

“Relevance of Ambedkar's Contributions to Dalits and Women”

Dr. Hanumanthappa D G

Assistant professor, Department of PG Studies in Political Science, Rani Channamma University,
Vidy Sangama, Belagavi-591156.

**Corresponding Author:* Dr. Hanumanthappa D G, Assistant professor, Department of PG Studies
in Political Science, Rani Channamma University, Vidy Sangama, Belagavi-591156.

ABSTRACT

Dalits, a modern term for untouchables in India, underprivileged in all social, economic, cultural and political fields of our society leading them to discrimination, exploitation and oppression by dominant castes of India. The Constitution of India classifies Dalits as Scheduled Castes (SCs). They are the people who cultivate the land, mend shoes, wash the clothes, clean the toilets, and scavenge the dead animals. The stigmas of untouchability denied the chance to eat, smoke and even seat with the members of upper castes. They often use separate wells and tube wells from others. The text he prepared provided constitutional guarantees protection and safeguards for all civil liberties for individual citizens. Articles look to abolishment of untouchability and discrimination against them, provisions of fundamental rights to all, equal protection of laws, voting rights, reservation in education, jobs, and political fields all. Besides, several programmes seen as in the form of grants, scholarships, loans, stipend etc. are being provided to Dalits by the States. It is in this backdrop Baba Saheb is being revered as messiah of dalits and also a genuine architect of India as nation, in addition to being a further and architect of Indian constitution.

Keywords: Upliftment, Dalits, Women, Indian Constitution, Articles, Ambedkar

INTRODUCTION

The Dalit issue is one of the most constitution issue in today's political and academic debates in India. The term Dalit has been derived from the Sanskrit dal means broken, burst, downtrodden, split, ground-down. It is an expression of the existing contradiction, based on inequality and exploitation in the Indian social system. The Dalits are considered outcastes, lying outside the traditional four-fold Hindu Caste System based on varanas-Brahman, Kshatriya, Vaishya and Shudra. Sndras are considered as impure and polluting hence are socially and physically isolated from rest of the society. Previously they were referred to with different nomenclatures like Chandals, Avarnas, Achhuts, Adidravidia, Depressed classes, Utouchables, Oppressed Hindus, Harijans etc. intermittently in Indian history.

DR AMBEDKAR AND SOME MEASURES FOR DALIT UPLIFTMENT

Dr. Ambedkar introduced Article 13(2) which describes – "The State shall not make any law which takes away or abridges the rights conferred by this part and any law made in this

contravention of this cause shall, to the extent of the contravention, be void". Article 14 of the Constitution declares that "the State shall not deny to any person equality before the laws or equal protection of laws". Article 15 of the Indian Constitution gives "fundamental rights to all Indian Citizens against any form of discrimination either by State or by any citizen on the basis of religion, race, caste, sex, place of birth or any of them". Article 15(4) of the Constitution of India declares that "Nothing can prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes (SCs) and the Scheduled Tribes (STs)". Article 16(4A) declares that "Nothing can prevent the State from making any provision for reservation in matters of provision with consequent seniority to any class or classes of posts in the services under the State in favour of SCs and STs which in the opinion of the State are not adequately represented in the service under the State". Article 16(4B) states that "Nothing in the Article shall prevent the state from considering any unfilled vacancies of year which are reserved for being filled in that year in

“Relevance of Ambedkar's Contributions to Dalits and Women”

accordance with any provision for reservation made under clause (4) or clause as a separate class of vacancies shall not be considered together with the vacancies of the year in which they are being filled up for determining the ceiling of 50% reservation on total number of vacancies of the year". Article 17 of the Indian Constitution declares that "Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law". Based on this Article the Civil Right Protection Act 1965 and the Prevention of Atrocities (SCs and STs Act 1989) was enacted by the Parliament for the protection of Dalit rights.

Article 330 of the Indian Constitution declares reservation of seats for Scs and STs in the House of the People for Scheduled Castes, Scheduled Tribes except some STs in the autonomous districts of Assam and Scheduled Tribes in the autonomous districts of Assam. Article 332 in the constitution of India states about the reservation of seats for SCs and STs in Legislative Assemblies of the States. 73rd amendment of constitution in the Article 243 declares that "Panchayat bodies must have proportionate representation of SCs and STs and women. Such reservation should also apply in the case of Chairperson and Deputy Chairpersons of their bodies". In addition, several programmes such as form of grants, scholarships, loans, stipends etc. are being provided for Dalits. These provisions of constitution drafted by Dr. Ambedkar. Flesh for the cause of sufferers in India.

SITUATION OF DALITS AFTER 67 YEARS OF INDEPENDENCE

Dr. B. R. Ambedkar had a clear vision for the upliftment of Dalits. His main aim was to exterminate the evil of deep-rooted caste system, and create honor amongst upper castes and to transform this country from uncivilized state to civilized state. While in the constitution he tried his best to enable Dalits and women to enjoy rights in the developed state. Today we are able to find vibes for disadvantaged groups in India. Untouchability has reduced, their socio-economic and political status look reason ably improved. Today Dalits have become a potential political force in India and enjoy access to education and economic benefits than in earlier period. Political consciousnesses through participation in democratic processes have been invigorated. The Govt is also literally making its

solemn effort in this direction. Efforts are still on to remove different discriminatory practices infested in the system. The state of Dalits in high caste society has also enhanced. Today, Dalits and non-Dalits sit and enjoy the same tea, stall, hotel and cinema hall, all becomes of the impeccable, sincere and considerate efforts of Dr. Ambedkar.

Still all is not well, caste discrimination is evident in offices, colleges, ceremonies etc. The most ridiculous thing is that the rulers of our nation Lack will towards effective implementation of constitution. We largely find a glaring chink in prophesying and pursuing on the past of Indian political fabric. Manu immersed caste system in India. Dr. Ambedkar introduced caste annihilation system in India. Indian Hindu orthodoxy exalted Manu. Ambedkar adorned Dalits and women are progress and prosperity in India. Ambedkar overwhelmed Manu by his Constitution being incorporated several provisions in it. Ambedkar successfully handled Hindu orthodoxy it's mind, attitude, and behavior by skillfully inserting certain provisions in the constitution.

CONCLUSION

The Constitution of India provides equal rights to all, as seen in the preceding pages that brought honor and dignity to dalits and women. But the caste system and untouchability is still prevailing across different sections of the society. Untouchability is a crime against humanity. And hence in humane. The Constitution of India envisages that all its citizens are equal before the law. Our nation is still facing socio-economic, educational and political evils in it's womb therefore the effective implementation of Constitution is the panacea for all ills. The Dalits should come forward and put labor in all socio- economic, educational, and political fields to catch up with the other members of the society. Each Dalit in this context should Olay a role of Second Ambedkar. God has created us equal and with same Identity.

REFERENCES

- [1] Bharati, A.K. (2001). Dr. Ambedkar's Vision for Dalit Upliftment :Extract from a Souvenir. *NationalConference on Dalit Organizations, New Delhi*. Centre for Alternative Dalit Media (CADAM),Delhi.
- [2] Diwakar, D.M. (1999). Dalit Question of Inequality, Exploitation and Movilization : A Micro Viewof Ground Realities. *Man and*

“Relevance of Ambedkar's Contributions to Dalits and Women”

- Development*, Vol. **XXI**, No. 3, September, p. 63.
- [3] Michael, S.M. (2007). *Dalits in Modern India : Vision and Values*. Sage Publication.
- [4] Navayan, Karthik (2012). Dr. Ambedkar Contribution in Law and Justice for the Upliftment of the Disadvantaged. *National Seminar on Ambedkar's Contribution for the Upliftment of the Disadvantaged*. 2nd and 3rd September, 2010, seminar Hall, MGNIRSA.
- [5] NCDHR (2013). Who are Dalits and What is Untouchability? *Dalits and Untouchability*. Media Library Publications, New Delhi. [7] Nabha, Bhai Kahan Singh (1930). *Mahan Kosh*, (Encyclopedia of Sikh Literature). Language Department, Patiala, Punjab, p. 468.
- [6] Oman, John Campbell (2003). *Religious Festivals and Caste System in India*. Khanna Publishers, New Delhi, p. 42 [2] Kumar, Vivek (2005). Situating Dalits in Indian Society. *Sociological Bulletin*, **54**(3), Sep.-Dec. p. 514.
- [7] Kumar, Lalan (2012). Political Participation of Dalits in Punjab : A Comprehensive Study of Navanshehar and Patiala districts.
- [8] Sengar, Kumarendra Singh (2013). Statement of Ashish Nandi, *Dainik Jagran* , Hindi News Paper, Bhagalpur, City edition, Year **1**, Issue 212, 02 February 2013. <http://bit.ly/WAohbN>.
- [9] Urmilesh (2013). Illogical statement on Dalit Philosophy. *Dainik Jagran*, Daily Hindi News Paper, Bhagalpur, City edition, Year **1**, Issue 212, 02 February 2013, p.12.
- [10] Wikipedia (2013). *Dalit*. Wikipedia, the Free Encyclopedia. Wikimedia Foundation Inc., a non-profit organization..<http://en.wikipedia.org/wiki/Dalit>.

Citation: Dr. Hanumanthappa D G “Relevance of Ambedkar's Contributions to Dalits and Women””. *International Journal of Research in Humanities and Social Studies*, 5(6), pp.56-58

Copyright: © 2018 Dr. Hanumanthappa D G. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.