



Review of literature on Contribution of Baba Saheb Dr. Bhimrao Ambedkar

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Abstract: The government should not nominate these representatives. The people should elect them. The government should employ the ‘Untouchables’ in larger numbers in the army and the police department. Those who suffer in the Hindu society should get justice. This was Ambedkar’s rocklike decision. He was prepared to oppose anybody to reach his goal. The British Government invited several Indian leaders to discuss the problems of India. The conferences were held in London; they were called the “Round Table Conference”. Gandhiji also took part in them. At the Round Table Conference, Ambedkar spoke angrily against the government. He said that the backward sections did not enjoy equality with other sections, even under the British Government; the British had just followed the ways of the other Hindus. That was a time when Gandhiji was very popular in India. Millions of people followed his footsteps with devotion. Ambedkar openly opposed Gandhiji’s views on how justice should be secured for the ‘Untouchables’. He supported the views which seemed right to him. Ambedkar secured for the Harijans (the Untouchables) ‘separate electorates’ at the Second Round Table Conference in 1931. As a result, the Harijans could elect their representatives separately. But Gandhiji could not agree with Ambedkar.

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Introduction:

The contribution of Ambedkar towards the upliftment and dignity of the Dalit community is remarkable and phenomenal. The amount of injustice, cruelty, oppression and suppression had given to the Dalits, is simply unbelievable and unforgivable. No one try to wipe out this sheer injustice? Ambedkar was a God gift to the Dalit community. He was the only person, who not only tried to wipe out this caste system, but also did his level best to eliminate the hierarchy based caste system. Ideas of high and low had crept into the Hindu society; Ambedkar suffered because of this; he also fought hard against such differences; later he became the first Law Minister in free India. The credit for making a Law and creating the necessary atmosphere to wipe out ‘Untouchability’ goes to Ambedkar. The ‘Untouchables’ are Hindus. Therefore, the doors of temples should open to them. If the Hindus can touch the Christians and the Muslims, why should they not touch the people who are themselves Hindus and who worship the Hindu Gods? This was Ambedkar’s argument. He gave a call that people who practice and support ‘Untouchability’ should be punished. Some people argue that the ‘Untouchables’ were not yet fit for equality.

The Hindus say that they want independence and democracy. How can a people who have temple upon all the liberties of a backward group aspire to democracy? 18 Ambedkar argue like this and thundered that these people had no right to speak of justice and democracy. In 1927 there was a big conference. It resolved that there should be no caste differences in the Hindu Dharma and that people of all castes should be allowed to work as priests in temples. The Chowdar Tank dispute went to the court. The court decided that tanks are public property. The ‘Untouchables’ who have been subjected to humiliation for hundreds of years should find justice. For this purpose Ambedkar indicated a few clear steps. No section of the Hindus should be kept out of temples. There should be more representatives of the ‘Untouchables’ in the legislatures.

Review of Literature:

Eleanor Zelliot, (1996), *From Untouchable to Dalit: Essays on the Ambedkar Movement*, Manohar Publishers and Distributors. This book is a collection of 16 essays. These essays are divided according to background, politics, religion and Dalit Literature.

Eleanor Zelliot, (2008), *Dalit literature, language, and identity*, Cambridge University Press.

This chapter gives information about how the Dalit literature started in India and how the word Dalit got its importance during Dr Babasaheb Ambedkar's period and how Dalit literature grew. Dalit literature like short stories, poems etc. were also published in Dr Ambedkar's times.

Lakshmi Narayan Singh & Reena Gupta, (2014) "Dalit Access to Land in Rajasthan: Land Reform as Redistributive Justice since Independence", ISSN 2277 – 9809 (Online), 2348–9359 (Print). They start the article with the quote said by Ambedkar which states that the Dalit in India do not own their own Agricultural land as it is seized by the upper caste people. The writers state here that the Dalits had to work on land as workers and had no right to own the land and if any Dalit seeks any help from law against the rich landlords then the Dalits would be social boycotted where they would not be provided water supply and other necessities of life. Thus 89% of Dalits in India still don't have their own land and have to depend on rich landlords for survival.

Musadhique Kottaparamban, (2015), "EMERGENCE OF DALIT AND DALIT LITERATURE IN INDIA" IRJMSH, Vol 6. ISSN 2277 – 9809(Online), 2348–9359 (Print). This article tells us how the word Dalit emerged and also about the social, economic and religious discriminations faced by the Dalits. He speaks about how Dr. Ambedkar, Jyotirao Phule, EV Ramaswamy, Dalit Panther movement and the Marxist movement. He also states the similarities between Dalit Literature and Black Literature.

B.R. Ambedkar, (2017), *Untouchables: Who were they and why they Became Untouchables*, Kalpaz Publications. This book is reprinted of the book "The Untouchables", by social reformist Dr. B.R. Ambedkar, which was originally published in the year 1948. This book deals with Untouchability Among Non-Hindus, Untouchability Among Hindus, Problem of Habitat, Old theories of the Origin of Untouchability, New Theories of the Origin of Untouchability, The New Theories and some Hard Questions, Untouchability and the Date of its Birth.

J.V. Pawar, (2018), *Dalit Panthers: An Authoritative History*, Forward Press Books. This book gives us a brief information about the Dalits and the issues faced by them in post-Ambedkar Dalit society in Maharashtra.

Rangrao Bhongle, (2019), *Saviour of The Nation: Dr. B.R. Ambedkar and India Today*. New Delhi and Calcutta publication. This book is about the Dr B.R. Ambedkar and his philosophy who saved India from being lost into a bleak land of dead habits and customs. And his struggle against untouchability and the entire social system placed in India

HARIJANA VEMAN, M.A. English & Comparative Literature, Sri Krishna Devaraya University, Ananthapuramu (AP). "Dalit Literature-The Mouth Piece of the Oppressed in Indian Writings". This paper tells that the Dalit literature first started in Madras by a cobbler saint. It also speaks how the Black Panther movement gave momentum to Dalit literature in India which was led by Jyotirao Phule and Dr. Ambedkar. The Dalit literature started in Maharashtra known as Dalit Sahitya Sangh and due to this many Marathi Dalit Writers penned the views. Baburao Bagul's *Jevha Mi Jaat Chorli Hoti* brought a great momentum in Marathi Dalit literature. He also speaks about how Dalit literature all over India and the quest for equality, status and rights is still going on even in this Modern world.

Salagare (2017) studied that Dr. B.R. Ambedkar's knew that education was the necessary precondition for the reconstruction of the society on the principles of equality and social justice. Studying the development of education in Indian Society he found that during the rule of Peshwa in Maharashtra and even during the earlier period of British Raj, right to education was restricted to higher castes. He fought for the education of masses without discrimination of caste and sex. Participation in the budget to debate he said, "Education is something which ought to be brought within the reach of everyone. The education department is not a department which can be treated on the basis of quid pro quo. Education ought to be cheapened in all possible ways and to the greatest possible extent"(Ambedkar, 40-41). Taking active part in the discussion on Bombay University Act and Primary Education Amendment Bill, he contributed his views in the reform of Education. He founded the people's Education society, and started colleges at Bombay and Aurangabad. He repeatedly with the government that providing equal educational opportunities to all without discrimination was its responsibility however, boys and girls should get the different education. It is unfortunate that in the past India got divided into castes based on birth. The people belonging to low castes i.e. the scheduled castes were denied all privileges and facilities, including educational facilities. They were so poor that they could never think of sending their children to educational institutions. Door of all educational institutions were closed on them. If at all any scheduled caste dared to get elementary education he was required to sit outside the class room. His shadow should not fall on other student.

Dhavaleshwar (2017) observed that Dr.B.R.Ambedkar's believed that education would greatly contribute to the improvement of the

untouchables. He always exhorted his followers to reach excellence in the field of knowledge. Knowledge is a liberating force. Education makes man enlightened, makes him aware of this self – respect and also helps him to lead a better life materially. One of the causes of the degradation of the untouchables was that they were denied the right to education. Ambedkar criticised the British Policy on education for not adequately encouraging education among the lower castes. He felt that even under the British rule education continued mainly to be an upper castes and untouchables and funded various centres of learning. While a labour member in the executive council of the GovernorGeneral, he was instrumental in extending scholarships for education abroad to the untouchable students. Dr. B.R. Ambedkar wanted the untouchables to undergo both liberal education and technical education. He was particularly opposed to education under religious auspices. He warned that only secular in education could instil the values of liberty and equality among the student. Dr.B.R.Ambedkar knew that Indian being a multilingual country has the possibility of problems for the unity of the country on account of regional pressures and pulls. When the ideas of linguistic states were mooted he favoured it for two reasons. Firstly it would facilitate functioning of democracy in the country; secondly, linguistic states would help in the removal of racial and cultural tensions. Expressing his views Dr.B.R.Ambedkar said, “In seeking to create linguistic states India is treading the right road. It is the road which all states have followed. In case of other linguistic states they have been so from the very beginning. In case of Indian she has to put herself in the reverse gear to reach the goal. But the road she proposes to travel is a well tried road” .

Ambedkar was not only the father of Indian Constitution; he was a great freedom fighter, political leader, philosopher, thinker, economist, editor, social reformer, revivalist of Buddhism and was first Indian to brake down the barriers in the way of advancement of women in India. He laid down the foundation of concrete and sincere efforts by codifying the common Civil Code for Hindus and other sections of the Indian society. He stated that women should be given all round development more importantly social education, their well being and socio-cultural rights. He emphasized that each and every section of Indian women be given their due share and it is a must to maintain and protect dignity and modesty of women (Shukla 2011).

Dr. Babasaheb Ambedkar always believed in movements led by women. He also added that if the women from all walks of life are taken in to confidence, they may play a significant role in the

social reforms. They have played very massive and active role to eradicate the social abuses. He insisted that every married woman must participate in her husband’s activities as a friend. But she must show the courage to deny the life of slaves. She should insist on the principle of equality. If all the women follow it, they will get the real respect and their own identity (Gunjal 2012).

Ambedkar’s perception of women question, emphasizing their right to education, equal treatment with men, right to property and involvement in the political process resembled the global feminists demand. As J. S. Mill expressed in the Subjection of Women, the legal subordination of one sex to the other is wrong in itself and one of the chief hindrance to human development; and ought to be replaced by a principle of perfect equality, admitting no privilege or power on the one side, nor disability on the other, Ambedkar also holds the same views on work for women (More 2011).

Rajshekar’s book *Caste – A Nation within the Nation* (2007) marks a deciding change in the literary career of Rajshekar as it switches his basic tone from protest to more mature analysis. It also explains the marginalisation of certain communities that happens within the framework of a nation-state. Rajshekar begins the book with the statement that **caste is still an uneasy topic in India though casteism is practised in all the social institutions**. He points out that one will have to examine the institution of marriage to see how deep rooted is casteism in India. He indicates that the matrimonial columns found in the newspapers are clearly casteist and they resist assimilation of caste which should logically happen in a democracy.

Rajshekar (2021) explains how Buddhism tried to compensate the lives of Dalits by providing them with sacred places for worship. He also argues that Buddhism and Dr. Ambedkar helped Dalits in consolidating their jati identity. Rajshekar also considers the impact of caste consolidation and the political alignment of sub-caste in the interest of the nation. He points out that both communists and Brahmins against caste identity as they believe that such identities will go against nationality. However, Rajshekar reminds that national unity is the slogan of Hindu Nazis and for Dalits, caste identity is as much important as the national identity. It is important to remember Dr. Ambedkar’s argument on nationalism in the context of casteism in India. Nationalist discourse, according to Rajshekar, is controlled by Brahminical Social Order. According to him, nationalism is a strategy used by the Brahmins to divert the attention of Bahujans. If nationalism is a part of one’s identity, defining one’s fellowship to kith and kin, it is a matter of tie of kinship. In this

regard, Rajshekar believes that caste comes closest to this definition of nation. He argues that the notion of the nation cannot be confined a territory but rather to the patterns of kinship and fellowship. Hence, he believes that India is the country of several nations with several kinship patterns emerging out of different caste identities of the untouchables. Dr. Ambedkar had also defended such a caste-based movement and identity of the untouchables.

Mandal (2020) studied that Dr. B. R. Ambedkar was a great national leader of twentieth century. He was an intellectual, scholar and statesman and contributed greatly in the nation building. He led number of movements to emancipate the downtrodden masses and to secure human rights to millions of depressed classes. He has left an indelible imprint through his immense contribution in framing the Constitution of free India. He stands as a symbol of struggle for achieving the Social Justice. Dr. Ambedkar Foundation (DAF) was set up in pursuance of the recommendations of Babasaheb Dr. B.R. Ambedkar's Centenary Celebrations Committee constituted under the Chairmanship of the then Prime Minister. The Foundation was registered under the Societies Registration Act, 1860 on 24th March, 1992 under the aegis of the Ministry of Welfare now the Ministry of Social Justice & Empowerment.

Minara Yeasmin (2018) studied that Dr. Bhimrao Ambedkar was a fighter for the dignity of women and depressed people and is known as champion of human rights. Being a pioneer of social justice, he always functioned for the empowerment of women. According to him, everybody should be treated equally irrespective of caste, creed, gender and religion. That is why he started work for the liberation of woman and their rights. His aim was to make a society based on social justice. He realized the gender inequality among the Indian society and raised his voice to include them in the modern society. Dr. Ambedkar has given equal status to women as men by providing many provisions in the Indian constitution, for strengthening and upliftment the position of women. This paper focuses on Dr. B. R. Ambedkar's thoughts and perceptions towards woman empowerment. The paper also analyzes the contribution of Dr. B. R. Ambedkar as a thinker and social reformer in the emancipation of social status of women in the society.

Dr. Babasaheb Bhimrao Ambedkar was born April 14, 1891 in Mhow, a city of military cantonment then Central Province India. His father, Ramji Sakpal Maloji was a Subedar in the army and her mother Bhimabai Sakpal was a housewife. Babasaheb belonged to the Mahar called lower caste who were treated as 'untouchables'. But his father was an army officer was able to arrange a good

education for their children, despite several resistances of the society. Ambedkar was treated as 'untouchable' in school with other children Dalits. They were not allowed to sit with other so-called upper-caste children, and were allowed to drink water from common water vessel. Ambedkar was very meritorious in studies and after completing his early education in Bombay moved to the United States for graduate studies and research; did his graduate and doctorate from Columbia University, New York. He also studied at the London School of Economics and completed master's and doctorate from there too (Singaria, 2014).

Dr. Ambedkar's three word formula – 'educate, agitate and organize' is a powerful tool of social change even today. Ambedkar made the oppressed lot of the depressed classes conscious of their rights, which was denied to them for centuries. Educating the downtrodden people, he thought, was a sure way to instil in them a sense of consciousness, self-respect and dignity. He wanted the people to cultivate the values of freedom and equality among themselves; it was possible only through education. This in turn would provide the necessary cultural basis for their progressive assimilation into the mainstream of an enlightened national life. Dr. Ambedkar was a symbol of knowledge and character. He regarded education as a means to reach the doors of light and perception to remove the regions of darkness and ignorance. He used his philosophy of education to make aware of the condition of social degeneration in Hindu society among the lower strata of society and change the social order for the benefit of entire humanity. Through his educational institutes, he strives for educational development of all. He was an 'organic intellectual' in real sense. Dr. Ambedkar's contribution towards education and his independent thinking made him an independent intellectual of the world. He propounded his own philosophy of education and had largely influenced the outlook of downtrodden. In order to honour his brilliant academic career his statue is placed at the entrance London School of Economics and below that "Symbol of Knowledge" is written. It shows that how he was acclaimed as great student and educationist of far excellence. Dr. Ambedkar's thoughts on education and his educational philosophy are relevant even today in the 21st Century for the socio-economic and political development of our country (Barnwal, 2014).

Dr. B. R. Ambedkar's approach to women's right is exclusively different from other social reformers like Jyotiba Phule, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar and Mahatma Gandhi who tried to reform the Hindu society of certain outdated customs and practices without questioning

the hierarchical social order. But Ambedkar made his own view for the women rights and that has been reflected in Indian constitution. His goal was to make a society based on social justice. To secure this goal, Ambedkar has given equal status to women on par with men by providing many provisions in the Indian constitution. To him, sexual discrimination should be root out from the society and everybody should get equal opportunity in the society. The Preamble of Indian constitution guarantees social and economic justice to women and that is because of Ambedkar contribution. In the preamble it is mentioned: (i) social, economic and political justice, (ii) freedom of thought, expression, belief, faith and worship, (iii) equality of status and opportunity and (iv) fraternity assuring dignity of the individual and national unity to all the citizens of India without any discrimination of caste, creed or sex (Moren and Vijay, 2014).

Bhart Ratna Dr. Bhimrao Ramji Ambedkar, an eminent Indian jurist, economist, politician, social reformer, educationist and the architect of the Constitution of India, was born in a Marathi lower class family (treated as untouchable at that time) on 14th April 1891 in the British-founded town and military cantonment of Mhow, Central Provinces (Madhya Pradesh). He was the 14th and last child of Ramji Maloji Sakpal and Bhimabai Murbadkar. Ambedkar's ancestors had long worked for the army of the British East India Company, and his father, Ramji Maloji Sakpal, served in the British Indian Army at the Mhow cantonment, rising to the rank of Subedar and therefore, his father was able to insist that his sons should be educated so Ambedkar was allowed to attend school. Although he attended school, Ambedkar was segregated and given little attention or help by teachers. He was not allowed to sit inside the class. When he needed to drink water, someone from a higher caste had to pour that water from a height as they were not allowed to touch either the water or the vessel that contained it. This task was usually performed by the school peon, and if the peon was not available then he had to go without water; he described the situation later in his writings as "No peon, No Water". He was required to sit on a gunnysack which he had to take home with him. Ambedkar faced the stigmas of caste discrimination and these things affected him deeply (Sharma, 2020).

(Kamble & Dhavaleshwar 2014) Babasaheb was the master mind for progressive state, he has developed nationalistic, secular attitude with his sacred soul. His views about caste system, class, practice of untouchability and discrimination on the basis of race, religion, color, gender, and geographical location are always clear that any country or state should not be dividing on the basis of religions or fundamentalist way. Such portions are

absolutely threat for development of the country, in this regard he shared many of his experiences before the Indian society and parliament, especially he proposed for secular state. As a result of his thought India adopted secularism in constitution. He proposed many policies to the planning commission for the empowerment of marginalised sections; reservation for SC ST OBC and Women is the prime step taken for welfare of these categories is the synchronized thought of Ambedkar for empowerment of landless communities and women. He had great social concern and developmental attitude. As a result of his thought we are going to become super power in next few decades.

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