

## Contribution of Dr. Babasaheb Ambedkar for the Social Betterment of the Scheduled Caste

Arti Jadhav

### Author Affiliation:

Research Scholar (Ph.D), Dr. Babasaheb Ambedkar Marathwada University, Chhatrapati Sambhajinagar. Email: [jadhav.artiashok@gmail.com](mailto:jadhav.artiashok@gmail.com)

**Citation of Article:** Jadhav. A. (2026). Contribution of Dr. Babasaheb Ambedkar for the Social Betterment of the Scheduled Caste. International Journal of Classified Research Techniques & Advances (IJCRTA). ISSN: 2583-1801, 6 (1), pg. 19-23. [ijcrt.org](http://ijcrt.org)

**DOI:** 10.5281/zenodo.18519540

### ABSTRACT:

*In the 1900 century, Dr. Babasaheb Ambedkar, who himself belonged to dalit family started fight against discrimination and caste system in India. Dr. Ambedkar was a freedom fighter of the truest kind, not merely dreaming transforming India into a country where freedom holds meaning for everyone but uplift every deprived section of the community. He spent his whole life for the elimination of untouchability, upliftment of dalits and deprived people of the society and also development of women in all manner.*

by other castes. Illiteracy was another reason that made them more vulnerable.

Prohibited from eating with other castes members, Prohibited from marrying with other castes members, Discriminatory seating arrangements and separate utensils in restaurants, Segregation in seating and food arrangements in village functions and festivals, Prohibited from entering into village temples, Separate burial grounds, No access to village's common/public properties and resources (wells, ponds, temples, etc.), separate seating area of Dalit children in schools, Social boycotts by dominant castes for refusing to perform their "duties, these were the form of discrimination by caste called upper caste.

### INTRODUCTION:

Caste system was existed in the time of arrival of Aryans in India around 1500 BC. Initially caste system was based on the different Varnas, which were considered to be created from different parts of God Brahma's body. Every varnas were distributed with particular roles and responsibilities which were unavoidable. In the later stages their roles were popularized as their castes and all the person born in the family was known as to be belongs to same caste and will have to die in the same caste. Shudras were belonging to service giving category, the financial condition of the dalits was poor. Culturally they were not forwards and always humiliated

Dr. Babasaheb Ambedkar was born in a mahar caste community. He himself experienced numerous disabilities and deprivation associated with a member of Scheduled caste community. His ideological worldview was deeply influenced by his own experience as a member of deprived community, ongoing social reforms undertaken by Jyotiba Phule, Saint Kabir and Gautam Buddha to upgrade the social position of Scheduled caste.

Dr. Babasaheb Ambedkar dedicated his life for the uplifting of Dalits. He opposed to caste based superiority and social discrimination. He made a path for legal rights to enact the laws in connection with progress of Dalits which could positively change their lives. The untouchables had been a demoralized, helpless group of people, but Ambedkar taught them to fight for own rights. There is justice to be found on earth if you can fight for it. This idea gave them a new courage and a sense of self respect that they had never known before.

Dr. Babasaheb Ambedkar accepted the fact about that Hinduism, which is purely based on caste system is not only oppressive but it systemically denies liberty, equality and fraternity, to the Dalits which are the three fundamental bases of democratic society. The absence of these three principles in the social structure of India, may lead to generate and sustain a fragmented society, which is dangerous to the society in future. The caste system is so deep rooted and well entrenched by upper caste community that any amount of reform will not abolish this discrimination and injustice from the society. Then Dr. Babasaheb Ambedkar Thought about only solution of bring equality that is complete annihilation of caste system from the Hinduism.

According to Dr. Babasaheb Ambedkar caste system was a type of slavery. He wanted to end the feelings of untouchability as well as the caste system. "The root cause of caste system is attached with class and the root of Varna ashram in Brahmanism and the root of the Brahmanism is authoritarianism and political power". Dr. Ambedkar believed much in the abolition of customs for the development and improvement of any society.

#### **Dr. Babasaheb Ambedkar and the Indian Constitution:**

Dr. Babasaheb Ambedkar is popularly known as the chief architect of the Indian Constitution. As he played a very crucial role in construction of Indian constitution, he made various provisions for establishing a more equitable society for Dalits community. Dr. Babasaheb Ambedkar provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and outlawing all forms of discrimination. Ambedkar argued for extensive economic and social rights for women, and also introducing a system of reservations of jobs for members of the SC and ST. The Constitution was adopted on 26 November 1949 by the Constituent Assembly.

Dr. Babasaheb Ambedkar contributed to the social change by introducing political inclusion policy in the process of social change is the most extraordinary contribution of to the process of Dalit empowerment in India. In order to bring positive changes in the social situation and keep the process in the right direction, he wanted the leadership of such events should be in the hands of scheduled caste community.

#### **Movements initiated by Dr. Babasaheb Ambedkar:**

He initialed many public movements to promote education create awareness etc. He promoted the interest of scheduled castes for their education and reservation services for them. He also advocated self-respect and education among Dalits for their intellectual, rational as well as theoretical transformation. He tried to create public opinion for against the inequalities in the society. He brought various reformers together to found organizations which dealt with discrimination cases in the society.

Dr. Ambedkar formed a society called the Bahishkrit Hitkarini Sabha, society to

serve the interests of outcastes, which could place their social and political problems before the government. Inter-caste dinner and inter-caste marriage formed important parts of the programme of the organization.

The Mahad Satyagrah campaign was the first act of public protest by Dr. Ambedkar. The Satyagrah consisted simply of the assertion of the right of Dalit to drink water from Chowdar lake and open the lake for public. He believed that the movement was not only to gain access to the water or the temple or to remove the barriers to commonality but achieving equality and eradication the contradictions of the Varna system which supported inequality in society.

Another very unique event was burning of the MANUSMRITI the sacred law book of the Hindus. To burn a thing was to register protest against the idea of social equality.

Dr. Babasaheb Ambedkar organized the largest and longest Satyagraha at Nasik for the Dalits, entry to the Kala Ram temple. His effort of social reforms could bring tremendous positive changes in Hindu social order, which he argued was based on graded inequality. He early established his position as political leader of the depressed cases. He was nominated member of the Bombay Legislative Assembly, during that period he introduced several Bills for the welfare of the peasants, workers and untouchables. Ambedkar could not reconcile himself to this political compromise which did not eliminate the social stigma attached to the SC. He was the chairman of the drafting committee to frame the Constitution of India.

### **The Hindu Code Bill:**

The concept of liberty, equality and fraternity was sought to be given a concrete shape by Dr. Babasaheb Ambedkar through the Hindu Code. He stood for perfect equality

between sexes. He knew about the various inequalities that exist between men and women in our society and to remove such inequalities the Hindu Code Bill was the remedy he suggested.

The intention was to broaden the freedom of the individual and the equality of men and women in the Hindu social system. The property including both movable and immovable property should be acquired by a woman. The acquisition of property should be made by a woman before and after marriage even during the widowhood from her parents or husband. Dowry system would be paid as a condition and consideration. The share of the property of each unmarried daughter shall be half that of each son and the share of each married daughter shall be one-quarter of that of each son.

The Hindu Code Bill covered with the i) right to property, ii) order of succession to the property, iii) maintenance, marriage, divorce adoption, minority and guardianship. The Hindu Code Bill, which sought to expound gender equality in the laws of inheritance and marriage.

- 1) Hindu Marriage Act, 1955
- 2) Hindu Succession Act, 1956
- 3) Hindu Adoption and Maintenance Act, 1956
- 4) Hindu Minority and Guardianship Act 1956

### **CONCLUSION:**

Dr. Babasaheb Ambedkar's was a most remarkable personality of the India as well as of World. A veritable emancipator of Dalits, a great leader and patriot, a great author, a great educationalist, a great political philosopher, a great religious guide and above all a great humanist without any parallel among his contemporary. Ambedkar in his efforts to raise the status of untouchables



considered the caste system one of the great obstacles.

Dalits are still prohibited from entering temples, attending mass ceremonies, using resources and working alongside with people of other castes. According to Socio Economic and Caste Census 2011, nearly 73 percent for Dalit households were most deprived among rural households in India. While 45 percent of scheduled caste households are landless and earn by manual casual labour for their living. They are among the most socially discriminated people of India. The poverty, literacy rates are the lowest in the country as a result. Dalits in Kerala, Uttar Pradesh, Bihar, Tamilnadu, Gujrat and Rajstan are living in worst condition as most of the community of these states are still the follows Hinduism strongly, being subjected to discrimination, and outcast to the society.

They are still being suppressed and not given the chance to rise, it's the reason why dalits are still poor among all the communities. They are socially discriminated. Dalits have been massacred, naked paraded, denied water, their houses burnt, discriminated in housing, jobs, schooling and marriages, government services, justice. Government of India have implemented policies for Affirmative Action against Social Discrimination. However, the attitudes of the society has not changed a lot. Though, the advantaged castes deny the existence of caste based discrimination but the numerous academic research, documentaries, newspaper reports, and government crime reports shows its existence.

Dalits castes are facing the practice of untouchability and hatred by the high castes e can experience the practice of untouchability in their daily life, especially in rural areas. The frequency of such cases shows that the evil practice of discrimination is so deep rooted in the society that even after 67 years of Independence is continuing in one or other

form. Due to being followers of Dr. Ambedkar's ideology, Dalits are also in good position in some of the region of India, where people face less discrimination as they are highly developed compared to Dalits living in other parts of India. Dalit students are given scholarships/ Fellowships. Some of the Dalits achieved prosperity, although most of them still remain poor. The living standards of very few Dalits have improved due to reservation policy and protection provided to them in Indian constitution. In order to prevent such uncalled incidents against the Dalits, the government passed the Prevention of Atrocity (POA) Act on March 31 in 1995. However, social excluding against the Dalit people is still widespread in the country. However, it can be said that things are slowly changing; the mind set of this generation is also changing.

#### **REFERENCES:**

1. Buddhism and Communism, Ambedkar's speech at the closing session of the Fourth Conference of the World Fellowship of Buddhists in the State Gallery Hall in Kathmandu (Nepal) on November, (1956).
2. B.R. Ambedkar, What Congress and Gandhi have done to the Untouchables, 135-136 (2008) International Research Journal of Social Sciences- ISSN 2319-3565 Vol. 4(11), 20-23, November (2015) Int. Res. J. Social Sci. International Science Congress Association.
3. B. R. Ambedkar, Annihilation of Caste, an undelivered speech written in 1936 by B. R. Ambedkar, <http://ccnmtl.columbia.edu/projects/mmt/ambekar/web/index.html> (2015).
4. Jaoul Nicolas, Learning the use of Symbolic means: Dalits, Ambedkar statues and the state in U.P., Contributions to Indian Sociology, 40(2), 175-207.
5. S. Anand (Ed.), Annihilation of Caste: The annotated critical edition – B.R.

Ambedkar – Introduced with the essay ‘The Doctor and the Saint’ by Arundhati Roy, Navayana Publishers, New Delhi, 44 (2014).

6. Rajasekhar Vundru, ‘The other Father’, Outlook (Weekly), Independence Day Special, 20 August, 2012, (2012).

7. Jadhav Narendra, Ambedkar: Awakening India’s social conscience, Konark Publishers, New Delhi, 453,454,463 (2014).

8. Badal Sarkar, Dr. B. R. Ambedkar’s theory of State Socialism International Research Journal of Social Sciences, 2, (2013).

