



Impact Factor:4.081

Human rights and Untouchability: Analytical study of the thoughts of Dr B. R. Ambedkar

Dr S. K. Bhadarge

Head, History Department, B. N. N. College, Bhiwandi,

Abstract:- Abstract:- Untouchability is not only a social problem but it is the problem of Nation. This is a major problem in India. It should not be neglected. Without the elimination of untouchability, there is no meaning of economic and political development of the country. More importance had given to the Freedom movement than the social reformation movement. But Ganesh Gopal Agarkar was aggressive for the social reformation movement. Lokamanya Tilak had not given importance to social reformation movement as compare to Gopal Ganesh Agarkar. Dr Amedkar pointed out that if India will get the freedom from the British Government but what about the untouchables. Will they get immediately freedom as the upper class will get? Touchables wanted freedom from the British Government and untouchables wanted freedom from British as well as from touchable. Untouchability should suppose the problem of the whole society as well as the country rather than considering the problem of some specific class and caste. Problems of untouchable should not be supposed that it is problems of some class of society. It should be supposed as the problem of Nation. He said that untouchables should not depend on any mahatma for their emancipation. Untouchables should fight collectively for their basic right of humanism. He inspired the untouchables for their struggle. He founded the various organizations through which he fought against untouchability. He supposed that Inter-caste marriage is the best solution to eliminate the caste system from society. For the national integration, it is an important way which should be implemented.

Keywords: Untouchability, Mangaon Conference, Natioanl Integration, Social Reformation Movement, Human Rights.

Introduction:- Dr Ambedker's concept of social justice opinions for the liberty, equality and fraternity of all human beings. Dr Ambedkar a rationalist and humanist, did not approve any type of insincerity, injustice and exploitation of man by man in the name of religion. He critics on Indian society and conclude that the caste system as the greatest evil of Hindu religion. For maintaining the peace and coordination in the Indian society he advocated to accept Buddhism rather than any other religion. Buddhism gives the equality, fraternity and Justice which are also in the constitution of India. Therefore he gave the solution to accept Buddhism which has also the base of equality as in constitution. He also guided to the untouchables that you should not depend on anybody for your emancipation. He also criticized the social work of Hindu Mahasabha. According to him their social work is just show off nothing drastic change will take place by them.

1. Basics thoughts of Eradication of Untouchability:

Untouchables should not believe that someone will come for their emancipation. Even though, any alone Mahatma will not able to change the condition of untouchables. If untouchable will remain dependent on someone else for their emancipation then they will be lost themselves as well their next generation. Therefore untouchables should try to struggle the cycle of injustice and emancipate themselves from them only. The capable and known persons from the untouchables should help others. Do not surrender yourself, to see the adverse condition surrounding you.¹

2. Mangaon Conference: on 21 and 22 March 1920 Mangaon Conference was held. This was the first conference which was organized by Dr B. R. Amedkar. Chhatrapati Shahu Maharaj was present and he guided in that conference to untouchables. He said to the people

who came for that conference that now you got your Leader and definitely he will eradicate you form the untouchability. In this conference following five major resolutions were passed.

1. Untouchables should get human rights
2. Untouchables should have the right to use public school, roads, wells, religious schools.
3. Change in Watan system
4. Eating dead animal flesh should be considered a crime by any person of any caste.
5. Bahishkrut people should recruit on the vacant post of Talati
6. Effect of Mangaon Conference
 - a. Touchables did not get supported by the struggle of untouchables.
 - b. Untouchables were suffered from the touchable.
 - c. Untouchables were suffered from touchable.
 - d. Untouchable of the village Mangaon, Kadole, Sangwade, Kagal of Kolhapur state untouchables were stopped to throw the dead cattle out of the village.²

These all above changes took place after the Mangoan conference. These all above positive changes took place after the Mangoan conference. That was the great success of the Conference.

3. In the Article of Bahishkrut Bharat of 3rd June 1927 "asprushata nivarnyacha porkhel" The Matunga branch of the Hindu Mahasabha had announced that a temple would be built in Matunga for the untouchabls in Matunga and nearby. About this, Babasaheb says that the Hindu Mahasabha intended to build more temples in Mumbai city with thousands of

shrines and that this new temple would be built for them as there is no access to the Goddess like Untouchables in the existing temple in Mumbai. Dr Babasaheb says that this will not eliminate untouchability. He further said untouchability will be strengthened due to this kind of work of Hindu Mahasabha. Dr Babasaheb wanted to eradicate the untouchability from the roots. He argued that Hindu Maha Sabha is not making any positive efforts to eradicate the untouchability.³

4. Caste System – Basic Social Problem

Dr B. R. Ambedkar explained that the caste system is dangerous to Social Equality, fraternity and freedom. The base of the caste system is social inequality. The system which supported to the social inequality from such society untouchables could not accept the social equality, fraternity and justice. We cannot get success in the social reforms and economic reforms unless and until eradication of untouchability. On the base of castism, no can build the Nation. Ethics also get fail because of castism. Due to the caste system, People had been forced to work without consideration of his like and dislike. Caste had a base. Social norms need to change over time.

But not change took place in caste because of recognition by religion as holy and divine.⁴

5. Dr B. R. Ambedkar's study about the social structure of India: Dr B. R. Ambedkar investigated the social structure of India and he found that untouchability is the main problem for the establishment of the equality in the society. In front of Simon commission, he explained that who are untouchables. The persons who are not allowed in the temple to pray god or goddesses, not allowed on Lake and not allowed on Well for the water, all these are supposed to be the untouchables. Without consideration untouchables as human beings and their basic rights, there is no use of the independence of India. From the long period, congress had taken the leadership of the Indian society. But how she did the work to remove the untouchability of Indian society that had been criticized by Dr B. R. Ambedkar. When Dr Ambedkar met with Gandhiji on 14th August 1931 at Mani Bhavan and he explained to him that Muslims and Shikha's condition is better than Untouchables and it was approved by the British government in the round table conference. Round table conference approved untouchables rights as the rights of the minority. This new identity is beneficial to untouchables. These untouchables should get a separate political identity. What is our opinion about this? Then Gandhiji replied that he is opposed to the separate political identity of the untouchables. This answer of Gandhiji has given a clear idea to Dr B. R. Ambedkar about the thoughts of congress and Gandhiji.⁵

6. National integration:- National integration was the base of Dr B. R. Ambedkar's thoughts

National integration was the base of his thoughts. He fought against the touchable for the human rights of the untouchables. He also fought against the Congress as well as against the British government for the political rights of the Untouchables. He did not keep dependent on the touchable and gave the fight against these two

prominent powers of India. He did not compromise with anybody for the betterment of untouchables. He got success in his strength. He had given the self-respect to the untouchables. He was always thinking of the about the future of India while fighting for the untouchable. When we do study about his speech in front of Round table conference, Simon Commission and his devotion in the work of Constitution of India, we find that his love and affection towards the Nation and his sacrifices.⁶

7. Constitution and Religion:- On 25 November 1956 he gave a speech at Banaras (Sarnath) in Kashi Hindu Vishvavidyalay in front of Students. He asked the question to the students that our Constitution and religion can live together? Is there any similarity? If not, then we keep alive either religion or to Constitution. Both can not run together. If we have a requirement of Religion then we should accept Buddhism. Buddhism gives the equality, fraternity and Justice which are also in the constitution of India. Therefore he gave the solution to accept Buddhism which has also the base of equality as in constitution. Buddhism promotes the all-round development of human beings. In Buddhism, we find equality also which is the base of the democracy which is the base of development and progress of the country.⁷

8. Industrial Revolution: he believed that Industrialization in the rural area would be the radical solution to eliminate the untouchability from the rural society of the country. The caste system of the village will become weak. Automatically the business which was on the caste base will be abolished. He believed that due to this industrialization man can do work according to his interest and capacity. Man can do any kind of work according to his born talent. Man will get the opportunity to develop his skill of work and traditional law and customs will be abolished. Therefore industrialization not only helps in economic development but it will also help the social development of the country.⁸

Conclusion:- Dr Ambedkar fought against the untouchability. British, as well as Congress, have not done any constructive and long life work which help to change the position of untouchables. Casteists Hindu people did not support the demands of untouchables. Congress did not show the courage to oppose the orthodoxy Hindus who refused to remove the untouchables from the society. Gandhiji opposed separate electorates to the untouchables which was their fundamental rights and which would have been helpful to untouchables to increase the political strength of untouchables. Though he was fighting for the rights of untouchables at the same time he was also supporting the National leader of India. But at the same time, he realized that the political revolution always is succeeded after the success in the social and religious revolution. He was trying to convince them to fight together for the upliftment of the untouchables and therefore he demanded the political rights for the untouchables. Education was the key to the all-round development of human beings. Therefore for the education of the untouchables, he founded the People's Education

society. He started the Milind College at Aurangabad and Siddharth College at Mumbai for the higher studies of the untouchables.

Bibliography

1. Edi. Dr B. R. *Ambedkar Muknayak* 31 Jan 1920
2. Nikumbhe C. H., *Samaj prabhodhankar Dr. B. R. Ambedkar*, pg 67
3. Edi. Abmdekar B R. '*Bahishkrut Bharat*' (Asorushata Nivarnyacha Porkhel), 3rd June 1927
4. Aglave Pradip, *Samaj shatradya Dr B. R. Ambedkar*, Sugava Prakashan, Pune, pg 75
5. Kharat Shankarao, *Ashprushanch Mukti Sangram*, Indrayani Prakashan,Pune pg. 46
6. Jadhav Raja, *Dr Babasaheb Ambedkar and his Freedom Movement*, Rajlakshmi Prakashan, pg. 16
7. Patil Nirnajan, *Ambedkari Krantiche Tatvadyan, Samyak vision*, Mumbai pg160
8. Kharat shankarrao, *Dr Ambedkaranche Dharmantar*, Indrayani Sahitya Prakashan, Pune, pg 90