower caste so as develop the Dalit Communities. He was made the law minister in Pandit Nehru Government and he put forward the Hindu Code Bill in the Lok Sabha which was opposed by the representative of the Sawarn Hindu Group as a result of which it could not be passed in the Lok Sabha. Saddened by this Dr. Ambedkar resigned from the cabinet in 1951. Under the leadership of Dr. Ambedkar there was a growing awareness among the Dalits and also his movement made the govt. aware of the situation of the Dalits and made it take some actions to bring about some improvements. In 1955 the Central Govt passed a law to abolish untouchability and similar law was also made in the other states of the country. According to this law those who advocated untouchability would be punished. In order to educate the Dalits many boarding house and lodging were made available for the students fed up with the caste system among the Hindus Dr. Ambedkar made an announcement that "Unfortunately I am a Hindu to prevent this was not in my car hot" but I can assure you with guarantee that I will not die as a Hindu".

Keywords: Character-system, Untouchability Act, Mahad Satyagraha, SC and ST Commission, Sovereignty rich Democratic Republic

1. Introduction

In the Dalit Community Dr. Ambedkar is considered to be a messenger of God. He constantly tried to bring about improvement in the life and condition of the Dalits and sacrificed his whole life in helping the Dalit Community where ever he went he advocated for the betterment of the Dalits and the under privileged. In every platform he raised his voice against the injustice and harassment, his political history was not bared on bargaining but on moral values. In his life time he fought many elections in which

he lost and won but he never compromised an his moral values. Dr. Ambedkar was against the caste arrangements in the society, which he felt work the reason for the birth of caste system. So giving reservations to the Dalits was not a solution to the problems but to completely abolish the caste system and give equal opportunity to the Dalits in the running of the govt. He already mentioned in his book "Annihilation of Caste. Generally in the society, most of the people live for themselves or for their family, and they are unable to contribute to the welfare of the society. The only rest few people are able to look after

oneself, ones family and also do some great work in same field or the other but only very few people who do less for themselves and more for others. These people with their work are not only to leave an important in the society but also are able to change the history of their time, In 20th century Dr. Ambedkar was one such person. Being born into a middle class family, Dr. Ambedkar already faced problems with his livelihood but gave more importance to achieving the goals of his life. His goal was to get rid of all the present and injustice. Because the Dalit community was the most oppressed, So his first goal was to free them from their oppression. This was because he had not only seen the evils of untouchability but also faced it in his life¹.

Seeing the capabilities of Dr. Ambedkar and his contribution to the society, he was appointed a member of the Bombay Legislative Council (1927). As a member of Legislative council he look up the issues of the problem of the Dalits, protection of heights of women and labour, improvement in the education system etc. in the Bombay legislative assembly later on the importance and relevance of his work was felt in the national level. He became the labour members of the Viceroy's executive council. As a labour minister (1942-46) he made many provisions for the betterment & protection of the Labour Community².

1927 was an year of Challenges for Dr. Ambedkar, where there were rebellion and Satyagrahas on the issue of Common wells being used by untouchables to drink water. On 25 Dec 1927 he publicly condemned the classic Hindu text the Kalaram Temple movement³. Dr. Ambedkar the statement that self – reliance is the biggest help are can do. Its this self reliance which will help in the path of development for the Dalits. In this way 'BahiskritHitakarinSabha was constituted which started on era of self – reliance and self – respect.

In 1932 Round Table Conference, Dr. Ambedkar pert the demand for separate electorate for the Dalits. Along with Gandhiji many representatives protested against this demand on Dr. Ambedkar in the round table conference inspite of this protest the British made their Communal decision by forming a separate electorate for the Dalits and Gandhiji said that this was done as a thought out plan by the British to divide the Hindu Community and he protested against this by fasting till death in Yerwada Jail. The whole country was worried about the defoliating health of Gandhiji. As a result Dr. Ambedkar met Gandhiji in the Jail and on 24 October 1932 an agreement was reached between them which was known as the 'Poona Pact'. This was signed by Dr. Ambedkar on behalf of the Dalits and Madan Mohan Malviya signed it on behalf of the Hindus. As a result of this pact the depressed class received 148 seats in the legislature compared to the 71 seats awarded by the British . As a result of this Dr. Ambedkar accepted the general electorate for the untouchable rather than a separate are⁴.

On 3 August 1947 Pt. Nehru announced the Cabinet Members Dr. Ambedkar was made the law minister on 29

August he was appointed as the chairman of the Constitution of Drafting Committee. In 6 months time Ambedkar submitted the first draft of the Constitution to Dr. Rajendra Prasad, who was the chairman of the Constituent assembly. This draft was presented in the Constituent Assembly to be forwarded the constituent Assembly adopted this draft with very little changes on 26 Nov 1949 and as a result on 26 January 1950 India became a sovereign Democratic Republic.

Ambedkar provided constitutional guarantees and protection for a wide range of Civil liberties for individual citizens, reservations as well as a respected name as schedule caste and scheduled tribe :

Article 15 - (1) The state will not discriminate any one based on religion, place of birth, caste, creed or sex.

(2) No citizen based only on caste creed religion sex or place of birth can.

(a) enter shops, public place, canteens, Hotels or place of entertainment.

(b) No conditions will be applied on the public wells, ponds, bathrooms, road or assembly halls⁵.

Article 17 – End of untouchability and its use in any form is barred. Any discrimination or non eligibility based on untouchability will be punished as per law. Without reason due to practices or superstitious the discrimination which was taking place in the society, this problems were addressed is Article 17 of the constitution. The parliament was asked to give suitable punishment as per this law (Article 35). Using this power the parliament passed the untouchability (criminal) act. This act was passed in 1955. This was later modified and renamed (1976) as civil right reservation act⁶.

On 5 February 1951 he presented the Hindu Code Bill in the parliament. The discussion could not be completed and had to be postponed to the next session of parliament.

This bill was again presented on 17 September 1951 but due to strong differences on many issues in this bill, it was not passed and disappointed with this, Dr. Ambedkar resigned from the cabinet on 27 September 1951. Though he gave many other reasons for his resignation but the state of the 'Hindu Code Bill' was one of the important reasons⁷.

On 14 October 1956 Dr. Ambedkar adopted Buddhism which created agitation among the religious sect but this was not against Hinduism⁸.

Today its only because of this effort that the Dalit Community is able to stand up in the Society. The right to Vote has allowed the Dalits to be a part of mainstream politics. This is also the reason that many political parties are trying to attract the Dalit voter bank by accepting a pretending to accept their legal & illegal demands.

After independence as there was an awareness being created in the Dalit community, it also resulted in increasing atrocities on them particularly the Dalit woman

were increasingly being raped. By playing with dignity of the Dalit woman the society was trying to hurt the ego of their men and this is why the Dalit woman were harmed. In 1969, in Kilavanmani village of Tanjanvur Distt in Tamilnadu, the upper class people burnt 42 Dalit worker, of whom most were women & Children⁹. There was a slight improvement in the financial status of the Dalits but even then there were many people who lived in object poverty with no food to feed the people. They were the owner of Barren lands but it was run by the upper caste people. They used work in other peoples field to earn their livelihood. They did not have any property in their name and if they did it was not liked by the upper caste people and they were towline by the upper caste. For example on 18 November 1981 in Mainpur village, under Thana Police Station, Village Devli in Uttar Pradesh, 24 Dalits were shot down by the upper caste people. The reason for this was that as per the 20 point programme of 1975 Dalits were given same land in that village which the Rajputs wanted and which the Dalits refused to give. The high class society used to make the Dalits to work on merger salaries and if they demanded more money they were forfeited. For instance in Uttar Pradesh , Varanasi dist under chandot Tehsil in 1972, Dalits were beaten up for asking more wages and not only that the police who had came there also supported the upper caste people. Taxes were not to be taken from the Dalits, but this practice was being continued¹⁰.

Due to the large effort put in by Dr. Ambedkar there was a lot of improvement in the social, political, financial, cultural and traditional awareness among the Dalit people. They were also given all kinds of constitutional rights. But in actuality all this did not come into practice. And untouchability. Caste system, discrimination of all kinds are still existing.

The upper caste people even today refused to drink water from a Dalits house, not only that if a vessel was touched by a Dalit it had to be cleaned again for the use of the upper caste. Work like cobbler, cleaner etc. which was a traditional work of the Dalits were also stopped by the upper caste and more and more atrocities were piled on the Dalits. For example in 1972 in Varanasi Dist under Gyanpur Tehsil of Uttar Pradesh the house of the Dalits were burned as the dalit woman refused to do work of the untouchable. In this incident many Dalit were killed¹¹. In the society, the increasing cases of violence on Dalits, the govt. introduced many rules & regulations to stop this and also to protect the rights of the Dalits.

SC and ST commissions – This is a constitutional commission, which is as per the Article 338 of the Constitution. This was brought into existence in 1990 under the 65 amendment of the constitution under the 89th Amendment in 2003 SC's were separated from ST¹².

Conclusion

The effort of Dr. Ambedkar to uplift the status of the Dalits has resulted in a lot of improvement in their lives. But the century long practice of the upper caste has not been changed much because people who are responsible to see that the rules and regulation for the benefits of the Dalits should be put into practice were themselves people of high caste who overlooked the constitutional changes which resulted in only name solve improvement in the lines of the Dalits. So it can be said the sad state of affairs of the Dalit were only marginally improved by the efforts of Dr. Ambedkar and the government. Even today the equality status of the Dalits is not a good one. There is not much improvement in the status in society of the Dalits so its important to bring about a change in the mindset of the upper class. Also an positive awareness of Dalits situation has to come up in the society.

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