



Dr. Ambedkar's Strategies Against Untouchability

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Abstract:-

Dr. Ambedkar analysed Hindu society before starting his struggle against untouchability and the caste system. Ambedkar tried very hard and very well to show the system of the caste system and clarified the origin of caste system and untouchability in order to support his fight for equality on each and every dimension. Dr. Ambedkar announced his decision to leave Hinduism in 1935, during the famous Yeola Conference: "The disabilities we have suffered, and the indignities we had to put up with, were the result of our being the members of the Hindu community. Will it not be better for us to leave that fold and embrace a new faith that would give us equal status, a secure position and rightful treatment? I advise you to sever your connection with Hinduism and to embrace any other religion. But, in doing so, be careful in choosing the new faith and see that equality of treatment, status and opportunities will be guaranteed to you unreservedly. Unfortunately for me I was born a Hindu Untouchable. It was beyond my power to prevent that, but, I declare that it is within my power to refuse to live under ignoble and humiliating conditions. I solemnly assure you that I will not die a Hindu".

Introduction:-

The Dalit population constitutes India's most week group, estimated at 138 million people. Dalits are also referred to sometimes as (SCs) after a schedule drawn by Government of India, Dr. Ambedkar explains that all primitive societies have been one day or the other won by invaders who raised themselves above the native tribes. In breaking up, these tribes as a matter of rule give birth to a peripheral group that he calls the *Broken Men and backward men*. When the conquerors became stationary then, they resorted to the services of these Broken Men to protect themselves from the attacks of the tribes which remained nomadic.

The Broken Men therefore found refuge, as guards of villages, in the suburbs of the latter because it was more logical from a point of view of topography and because the victorious tribes did not accept foreigners, of a different blood, within their group. Ambedkar applied this theory to India by presenting the Untouchables as the

descendants of the Broken Men (Dalit, in Marathi) and, therefore, the original inhabitants of India, before the conquest of this country by the Aryan invaders⁴. According to Ambedkar these Broken Men were the most constant followers of Buddha soon after he began his teachings in the 6th century BC. And they remained Buddhists when the rest of the society returned to the Hindu fold under the pressure of Brahmins. Ambedkar drew two conclusions from it: "It explains why the Untouchables regard the Brahmins as inauspicious, do not employ them as their priests and do not even allow them to enter into their quarters. It also explains why the Broken Men came to be regarded as Untouchables. The Broken Men hated the Brahmins because the Brahmins were the enemies of Buddhism and the Brahmins imposed untouchability upon the Broken Men because they would not leave Buddhism⁵." He said if the lower castes were not in a position to overthrow their oppressors, it was because of two reasons: they had partially internalised hierarchy; and because of the very characteristics of caste-based inequality.

Discussion :-

Dr. Ambedkar is bitter. He has every reason to feel so. He has received a liberal education. He has more than the talents of the average educated Indian. Outside India he is received with honour and affection, but, in India, among Hindus, at every step he is reminded that he is one of the out-castes of Hindu society. It is nothing to his shame, for, he has done no wrong to Hindu Society.(mk Gandhi.org)

Oaths Taken by Dr. Ambedkar (Christophe Jaffrelot 2009 IIDS)1. I shall not recognise Brahma, Vishnu and Mahesh as gods, nor shall I worship them.2. I shall not recognize Ram and Krishna as Gods, nor shall I worship them.3. I shall not recognize Gauri and Ganapati as gods nor shall I worship them.4. I do not believe in the theory of incarnation of god.5. I do not consider Buddha as the incarnation of Vishnu. 6. I shall not perform Shraddha [a Hindu rite that one carries out for the safety of the deceased] nor shall I give offerings' to god.7. I shall not do anything which is detrimental to Buddhism.8. I shall not perform any religious rites through the agency of a Brahmin.9. I believe that all human beings are equal.10. I shall endeavour to establish equality.11. I shall follow the eight fold path of the Buddha.12. I observe the ten *Paramitas* (observances) of the Buddha [the virtues in which a follower of the Buddha has to restrain himself].13. I shall be compassionate to all living beings and I shall nurture them with care.14. I shall not steal.15. I shall not lie.16. I shall not commit adultery.17. I shall not drink liquor.18. I shall lead my life striving to cultivate a harmonious blend of the three basic principles of Buddhism [Enlightenment, Precept and Compassion].19. I thereby reject my old religion, Hinduism, which is detrimental to the prosperity of human kind and which discriminates between man and man and which treats me as inferior. 20. I fully believe that Buddhism is Saddhamma.21. By my embracing Buddhism I am being reborn.22. I hereby pledge to conduct myself hereafter in accordance with the teaching of the Buddha⁵¹.

Ambedkar did not trust in Marxism. Ambedkar defending his refusal of Marxism is however apparent: on the one hand, he claimed to stand for the labourers in common; on the other, he denied an authentic implication to division analysis and

highlighted that caste remained the fundamental unit of society. Reacting to the Cripps proposals, the Executive Committee of the SCF arrived in September, 1944 in Madras that "the S C are a distinct and separate constituent in the national life of India and that they are a religious minority in a sense far more real than the Sikhs and Muslims can be and within the meaning of the Cripps Proposals. In 1944, Ambedkar confined to a British officer - Beverley Nicholas: The kind of dissimilarity inherent in the caste classification is called "graded inequality" by Ambedkar in a very sensitive way. In industrialized societies, the operational class can elevate itself against the bourgeoisie. The category of inequality from which the caste ridden society undergoes is of a different kind for the reason that its judgment separates the dominated groups and, therefore, stops them from conquering the teases. "In every village there is a minute minority of Untouchables.

Practical facts indicate that children from the SCs societal group undergo from elimination and unfairness as well in terms of schooling and admittance to health services. Ambedkar tried to provide the lower castes with a glorious account of sons of the soil to help them obtain an substitute - not-caste based - individuality, to recover their self respect and defeat their divisions. In *The Untouchables, who were they and why they became Untouchables?* (1948), Ambedkar refutes Western authors' elucidation caste ladder by resorting to cultural factors. His explanation is markedly complex. He elucidates that all ancient societies have been one day or the other occupied by invaders who raised themselves higher than the native tribes. In breaking up, these tribes as a subject of rule give birth to a secondary group that he calls the *Broken Men*. After comparing unusual religions and the motivation of their leaders in India to receive the Untouchables, Dr. Ambedkar declared his favorite for Sikhism in August 1936, since his attention "to have some liability as for the future of the Hindu traditions and civilisation³⁸" and did not want to break with the bulk population. In September 1936, he sent an assignment of 13 of his followers to Amritsar to learn the Sikh religion. In November, he went to England to sound out the British leaders regarding the assurances which they would be prepared to allow in the new organization to the Untouchables who would have transformed to Sikhism. The British system replied that these terms would relate only to the Sikhs of Punjab, which, in his vision, was an inappropriate proposal. At the beginning of 1937, debate sustained between Dr. Ambedkar and the Sikh leaders but conventions became fewer frequent and by the conclusion of the year Dr. Ambedkar finished to declare the idea of alteration.

6. Conclusion

Dr Ambedkar has worked all kind of strategies during his life for eradicating caste and improving backward classes, more especially, for emancipating the Dalit from this oppressive social systems.

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