

Ambedkar Views On Unflinching Defender Of Human Rights

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Abstract

Ambedkar is one of the greatest personalities of 20th century India. His life was a great saga of suffering, sacrifice and struggle. His birth as an untouchable gave him a bitter taste of caste tyranny, oppression and unbearable agony. He was a fighter for the dignity of man and deprived people. His life was a struggle of a champion of human rights. So obviously he was a great thinker of a woman and their rights. To secure and fulfill his dreams he thought everybody should be equal irrespective of caste, creed, gender, and religion. For that reason, he started work for the upliftment of woman and their rights. In this context, the present paper intends and tries to narrate the rights and upliftment of woman in the view of Ambedkar. The endeavor was also given to highlight the relevance of Ambedkar at present-day India.

Keywords: *Woman Rights, Social Justice, Social Reform, Relevance to Struggle in India, Upliftment.*

Introduction

Ambedkar, the chief architect of Indian Constitution may be regarded as one of the greatest intellectual and social reformer of modern India for his pioneering contribution in reforming Hindu social order. He not only struggled throughout his life for the emancipation of social status of the underprivileged and women in the Indian society, but he is also one amongst the few Indian social and political thinker, who has done original thinking on the Hindu social order and the status of women within the Hindu society. India's most intellectually refined and politically complicated strong of emancipator politics, have universal significance and are applicable across realities irrespective of caste, gender, civilization, and color. Ambedkar in his

ideas, however, hardly reflect in professional social work, teaching, and practice. Unluckily as it may be to social work knowledge generation for its own sake, this has greatly impacted the profession both in the domain of teaching content and field practice.

The father and grandfather of Ambedkar served in the army and were of well-to-do family. But the stigma of being members of the Mahar community caused their social oppression in a caste-ridden society. Ambedkar had a bitter taste of unfair treatment due to his caste at an early age. He and his brother had to carry gunny bags to sit on inside the classroom because they were not allowed to sit on classroom chairs. They were denied drinking water facilities, and excluded from games and mixing with other children. Even teachers would not check their notebooks for fear of "pollution" Thus sowed the seeds of unhappiness about the Hindu social system in the life of Ambedkar.

Schedule Caste Human Rights for Ambedkar

During the last decade of the 19th century, many Indian leaders born among the lower castes like Narayan Guru (1854-1928), Jotiba Phule (1827-1890), and Ramaswamy Naicker (1879-1973) launched massive struggles for the dignity of Dalits throughout India. Ambedkar was the most towering figure among these Dalits leaders. In 1917 he joined the Baroda State Service after returning from his studies in the USA and the United Kingdom, as part of the terms of his scholarship agreement. He worked in the city of Baroda, the place of the ruling family of Gaikwad, which financed his studies abroad. He worked as a secretary in the defense office of the Maharaja of Baroda State.

However, despite his foreign education, he had to endure insults while at work due to his low caste origin. He was a victim of the cruel Dalit discrimination. He suffered the ignominy of having document files hurled by peons at his face. He suffered the humiliating experience of not being served drinking water during official functions. At the officer's club, he had to sit in a corner and keep his distance from the other members belonging to higher castes. He also had difficulties in finding a rented house, as he was not allotted government bungalow. He stayed in an inn owned by Parsis (members of Zoroastrian religion). One morning, as he was getting ready to go to work, a dozen Parsis, wielding sticks, rushed up to his room screaming that he had polluted the inn and insisted on his immediate departure.

These scorching incidents goaded Ambedkar to work for the protection of Dalit rights and upliftment of the status of the Dalits. Henceforth, he started his movement and took the cause of the Dalits. He roused the Dalit consciousness to fight for the eradication of Dalit discrimination; to claim equality of treatment, status, and opportunity; to equally enjoy all rights? Civil, Political, Social and Economic and respect for the dignity of persons He was considered a crusader for the human rights of

the Dalits in India. The Hindu religious belief that "All human beings are not born equal" creates caste-based discrimination against the Dalits that leads to various forms of violence against them including public humiliation, suffering, rape, beating and killing. Reacting to the values of Hinduism Rabindranath Tagore write.

Relevance to Struggle in India

We do not value Hinduism, we value human dignity. We want equal rights in society. We will achieve them as far as possible while remaining within the Hindu fold or if necessary by kicking away this worthless Hindu identity. Ambedkar was a great supporter of women's liberation. He blamed the Verna system, which has not only subjugated Dalits but also women. He questioned Manu Smriti (Laws of Manu), the law book (Dharam-Shastra) of Brahminic Hinduism and attributed to Manu, the legendary first man and lawgiver.

Manu Smriti prescribed the Dharma of each Hindu, stating the obligations attached to his or her social class and stage of life. It was hostile to the interest of lower caste people and women. It prohibited re-marriage of widows. He felt that Manu Smriti was solely responsible for the downfall of Hindu women. He encouraged the Dalits to embrace Buddhism to liberate their own selves from Hindu subjugation. Hence he fought for the right to choose ones' faith. After embracing Buddhism, Ambedkar said, "Unfortunately for me, I was born a Hindu Untouchable. I solemnly assure you I will not die as a Hindu." He practiced what he advocated and became a Buddhist in 1956.

Resources and Ends for Struggle

He adopted various means to safeguard Dalits rights Ambedkar launched a movement against Dalit discrimination by creating public opinion through his writings in several periodicals such as Mook Nayak, Vahishkrit Bharat, and Equality Janta, which he started for the protection of Dalits rights. He also launched numerous movements. One of the memorable struggles of the Dalits was the Vaikom Satyagraha in Travancore in Maharashtra, which asserted the right of the Dalits to worship in Hindu temples without hindrance. Another very significant movement was Mahad March to assert the rights of Dalits to take water from public watering places.

Ambedkar organized the Dalits rally to assert their legal right to take water from the Chowder tank. The Mahad Municipality passed a resolution on fifth January 1927 to the effect that the Municipality had no objection to allowing the Dalits to use the tank. But the higher castes were hesitant in allowing the Dalits to use the tank. Soon after this resolution was passed a conference of the Dalits of the Colaba district was held for two days. Ambedkar also convened a conference on 1820 March 1927 on this issue. On 20 March 1927, the conference exhorted the Dalits to go to the Chowdar Tank and exercise their right to take water from it. The Hindus who had exhorted them to be bold instantly

realized that this was a bombshell and immediately ran away. But the electrified Dalits led by Ambedkar marched in a procession through the main streets and for the first time drinking the water from Chowdar tank.

Another temple entry movement took place at the Kalaram temple at Nasik in Maharashtra State. On 13 October 1935, at a conference convened on the issue, Ambedkar recounted the experience of the depressed classes and the immense sacrifices made by them to secure minimum human rights under the aegis of Hinduism.

Democracy in State Socialism

According to Dr. Ambedkar, to the interest of the individual freedom the dictatorship should be abolished and it is essential to insist the Parliamentary Democracy through proper way. The objective of the individual shall be established the state socialism with Parliamentary Democracy. Dr. Ambedkar State Socialism is based on parliamentary democracy. To establish State Socialism, totalitarianism, tyrannize and dictatorship should be abolished from society. To him, to establish socialism, retain Parliamentary Democracy and avoid Dictatorship. Political Democracy rests on four premises which may be set out in the following terms:

- ✚ The individual is an end in him.
- ✚ That the individual has certain inalienable rights which must be guaranteed to him by the Constitution
- ✚ That the individual shall not be required to relinquish any of his constitutional rights as a condition precedent to the receipt of a privilege.
- ✚ That the state shall not delegate powers to private persons to govern others.

His socialism is based on "a form and method of government whereby revolutionary changes in the economics and social life of the people are brought about without bloodshed Parliamentary Democracies will assure the liberty, equality and fraternity. In his article entitled on "Failure of Parliamentary Democracy Will Result in Rebellion, Anarchy and Communism" said that "If Parliamentary Democracy fails in this country, the only result will be rebellion, anarchy and communism.

Safeguard for the Schedule Castes in State Socialism

Indian society is based on caste and sub-castes. Poverty is an evil system of Indian society. Ambedkar idea of socialism attacked poverty because poverty is responsible for diseased bodies and frustrated lives. To him, poverty and socialism cannot co-exist. For this reason, he pointed out in his memorandum "States and Minorities" that the Scheduled Castes people shall be enjoyed the reserved seats in legislatures, executives, local bodies, in the Union Services and in the Municipal and local Board Services, in the States and group Services for their upliftment of the Depressed Classes. To him, the State would be taken the greater responsibilities for socioeconomic and political upliftment of the downtrodden classes. To him, adequate opportunities shall be given to all.

State Socialism Based on Liberty Equality and Fraternity

The aims and objectives of his State Socialism are to remove the extreme inequalities and evils castes system from the society. The concept of State Socialism is based on the principles of justice. To him, men are different from each other due to their birth, mental ability, and faculty, hereditary and social atmosphere, but they should enjoy equal opportunities for their upliftment. The individual has the right to economic development from both public and private enterprises under the guidance of state control. The individual shall be enjoyed the economic liberty under the State Control.

The state should take initiative for maintaining the trinity principles of liberty, equality and fraternity. Dr. Ambedkar has described relating to the fraternity. To him I and my neighbors are we all brothers, are we even fifteenth cousins, any I their keeper, why should I do right to them Fraternity is another name for fellow feeling. In his another essay entitled on The Hindu Social Order. Its Essential Principle has pointed out that the concept of fraternity as one of the key essential element of a just society. In this essay, he said that fraternity is the name for the disposition of an individual to treat as the object of reference and love and the desire to be in unity with the fellow beings. To him, collective liberty is real liberty.

Conclusion

Ambedkar is India's foremost human rights activist during the 20th century. He is an emancipator, scholar, unexpected social reformer and a true champion of human rights. It can be said that he is one of the highly regarded Indians whose liberation and empowering role for broken groups that cut against the gender divide has inspired subaltern groups all over the world. All should try to take motivation from Dr. B. R. Ambedkar life and work for the creation of a just and gender natural world. Our nation facing different sorts of socio-economic, educational and political evils in the society and only the effective implementation of the constitution in its real spirit can overcome them. The Dalits also will have to come forward and to labour hard in all social, economic, educational, political area to compete with the other members of the society.

Discrimination is a reason for the spirit of socialism. His main aim was to destroy all kinds of social discriminations. As a socialist, he advocated the abolition of all kinds of social discriminations. According to Ambedkar, the present social system, economic system, political structures and moral conditions are not suitable to establish a socialist society. It is essential to radical changes in all spheres of society. The caste system of society is harmful to socialism. The caste system divides society into four classes which are based on injustice. Therefore, various castes and sub-castes should be abolished. Immorality and inequality are harmful to establishing a socialist state. To establish a state control society based on morality justice, peace, liberty, equality and fraternity, it is needed to apply all kinds of principles of equality in all fields therefore economic, social, political and religious.

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