

Deprived/ Marginalised Sector & Dr. B. R. Ambedkar

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Abstract - Dr.B.R.Ambedkar, acknowledged as the crusader against the caste system . He was a valiant fighter for the cause of the downtrodden. A great humanist, socio-political thinker, an economist, philanthropist and constitution maker who fought for empowering the lives of downtrodden. His contribution in the form of constitution maker will be cherished forever and whose provisions have saved lives of many. He devoted his entire life for the emancipation of Dalits. He launched various movement for the annihilation of caste system. His consistent struggle for the downtrodden and deprived section made their status somewhat better. They have got their rights which earlier went unnoticed. He struggled arduously to bring about change in the lives of deprived and downtrodden.

Index Terms - upliftment, downtrodden, Dalits, exploitation, emancipation, deprived.

INTRODUCTION

Bharat Ratna Dr. B.R.Ambedkar(1891-1956) known as the leader of the oppressed classes dedicated his entire life in the upliftment of downtrodden community. He was against caste system and thought caste and casteism is a major obstacle in the development of society. For societies to evolve there should be equality among masses. His majority of work represents life of deprived and marginalized section of the society. He stood firmly for the reformatory cause.He made certain provisions to raise the lives of downtrodden and deprived communities but in present day scenario such inequality is still relevant. He launched various journals like “Saraswati Vilas” & “Bahiskrit Bharat” to unite the community of downtroddens & get their voices heard. Hindus were often dissatisfied with his work & declared him the destroyer of the Hindu culture. They called him enemy of Brahmins.

Although division of caste is considered good in some aspect but it become pernicious when there is

inequality and exploitation. These sections of people are called untouchables.

“Untouchability” has been a social practice where people of certain community are repudiated resulting in the segregation from the so called “higher classes”. They were refrained from drinking water from the wells of upper castes, wear shoes in front of them or sit next to them. Dalits are still prohibited from entering temples, drinking water from the wells of upper castes, attending mass ceremonies etc. Dr. Ambedkar focussed on educational progress of the backward and Dalit classes. He strongly believed that until those weaker sections are not involved in the decision making and policy formulations their interests could not be promoted and protected. Political representation of these backward classes would do justice to them. Paper will discuss issues that were prevalent at that time & hoe Dr. Ambedkar contributed in uplifting the lives of deprived and depressed sector. He wrote various books, gave various speeches and made provisions in the constitution of india to safeguard their right.

METHODOLOGY

I have tried to incorporate the data from both primary as well as secondary sources. Historical method of research has been used for the study. The data is collected from the reliable and trustable sources. Interpretation of data is done through content analysis to establish facts & for determining trends.

OBJECTIVES OF THE STUDY

In the light of the aforementioned facts and observations, the article critically analyses the following objectives-

1. To study the contributions made by Dr. Ambedkar in uplifting the lives of Deprived sector.

2. To analyse how much effective Dr. Ambedkar's work have been in giving Dalits equal respect and status

ECONOMICS OF CASTES AND UNTOUCHABILITY

Traditionally Hindu society has been divided into four Varnas popularly known as Chaturvarnas, that includes Brahmins who can constantly gain knowledge, Kshatriyas can bear arms, Vaishyas can contribute in trade & Shudras meant to serve the upper three castes they are generally peasants and small agricultural workers. This shows caste has been divided according to the profession performed by the people. Caste is not a choice it is inflicted on people at the time of their birth. Dr. Ambedkar says "Caste system is not a division based on choice, individual settlement or individual preference has no place in it. Therefore, there are many occupations in India which are considered degraded by the Hindus provoke those who are engaged in them to aversion . (Ambedkar,1936,pg 48). "Caste system as an economic institution is supported on the ground that it enables the division of the labour in the productive activities and provides all the advantages, especially of the economies of scale. But according to Dr. Ambedkar caste does not provide the facility of the division of the labour, on the contrary, it is division of the labourers. And division of the labourers can not promote production, productivity and efficiency of the productive activities and productive sectors as well as of the economy as a whole. It is therefore, it cannot provide the economies of the large scale production. Therefore caste system cannot be justified on the ground of the division of labour and its economic benefits. Caste system provides the graded divisions of the labours and in no other country is the division of labour accompanied by their gradation of labours". (Prof. P.S. Kamble, economic analysis of caste)

Resultantly people have to take such professions irrespective of their interests which are caste bound & they do not have option to switch in between because of the ongoing social hierarchy of upper castes. Lower castes and deprived sector are considered to perform menial jobs at a very low pay. Exceeding large no. Of Dalits work as manual scavengers cleaning sewers & latrines with bare hands. They are the one who are prone to many diseases and being deprived of any

social status and income their concerns go unnoticed. Millions of such people are trapped in an inescapable trap of poverty, illiteracy and oppression. Lesser flexibility in occupation hinders the efficiency of any Industry. As a result of which no employment is generated in the economy which aggravates poverty.

RELEVANCE OF AMBEDKAR'S IDEA IN TODAY'S CONTEXT

The Dalit movement in India is a legacy of the multiple streams of Ambedkar's effort to bring equality & to make systematic changes in the social order that are present since ages. Despite of so much provisions and awareness campaign we as a society are failing to move above this concept. Still people are closing doors to their castes and regarding deprived and lower communities as lower castes. I cannot see a point how we as a society merely deprive people equal status and respect just because they are educationally and socially downtrodden. Our (upper castes) focus must be to mitigate such practices which are still rampant & include them in our community with respect otherwise there is no point of our education. Still we see fourth class and inferior status jobs are provided to these outcastes. I am referring to them as outcastes because they are not even given any position in the "Chaturvarna" system. They were considered inferior than "Shudra" section also. Ambedkar linked nationalism with social and political aspiration of untouchables. He told the people that we should not generate anti-social spirit among ourselves. Dr. Ambedkar said the tyranny that non Brahmins suffered due to Brahmins is still in memories of non-brahmins. "The existence of Caste and Caste consciousness has served to keep the memory of past feuds between castes green, and has prevented solidarity." (Dr. B .R. Ambedkar: Annihilation of caste).

There is no appreciation for the people who is of other caste. There is no sympathy for the deserving & no appreciation for meritorious. Caste system destroys the basic assent of Indian constitution. It destroys public charity, public opinion and public spirit . It exists but only in their own castes this feeling doesn't get share with the people other castes. These people are still neglected of their social, political, economic rights. His approach was different from his contemporary leaders. He tried to address the problem of untouchables in a very practical way. Being himself

as untouchable , Dr. Ambedkar was familiar with the socio-political problem that are actually faced by them. So he set forth his ideas and proposals in a way that was more suitable to them and which will actually lead to the empowerment of the downtrodden. he created an awareness among depressed classes to have a graceful life. Also the current scenario of Indian economy demands much of his work presence. Inflation, marginalised farmer conditions, large proportion of young farmers are not being fully utilised for the economic development, so we need to reconsider the views of Dr. Ambedkar to rane our economic as well as welfare policies that caters to the needs of every castes.

PROVISIONS MADE IN INDIAN CONSTITUTION TO SAFEGUARD THEIR RIGHTS

Despite the fact that untouchability was officially banned years ago when adopted its constitution in 1950, discrimination against untouchables remains so pervasive that in “1989” the government passed the legislation known as “prevention of atrocities act”. It condemned those activities that were performed in order to demean their respect. It made it officially illegal to parade people naked through the streets , force them to eat faces, take away their land, interfere their right to vote or any such forceful intervention which depth of their rights.

* Reservation policy has confirmed that certain percentage of seats are reserved in the public sector units, union and state civil services, union and state government departments and in all public and private educational institutions. This has paved the way for representation of deprived sector.

* Although government of India has constituted many laws to prevent the Dalits from the atrocities & prevention but still exploitation against deprived and marginalized are common.

* 1932, Poona Pact was signed between Ambedkar & Pt Madan Mohan Malaviya to ensure reservation of seats for untouchables in the provincial legislature within the general electorate.

IMPORTANT STATISTICS RELATED TO SC/ST & OBC

According to the report of “Human Right watch “ published in 1999 that approximately 40 million Dalits were bonded workers.

* The 2011 Census represents that SC (16.2%) and ST (8.2%) represents 24.4% of total population.

*The literacy rate in SC & ST category is 66.1% only , which is far less as compared to the all India level of 73%.

* Scheduled tribes account for 8% of India’s total population as per 2011 census-under which approximately 25% of its population living in the poorest wealth quintile, according to the world Bank Brief , India’s Adivasis . (Swagata Yadavar, Scheduled tribes are India’s poorest people, Indiaspend, feb 2018)

CONCLUSION

Despite all the efforts put in by Dr. Ambedkar and major provisions enacted in the Indian constitution the condition of deprived sector remains deplorable. They do not see equality for them in society. They continue to struggle for their rights and gaining equal status and respect. Still fourth class jobs are under their category. Dr. Ambedkar was of the view and opinion that only political empowerment would resolve their problems of social injustice as a result of which Poona pact was signed. He even clashed with Gandhiji to give separate electorate to lower castes people. Such was his devotion to perform the task. But even after 74 years of independence the conditions of untouchables and deprived classes has not changed much. His aim to educate and empower all the people of depressed classes is yet to be realised. Battle which he initiated is yet to be fought to ensure justice to lower castes. The way upper castes stigmatised lower caste is very unacceptable. We as a society must ensure that caste based discrimination must not sustain. In the words of first prime minister Pt Jawaharlal Nehru “Dr. B.R.Ambedkar would be remembered mostly as the symbol of revolt against all the oppressing features of Hindu society. In a way he symbolized the hopes and aspiration of the oppressed and the Untouchables”.

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