

An Overview of Bharatratna Dr. Babasaheb Bhimrao Ram ji Ambedkar's Writings and Revolutionary Social Change in Modern India

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Abstract: The present article is mainly throwing light upon the work which was carried out by the illustrious son of our nation to one whom popularly known as Babasaheb. Bharatratna Dr. Bhimrao Ramji Ambedkar (1891-1956). While fighting to the unparallel discrimination on the earth as Chaturvarna caste system of India of untouchability, he gave the birth by his deep thinking to various types of writings to empower the untouchables and the same writings have been used by him for the eradication and annihilation of untouchability. He has defended with discriminative Chaturvarna — the categorization of Hindu society and won the victory by becoming the father of Indian Constitution. His main aim was to destroy all kinds of social discriminations by writing different books and research articles. As a socialist, he advocated abolition of all kinds of social discriminations. His research mainly devoted to the equality, fraternity and justice to all. In his writings He has proved by the establishing the rule of law in this country through his prestigious and painstaking work of Indian constitution by replacing pre-existing caste system of the society into four classes which was based on injustice decimation not only on the basis of caste, but also on the type of sex either male or female, many limitations and penalties were awarded to the shudra's as untouchables and all the women's were also treated as inferior as shudras. His contribution in the nation building through including of various provisions in Indian Constitution i.e. eradicated the existence of untouchability by the seventeenth article in third part of Indian constitution as fundamental right, will justify and protect generations of coming eras. Therefore to know about his writings will empower and ignite the coming generations as the treasure of knowledge of nation.

Keywords: Bharatratna, Dr. Babasaheb Ambedkar, justice, equality, Drafting Committee of Indian Constitution.

1. INTRODUCTION

Dr. Ambedkar analysed Hindu society before starting his struggle against untouchability and the caste system, in his writings, Ambedkar tried hard to show the mechanisms of the caste system and clarified the origin of untouchability in order to support his fight for equality¹. Was an Indian jurist, political leader, philosopher, thinker, anthropologist, historian, orator, prolific writer, economist, scholar, editor, and a revolutionary. He was also the Chairman of the Drafting Committee of Indian Constitution. Born into a poor Mahar (considered an Untouchable caste) family, Ambedkar spent his whole life fighting against social discrimination, the system of Chaturvarna — the categorization of Hindu society into four varnas and the Hindu caste system. He converted to Buddhism and is also credited with providing a spark for the conversion of hundreds of thousands of untouchables to Theravada Buddhism. Ambedkar was posthumously awarded the Bharat Ratna, India's highest civilian award, in 1990¹.

Ambedkar tried to endow the lower castes with a glorious history of sons of the soil to help them acquire an alternative – not-caste based – identity, to regain their self respect and overcome their divisions¹. In *The Untouchables* who were they and why they became Untouchables? (1948), Ambedkar refutes Western authors explaining caste hierarchy by resorting

to racial factors². Dr. B.R Ambedkar was among the most outstanding intellectuals of India in the 20th century in the world. Paul Baran, an eminent Marxist economist, had made a distinction in one of his essays between an "intellect worker" and an intellectual³. Bhimrao Ramji Ambedkar was one of the most remarkable men of his time, and the story of his life is the story of how exceptional talent and outstanding force of character succeeded in overcoming some of the most formidable obstacles that an unjust and oppressive society has ever placed in the way of the individual.

Babasaheb Dr.Bhimrao Ramji Ambedkar belongs to the rare class of great men who set standards of greatness for themselves and live up to them. In his own words "a great man must be motivated by the dynamics of social purpose and must act as a scourge and scavenger of the society.

Born in Mhow in central India in 1891, he was the fourteenth child of parents who belonged to the very lowest stratum of Hindu society. According to orthodox Hindu tradition, he was not entitled to receive education or to acquire property, he could engage only in the most menial and degrading work, and he could not come into physical contact with members of the higher castes⁴. In short, Bhimrao Ramji Ambedkar was born an outcaste or Untouchable⁴. He was expected to wear cast-off clothes, to eat the leavings of his higher caste masters, to be humble and obedient, and to accept his lot as the well-deserved punishment for sins committed in a former existence. One of the most important contributions of Dr.BR Ambedkar's life and his achievements in those dark ages towards lifting the spirits of his fellow caste brethren is to inspire, to liberate their mind that has, for many millennia, come to accept manacles and servitude impressed on them⁴. Believed that, they are born to serve the 'twice born' and their existence is only as slaves. Freedom, dignity, self respect self-esteem, confidence were concepts that were alien and nonexistent in their mind. Ambedkar broke those shackles of their mind. His gifts of equality, human freedom and dignity have lifted the country from an impoverished nation to a power to be reckoned with⁵.

2. EXTENSIVE WRITINGS FOR SOLUTION

Most of Dr. B.R. Ambedkar's ideas are made available to us through his numerous writings beginning 1916. The ideas and perspective has been drawn from the knowledge produced by Dr. Ambedkar during his struggle for dignity. He is one of the few scholars in India who have written on almost all contemporary issues. His theorization began in 1916 till his death in 1956. He wrote extensively on the issues of caste, religion, women's condition, minority, and many other pertinent issues and was instrumental in laying the foundations of the constitution of free India.

3. HIS CHIEF WORK

Administration and finance of the east india company, Ancient Indian Commerce Annihilation Of Caste, Buddha Or Karl Marx , Buddha And His Dhamma, Castes In India Commercial Relations of India in the Middle Ages, Communal Deadlock And a Way to Solve it, Essays on Untouchables and Untouchability-1, Essays on Untouchables and Untouchability-2, Essays on Untouchables and Untouchability-3, Evidence Before The Royal Commission On Indian Currency And Finance, Federation versus Freedom, Frustration, India and The Pre-requisites of Communism, India on the eve of the crown government, Lectures on the English Constitution, Maharashtra as a Linguistic Province, Manu and the Shudras, Mr. Gandhi And The Emancipation Of The Untouchables, Need for Checks and Balances, Notes on Acts and Laws, Notes on History of India, Notes on Parliamentary Procedure, Pakistan or the Partition of India , Paramountcy and the claim of the Indian states to be independent, Philosophy of Hinduism, Plea to the Foreigner, Preservation of Social Order, Ranade Gandhi & Jinnah, Review : Currency & Exchange, Review : Report of the Taxation Inquiry Committee, Revolution and Counter-Revolution in Ancient India, Riddle in Hinduism, Small Holdings in India and their Remedies, Statement of Evidence to the Royal Commission on Indian Currency, States and Minorities, The Constitution of British India, The Evolution of Provincial Finance in British India, The Present Problem in Indian Currency, The Present Problem in Indian Currency 2, The Problem of Political Suppression, The Problem of the Rupee, The Untouchables and the Pax Britannica, The Untouchables, Who were they and why they became Untouchables, Thoughts on Linguistic States, Untouchables or the Children of India, Waiting for a Visa, What Congress and Gandhi have, done to the Untouchables?, Which is worse? Who were the Shudras?, With the Hindus⁶.

Dr. Babasaheb above mentioned vast writing will be act as the light house to the coming every generation. On 31st January 1920 he started his first weekly 'Mook Nayak', envisaged as a medium to articulate the voice of the 'untouchables' in their struggle against the age-old system of caste. His fourth book- Provincial De-centralization of

Imperial Finance in British India, published in June 1921, attempts to unravel the economic situation of India during British rule⁷.

The fifth book- The Problem of a Rupee - Its Origin & Its Solution, published in March 1923, talks about the History of Indian Currency and Banking and how the Indian banking system functioned in order to sustain the Indian economy. His sixth book- The Evolution of Provincial Finance in British India, published in 1925 brings out Ambedkar's Economic Ideas, Decentralization of provincial finance in British India, Public Finance, Economic History of India and Indian Economic Thought. His second weekly 'Bahishkrit Bharat', was started on 13th April 1927, aimed at debating morality and advancing the material progress of the untouchables. Another weekly 'Janata', began publishing on December 1930⁷. His seventh and most read- Annihilation of Caste was published in December 1935, was a speech of Dr. Ambedkar that has become a historic document, dwelling on the ideas of the annihilation of caste in India. Commenting on such huge Babasaheb's writing is really beyond the scope of this work, while summarising about his individual writings one must consider his way of annihilating strategy of casteism, Jat-Pat-Todak Mandal, Lahor who have so very kindly invited him to preside over this Conference, under the theme Annihilation of Caste in 1936 as Annual Conference, at that time he was invited as the president to preside over the session. It is not possible to break Caste without annihilating the religious notions on which it, the Caste system, is founded it was the opinion of Babasaheb. The Conference was to meet in Easter but was subsequently postponed to the middle of May 1936. The Reception Committee of the Mandal has cancelled the Conference. At the start, a dispute arose over the printing of the address. Babasaheb desired that the address should be printed in Bombay. The Mandal wished that it should be printed in Lahore on the ground of economy. He published thousands of copies of the speech which was prepared by him as the part of diagnosis of caste Hindu. He thought that "Hindus must realize that they are the sick men of India and that their sickness is causing danger to the health and happiness of other Indians"⁷.

The eighth book- Federation Vs Freedom, published in January 1939, lays down the birth and growth of Indian federation, its structure and the character of the federation. The ninth book- Thoughts on Pakistan, published in December 1940, engages with the politics of partition and communal politics arguing for minority protection under the new constitution in India⁷.

His tenth book- Mr. Gandhi & the Emancipation of the Untouchables published in December 1942, argued how the untouchables have been cheated by Mr. Gandhi and points out the hollowness of programs that were implemented for their development. In the comparative analysis of- Ranade, Gandhi & Jinnah, published in January 1943, he problematise the three historic personalities and does a comparative analysis of these personalities and the social impact they have made in India. His eleventh publication- What Congress & Gandhi have done to the Untouchables, published in June 1945, analyses through historical facts and figures about what the Congress and Gandhi have done unravelling their hypocrisy and double standards when it comes to 'untouchables. His twelfth book- Who Were the Shudras?, published in October 1946 brought to light how they came to occupy the Fourth Varna in the Indo-Aryan Society. His thirteenth book- States & Minorities, published in March 1947, explains how the minorities should be protected and how their rights and development should be planned by the state.

His fourteenth book- The Untouchable, published in October 1948 talks about the history of untouchables and how untouchables became so in India. His fifteenth book- Maharashtra as Linguistic Province, October 1948, showed the difficulties arising out of Linguistic Provinces, its advantages and the solution for its problems. This was followed by his sixteenth book- Thoughts on Linguistic States, published in December 1955, arguing about the creation of linguistic state, the advantageous and disadvantageous and the solution for the same. His last and most popular book- Buddha & His Dhamma, was published in 1957. The book was a treatise on Buddha's life and on the basic tenets of Buddhism. Currently this book is revered by Buddhists all over the world. Finally it must be noted that in each of his books, Dr.B.R.Ambedkar lays down the most sophisticated ideas of a critical and an emancipatory politics which none can disregard if they are to seriously engage with the Indian reality⁷.

In his comparative writings of Buddha and Karl Marks he excavated lot of teaching of Buddha hardly anyone knows that what the Buddha taught is something very vast: far beyond Ahimsa⁸. The tenets of Buddha are very vast, he had understood them from reading of the Tripitaka : Man and morality must be the centre of religion. If not, Religion is a cruel superstition; it is not enough for Morality to be the ideal of life. Since there is no God it must become the law of life. The function of Religion is to reconstruct the world and to make it happy and not to explain its origin or its end.

The above stated lines as he wrote itself shows that how the Buddha's teaching is the only teaching depends upon the reality not the myths? Such pure teaching of Buddha he was used to destroy the superstitious belief on non existing things.

Dr. Ambedkar had a visionary conception of democracy, which needs to be "rediscovered" today⁹. But going beyond that, we must also enlarge this vision in the light of recent developments⁹. While Dr. Ambedkar was far ahead of his time in stressing the link between political and economic democracy, perhaps he failed to anticipate the full possibilities of political democracy itself. He thought that in the absence of economic democracy, ordinary people would be powerless. Also, he thought of political democracy mainly in terms of electoral and parliamentary processes. In both respects, his assessment was highly relevant at that time. Today, however, we are constantly discovering new forms of democratic practice, in which people are often able to participate even if economic democracy is nowhere near being realised⁹.

In his most research oriented book of Revolution and Counter-Revolution in Ancient India, he was not only written that the Buddha was revolution, but also the first Social Reformer and the greatest of them all is Gautama Buddha. Any history of Social Reform must begin with him and no history of Social Reform in India will be complete which omits to take account of his great achievements¹¹.

In his book of Riddle in Hinduism after doing in detail study and research on it he has strongly recommended that "The Veda has no authority, since it has the defects of falsehood, self-contradiction, and tautology. That verbal evidence, which is distinct from such as relates to visible objects, i.e., the Veda, has no authority. Why? Because it has the defects of falsehood etc¹²."

The introspective, logical and thoughtfully expression of Dr. Babasaheb Ambedkar's writings on not only on the issue like Riddles in Hinduism, but also in all writings very pure and scientific investigation has come into exist. In retrospect, Dr. Ambedkar's vision of the Dhamma as a universal code of ethics was perhaps a little naïve. Personally, I doubt that there will ever be a universal code of ethics. Diversity, including the diversity of ethical codes, is an intrinsic and welcome feature of social living. Dr. Ambedkar's devotion to the Buddha's teachings occasionally jarred with his commitment to critical enquiry and independence of mind. Having said this, his recognition of social ethics as an essential ingredient of democracy has not lost its relevance. If democracy is just political competition between self-interested individuals (as in the "median voter" model and other theories that pass for "political economy" today), it will never succeed in bringing about liberty, equality and fraternity. In Particular, it will never do justice to minority interests.

The untouchable occupy the lowest rank of Hindu caste system and thereby the fateful destiny of being regulated as the outcastes¹⁰. Through the writing of Indian constitution he has not only raised the status of outcaste but also the status of all strata of women by the provision of many fundamental rights such as article no 14 strongly speaking on the equality before the law and equal protection of the law with irrespective of the caste, gender and place of birth.

One of the most important contributions of Dr. BR Ambedkar's life and his achievements in those dark ages towards lifting the spirits of his fellow caste brethren is to inspire, to liberate their mind that has, for many millennia, come to accept manacles and servitude impressed on them. Believed that, they are born to serve the 'twice born' and their existence is only as slaves⁴.

But Ambedkar thought that historical evidence was overwhelmingly against the hope of internally saving Hinduism, and therefore the structurally unchangeable Hinduism had to be discarded. For him it was not merely a question of saving the Untouchables, but it was saving India as a nation though saving Untouchables¹³.

Dr. Ambedkar held that there were two qualitatively different groups which had not only been historically central, but continued to be central, to social organization and social dynamics¹³. Contemporary Constitutional authority, Granville Austin has described the Constitution of India as 'first and foremost a social document with three broad objectives-ensuing unity, democracy and creating a social revolution¹³. The Constitution of India bears the impression of Dr. Ambedkar's thought as a key instrument for National Reconstruction. He was the lone speaker at the Constituent Assembly of 1946, which discussed the frame work of future Constitution to underline the need to build up a cohesive society¹³. "Our difficulty is how to make the heterogeneous mass that we have today take a decision in common and march on the way which leads us to unity. Our difficulty is not with regard to the ultimate; our difficulty is with regard to the beginning".

Ambedkar felt that the 'untouchables' had lost their individuality for centuries; it was impossible to wake up such people through speeches and slogans. He decided to revolt against the blind beliefs of the Hindus. The Chowdar Tank Satyagraha was a result of this decision¹⁴.

4. CONCLUSION

Bharatratna Dr. Basaheb Ambedkar's writing contributing to this nation is very vast. His writing is not only confined to the pages of books but become the fuel of this nation to run on it whatever he cotes is only for the freeing to the slavery and searching for the new light. As he taught Nothing Valuable in this world is achieved except by great efforts, all great things in the world were achieved by patient industry and by undergoing toil and tribulations. Ahimsa permo Dharma is an extreme Doctrine. It is not Buddhist Doctrine. Buddha meant a distinction between 'will to kill' and 'need to kill' what he banned was killing where there was nothing but the will to kill. He prefers Buddhism because it gives three preambles in combination, which no other religion does. Buddhism teaches Prajna (understanding as against superstition and supernaturalism), Karuna (love), and Samata (equality). This is what man wants for a good and happy life. The world Buddhist community able to knows the Buddha it is only the research and writing of Babasaheb Ambedkar. The mass conversion of untouchables into Buddhism is very unique and evolutionary achievement in the world come into exists by his painstaking and restless work in his life. Constitutional provision for the equality, justice, fraternity and economic freedom are the new cultural principles are sown by him are the real power and unity of our nation. Thousands of year untouchability has been eradicated by his is one of the most revolutionary change in India.

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