

## Journalism of Dr. Babasaheb Ambedkar

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**Introduction:** The history of the press in India is the history of the freedom movement in the country. The newspapers actively involved in constructing a nation and mobilizing the mass to participate in freedom movement. Around the same time. Ambedkar started propogating a different vision of dalithood through his newspaper.

Journalism is one of the important pillars of Indian democracy. It is the practice of gathering, recording, verifying, and reporting information of public importance. Journalism is writing designed for or characterized of newspapers or magazines. The essence of journalism is to provide citizens with reliable information through the discipline of verification. James Augustus Hicky is known as the father of Indian journalism. ‘Truth’, ‘accuracy’, and ‘objectivity’ are cornerstones of journalism ethics. Journalists are encouraged to maintain a degree of detachment from the religions, groups, or countries they are associated with, in order to minimize potential biases in their reporting. The hallmarks of journalism are objectivity and factuality. The central purpose of journalism is to provide citizens with accurate and reliable information they need to function in a free society. The functions of journalism are to convey national policies to the public and to keep the governments at local state and central levels, informed of public needs. The paper is going to throw light on the journalistic views of Dr. Babasaheb Ambedkar in this connection.

Dr. Babasaheb Ambedkar was not only a social reformer and political leader but he was a very effective Journalist. He used his Journalistic approach to spread his thoughts among the so called backward and downtrodden group of the Indian society. His journalistic views were focused on the reformation of society and to make the people aware of the rights of backward class and against the exploitation of ‘dalits’ under the name of religion. With the help of his journalism, he gave voice to the problems and predicaments of exploited, untouchables. Bharat Ratna Dr. Babasaheb Ambedkar used his journalism to enlighten and develop the scientific and realistic temperament of people. He made the great efforts to lay the foundation for India to become a modern nation by waging a struggle against social slavery. Dr. Ambedkar is the sole originator of Dalit journalism and Dalit literature. He is indeed the single most inspiring fere personality of Dalit journalism. Through his journalism he provided a platform for social revolution. As the pro-Congress media refuse to speak about oppressed people, Ambedkar's struggles, his ideology, required a media as a mouthpiece. Ambedkar strongly believes that newspapers could bring about a change in the lives of the millions of oppressed people. Sole leader Ambedkar voiced for the untouchables and oppressed people through his journalism.

Ambedkar began educating and raising public awareness through journalism. In this regard, he started his first newspaper when he was only 29 years old and named It ‘Mooknayak’ on January 31, 1920 with the help of The Maharaja of Kolhapur. He started ‘Mooknayak’ in support of the downtrodden section of society to raise the voice of unntouchables. For him, it was the best instrument for creating public awareness and building the movement for social equality.

Babasaheb Ambedkar said, “For any movement to succeed, it must have a newspaper. A movement without a newspaper is like a wingless party.” He began to publish his own newspapers, namely, “Mooknayak’, ‘Bahishkrut Bharat’, ‘Janata’ and ‘Samata’.” Mooknayak-The leader of Voiceless was a Marathi fortnightly- newspaper founded by Dr. Ambedkar in 1920. The newspaper aimed to reveal the pain and rebellion of society. The aim behind the newspaper was to raise the voice against injustice and social discrimination present in the society. Through this newspaper he inspired and encouraged the oppressed and towntrodden to fight for their equal rights. ‘Mooknayak’ created awareness that the untouchables should create a stronger position in the political sphere as well as in the social and religious spheres

His philosophy and ideology expressed and highlighted in 'Mooknayak' is to establish peace and harmony among India without any discrimination. He expressed that there is need to set up of new social orders based on the ideals of liberty, equality and fraternity. His view was that society should base on reason not on atrocious tradition of caste system. The main aim behind starting 'Mooknayak' was the upliftment of the Dalits and socially backward class of India. He continuously fought for the eradication of caste discrimination that had fragmented the Indian society and made it cripple. This newspaper created awareness among the untouchables and made them aware of their rights. Ambedkar in his writings highlighted the injustice being done to the excluded untouchable community and suggested some measures to the then British government for the upliftment of that community.

Currently 19 issues of 'Mooknayak' are available. 'Mooknayak' newspaper had various thoughts, current affairs. The 'Mooknayak' is dedicated to marginalized unprivileged people of India. It works on the principle of the Constitution.

'Bahishkrut Bharat' also expresses Dr. Ambedkar's ideology of equality. It was published in 1927. It was the Marathi language newspaper. He started this newspaper for the defence of Dalit rights. To spread education, to improve social condition and to give voice to the pessimism of oppressed, society were the ideologies of Dr. Ambedkar. To find out the reasons of the problems and predicaments of the socially backward people, he started the newspaper 'Bahishkrut Bharat.' He demanded equal rights through this newspaper. This newspaper became voice of the downtrodden, poor people. Through this newspaper he created social awareness among the people. This newspaper inspired, many Indians and it proved contributory to the creation of Indian Constitution. Through this newspaper he influenced the Dalit Buddhist movement and campaigned against untouchables of social injustice.

Dr. Ambedkar's newspaper 'Janata' proved to be an important weapon against social injustice, and spread of equal rights for socially backward community of Indian society. It was published on 24<sup>th</sup> November, 1930. Its medium was Marathi and its main objective was to fight for the problems faced by oppressed, poor people. Its aim was to create social awareness against the injustice happening in the society. It was published by Dr. Ambedkar for the upliftment of the untouchables and their slavery. He wanted to eradicate the social injustice and religious discrimination: He pointed out the need of social, religious, economical and educational upliftment of these victims of the social injustice. Through this newspaper he made the people aware of the need of unity and for inspiring the fighting spirit against the social injustice. The motto of 'Janata' newspaper was that tell slaves that you are nothing but a slave and he will realize hopelessness and helplessness of his life and will rebel against the slavery and injustice done to them. From this newspaper, Dr. Ambedkar discussed all the urgent issues and also published letters from the people, especially from abroad. 'Janata' was the longest-serving newspaper by Ambedkar. Through this newspaper Ambedkar wanted to end the caste system as not only this was the reason behind the plight of untouchables but also the gradation of labour was given divine sanctions. The newspaper reflected Dr. Ambedkar's ideology of social discrimination.

His next newspaper is 'Samata' which became the embodiment of Dr. Ambedkar's Ideology and vision Founded on 29 June, 1928, this historic publication emerged as a powerful tool in the struggle against social discrimination and untouchability. The name 'Samata' means equality, reflecting the core ethos of the publication: This newspaper was the mouthpiece of the 'Samaj Samata Sangh'. It gave voice to the oppressed and fight against social injustice like other newspapers. The main aim of this newspaper was the eradication of slavery of the oppressed. The newspaper was also the representative of India's Depressed class. His determination to create slavery, free life of the Untouchables is expressed in the newspaper 'samata'. As the name suggests it became the best instrument for creating public awareness and building the movement for social equality.

Ambedkar strongly believed that newspaper could bring about a change in the lives of the millions of oppressed people. Through publication of these newspapers, he anticipated a just social order. Ambedkar

started these newspapers for his people to elevate the social issues against poor and backward people. In his publications he wrote articles in depth to educate and enlighten his people. Dr. Ambedkar expressed his estrangement against the British rule through his newspaper like 'Mooknayak'. Dr. Babasaheb Ambedkar's views reflected in his newspapers expressed his anger but they were factual. He lived the life of bad treatment given to the oppressed and untouchables.

Dr. Ambedkar established a movement through his newspapers and it proved revolutionary. The common reader should try to understand the thoughts of Dr. Ambedkar with unbiased aptitude of mind. To understand his thoughts expressed in the newspapers one should try to understand the age, time and situation of the oppressed, untouchables and poor people who were exploited by the 'Brahmins' and then by the British rule.

The thoughtprovoking ideology expressed in the newspapers paved the path to the emergence of Dalit literature. Infact, Dr. Ambedkar is the founder and source of Dalit literature and his newspapers played a vital role in this creation. Dr. Babasaheb Ambedkar's contribution in the development of the society and the upliftment of poor, oppressed untouchables through these newspapers is noteworthy His newspapers proved to be visionary.

To educate the masses through his newspapers is the aim. He made the British rule to think about the predicament and pain of oppressed, untouchables. His newspapers are not just newspapers but it is a movement against injustice and social discrimination present in the society. Man is not far region, but religion is for man is the message given by his newspapers. Can we deny the fact that his newspapers were created by the pains and predicaments of untouchables?

Dr. Ambedkar's journalism includes special focus on subjects such as fraternity, democracy, communal electorates conversion out of Hinduism, political power, rule of law. His newspapers express this ultimate philosophy to establish peace and harmony among India without any discrimination. His message emphasized the importance of education, self-respect, and unity among the oppressed to fight against discrimination and create a more just society. Ambedkar's belief in the principle of their caste, creed, religion, or gender is the main stream of his journalism and newspapers. 'Be educated, be organized and be agitated' is the message vibrated by Ambedkar through his newspapers.

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