

Social Thoughts of Dr. B.R. Ambedkar

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Introduction -

In the process of Indian social revolution, Dr. Babasaheb Ambedkar has an important place in social thinking. Dr. Babasaheb Ambedkar is known by many names such as architect of Indian Constitution, Historian, Economist, Jurist, Social activist. Dr. Babasaheb Ambedkar was the savior of Dalits, he overcame the customs and traditions of the society. The injustice in the Dalit class of the society eradicated the hatred. Hindu customs and traditions were destroyed. The untouchables were given the right to equality by their high neck. He became the only savior who brought social, economic, political, equality, brotherhood and justice to the oppressed.

Objectives:

1. To study satyagraha, agitations, movements for the betterment of society done by Dr. Babasaheb Ambedkar.
2. To review the work done by Dr. Babasaheb Ambedkar for the rescue of untouchables.
3. To review the works done by Dr. Babasaheb Ambedkar for the right of equality of untouchables.
4. To review the work done by Dr. Babasaheb Ambedkar for the welfare of women.

Research Methods:

Both primary and secondary sources have been adopted in the present research paper. Texts related to this subject. Periodicals, magazines, etc. has been used.

Opposition to Untouchability –

While reviewing the works done by Dr. Babasaheb Ambedkar for the right of equality of the untouchables, opposition to untouchability was the first fight to create a sense of self-confidence in the minds of the untouchables who were victims of injustice and oppression for thousands of years and organized their fight for their rights. Against the prevailing practice of untouchability in Hinduism, Dr. Babasaheb Ambedkar raised his voice through pen. Untouchables are meant to do low grade jobs. They have to face many problems in the society. The exploitation of Dr. Babasaheb Ambedkar tried to stop it. Hindus accepted the touch of animals but untouchables were desecrated by the shadow. Against that Dr. Babasaheb Ambedkar He opposed the imposed traditions of Hinduism. Also, to eliminate the untouchables, 'Bahishkrit Hitkarani Sabha' was established for the rescue of the untouchables¹. Also, due to the social movement Samata Sainik Dal, the society started progressing. It awakened the self-esteem of the untouchables who lived with their heads down for thousands of years. The untouchables, after drinking the water of the tasty ponds at Mahad, performed the Satyagraha at Mahad for the right of equality in the society and

freedom from the slavery of the upper castes. Untouchables started fighting for social freedom to enter Kalaram temple at Nashik. Kalaram Mandir Satyagraha was done to establish the rights of equality and to get our rights. Nashik's 'Kalaram Temple' entry is not religious in nature but social, economic, political and educational in its broadest sense. Exclaiming that Dr. Babasaheb Ambedkar brought about a great social revolution in the world and accepted Buddhism for the upliftment of the untouchable society to give up the religion which considered us inferior.

Opposite of Religious Karma Kanda:

Dr. Babasaheb Ambedkar, who should be called a Hindu while treating religion, how the caste system was created. Brahmins, Kshatriyas, Vaishyas, Shudras are by profession and untouchables have no profession. Religions such as Hindu, Sikh, Muslim have been studied in India from various points of view."Dr. Babasaheb Ambedkar says that Hinduism is based on Chaturvarna. "Though I am born a Hindu, shall I not die a Hindu?"² Babasaheb took the stand. Many criticisms were made on the customs and restrictions of Hinduism' The problem of untouchables is in Hinduism. From many public meetings 'Dr. Babasaheb Ambedkar', If Hindus do not consider us Hindus, if they are not ready to treat us as equals, then we have to decide our religion.³

To fight untouchability, Dr. Babasaheb Ambedkar, the holy book of Hindu religion 'Manusmriti' was burnt ⁴. As they did not get equal treatment in this religion, their mind started to convert. Dalits will not be able to get social justice in Hinduism, so they accepted Buddhism on 14 October 1956 ⁵.

Equality Award:

Due to the social structure of Indian social and economic life, the principle of equality is going to be rejected. Dr. Babasaheb Ambedkary had very clear and balanced thoughts about equality. The fundamental rights in the constitution are the rights of equality between men and women.

Article 14: The State shall not deny equality before justice, security of law in any territory of India.

Section 15 :1) The State shall not discriminate against any person on any ground.

:2) Access to public recreational facilities

:3) Special provisions between women and children

Section 16: For any reason, under the control of the State, There will be no disqualification in service planning. ⁶

Dr. Babasaheb Ambedkar tried to add equality and freedom.

To women Equal Status:

Dr. Mahatma Phule's legacy by awakening women. Babasaheb Ambedkar gave women the right to education. The right to equal wages to men, the age-old system of hearth and child, the right of women to live a high standard of living, and the stereotype that women are mere objects of consumption were stopped. Dr. Babasaheb Ambedkar, according to the Constitution of India, provided paid maternity leave for women, widow remarriage,

right to equality between men and women, special provisions for women and children, and many other comforts for women.

Advocates of social justice

Democracy is accepted as the system of government necessary for India. Democracy is understood as a system of government based on freedom, equality, fraternity and social justice. Education is the repository of knowledge and everything depends on education. Dr. No matter how much knowledge is taken, it is not enough. Babasaheb Ambedkar's opinion was that there is no age limit for education, Dr. Babasaheb Ambedkar said, "Education is the milk of a tiger, whoever drinks it will not growl." ⁷

He got the proper arrangement of social, economic and system in the form of constitution, he worked to restrict the oppression of the untouchables. Dr. Babasaheb Ambedkar's political thoughts are none other than self-rule, nationalism, democracy, fundamental rights, protection of minority interests, socialism, communism, Buddhism.

Conclusion –

Caste should be destroyed in India. Babasaheb Ambedkar worked hard. If India wants to become a superpower in the world, casteism must be destroyed from the respect of every person in India. India will not progress till caste is not destroyed. Casteism in our country of India is growing like a mental illness from generation to generation and that mentality must be eradicated by every citizen of India. Dr. Babasaheb Ambedkar did tried to create social democracy through his social thinking.

Footnote:

1. Dhananjay Keer, Dr. Babasaheb Ambedkar Popular Publisher, Pune, Fifth Edition, Pg. No. 36.
2. Jefrelot Christophe, Dr. Ambedkar and Untouchability : Enlisting and Fighting Caste, Permanent Black Publishers, New Delhi 2005 Pg-42.
3. Kshirsagar R.K. , Dalit Movement in India Its Leaders, M.D. Publication, Delhi 1994 Pg. No. 125.
4. Omved Gail, Ambedkars: Towards an Enlightened India, Penguin Books Delhi 2008 Pg. No.166.
5. Moon Vasant, Dr. Babasaheb Ambedkar, National Book Trust, New Delhi 2002 Pg No. 112.
6. Constitution Debate, Vol- 7.
7. Dr. Babasaheb Ambedkar, Writings and Speeches, Vol- 19, Maharashtra Government Publication.