

# Dr. br ambedkar a multidimensional personality. essay



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Dr. B. R. Ambedkar ' A multi-faceted personality' " Liberty, Equality and Fraternity Educate, Agitate and Organize! " Said by: Dr. Babasaheb Ambedkar. A Champion of Human Rights, Dr. Bhimrao Ambedkar was a multi dimensional personality. He was a great thinker, a philosopher, a true revolutionist, a prolific writer & at the top a devoted reformer. His undeniable reforms in annihilating Caste, his views regarding women empowerment, his Dalit movement are really credible moves to wage a counter revolution against Hindu Religion.

The noble cause to have unification of caste was one of the constitutional features of Democracy which he propagated that label him as a precursor of Social Democracy to meet the present day situation. The operation of caste, his views on Women's oppression, his reinterpretation of the role of the monk proves him to be a social reformer that warrants a close examination of his biography & his lion's share to set a perfect platform for World's biggest Democratic country none other than India. Dr. B. R. Ambedkar, Bhimji Ramji Ambedkar was born on April 14th, 1891, in Mhow, Madhya Pradesh.

His parents both were untouchables. His father was a retired army officer and headmaster in a military school, and his mother an illiterate woman. Because he was born as an untouchable, he was made to sit in a corner of the class room, separated from other students. Despite all kinds of humiliations, he passed his high school in 1908. This was an exceptional achievement for an untouchable. After his matriculation he was married to Ramabai. Bhim noticed that his whole family was treated differently. At high

school he had to sit in corner of the room on a rough mat, away from the desks of the other pupils.

At breaktime, he was not allowed to drink water using the cups his fellow school children used. He had to hold his cupped hands out to have water poured into them by the school caretaker. Bhim did not know why he should be treated differently, what was wrong with him? Once, he and his elder brother had to travel to Goregaon, where their father worked as a cashier, to spend their summer holidays. They got off the train and waited for a long time at the station, but Ramji did not arrive to meet them. The station master seemed kind, and asked them who they were and where they were going. The boys were very well-dressed and polite. Bhim told him they were Mahars. The station master was stunned and he went away. Bhim decided to hire a bullock-cart to take them to their father, this was before motor cars were used as taxis, but the cart-men had heard that the boys were 'untouchables', and wanted nothing to do with them. Finally, they had to agree to pay double the usual cost of the journey, plus they had to drive the cart themselves, while the driver walked beside it. He was afraid of being polluted by the boys, because they were 'untouchables'. However, the extra money persuaded him that he could have his cart 'purified' later!

Throughout the journey, Bhim thought constantly about that. yet he could not understand the reason for it. He and his brother were well dressed. Yet they were supposed to pollute and make unclean everything they touched and all that touched them. How could that be possible? Bhim never forgot this incident. As he grew up, such senseless insults made him realize that what Hindu society called 'untouchability' was unreasonable. His sister had <https://assignbuster.com/dr-br-ambedkar-a-multidimensional-personality-essay/>

to cut his hair at home because the village barbers were afraid of being polluted by them. If he asked her why they were 'untouchables', she could only answer, that is the way it has always been.

Bhim could not be satisfied with this answer. He knew that, it has always been that way does not mean that there is a just reason for it, or that it had to stay that way forever. It could change. At this time in his young life, with his mother dead and father working away from the village where Bhim went to school, he had some good fortune. His teacher, though from a 'high' caste, liked him a lot. He encouraged him, seeing what a bright pupil he was. He even invited Bhim to eat lunch with him, something which horrified most high caste Hindus. The teacher also changed Bhim's last name to Ambedkar, his own name.

When his father decided to remarry, Bhim was very upset; he still missed his mother so much. Wanting to run away to Bombay, he tried to steal his aunt's purse. When at last he managed to get it, he found only one small coin. Bhim felt so ashamed. He put the coin back and made a vow to study very hard & become independent. Soon he was admired by all his teachers. All urged Ramji to get the best education for Bhim. So Ramji moved with his family to Bombay. They had to live in just one room, in an area where the poorest of the poor lived, but Bhim was able to go to Elphinstone High School, one of the best schools in all of India.

In their one room everyone and everything was crowded together and the streets outside were very noisy. Bhim went to sleep when he got home from school. Then his father would wake him up at two o'clock in the morning!

Everything was quiet then, so he could do his homework and study in peace. In the big city, Bhim found that he was still called an 'untouchable', even at his famous school. One day, the teacher called him up to the blackboard to do a sum. All the other boys jumped away from him. Their lunch boxes were stacked behind the blackboard; they believed that Bhim would pollute the food!

When he wanted to learn Sanskrit, language of the Hindu Holy Scriptures, he was told that it was forbidden for 'untouchables' to do so. He had to study Persian instead, but he taught himself Sanskrit later in life. After his graduation he went to the USA to study economics at the Columbia University. After his return to India he got a job as Military Secretary in Baroda Raja's office. Here he was ill-treated again by the upper caste employees. Even drinking water was not given to him and files were kept at a distance from him. He had no choice. After only eleven days in his new job, he had to return to Bombay.

He tried to start a small business there, advising people about investments, but it failed once customers learned of his caste. In 1918, he became a lecturer at Sydenham College in Bombay. There, his students recognized him as a brilliant teacher and scholar. At this time he also helped to found a Marathi newspaper 'Mook Nayak' to champion the cause of the 'untouchables'. He also began to organise and attend conferences, knowing that he had to begin to proclaim and publicize the humiliations suffered by the Dalits and fight for equal rights. His own life had taught him the necessity of the struggle for emancipation.

In 1920 he went to London where he got his Bar-at-Law at Gray's Inn for Law. While coming back to India in 1923, Ambedkar again experienced humiliation. The upper caste lawyers would not even have tea with him. But his greatest consolation was his clients, whom he treated with a liberal mind. His reputation among the Depressed Classes began to grow. He struggled for a casteless and equal India. At this time he was fully convinced that nothing could emancipate the Dalits except through a complete destruction of the caste system. He asserted ' I was born Hindu, but never will die Hindu. Hinduism should become a religion of social equality.

What is required is to get rid of the doctrine of ' Chatuvarna'. That is the root cause of all inequality and is also the parent of the caste system and untouchability, which are merely other forms of inequality'. Meanwhile, the Indian Freedom Movement had gained momentum under the leadership of Mahatma Gandhi. In 1930, a Round Table Conference was held by the British Government in London to decide the future of India. Babasaheb represented the ' untouchables'. He said there: " The Depressed Classes of India also join in the demand for replacing the British Government by a Government of the people and by the people.

Our wrongs have remained as open sores and have not been righted although 150 years of British rule have rolled away. Of what good is such a Government to anybody? " Soon a second conference was held, which Mahatma Gandhi attended representing the Congress Party. Babasaheb met Gandhi in Bombay before they went to London. Gandhi told him that he had read what Babasaheb said at the first conference. Gandhi told Babasaheb he knew him to be a real Indian patriot. At the Second Conference, Babasaheb <https://assignbuster.com/dr-br-ambedkar-a-multidimensional-personality-essay/>

asked for a separate electorate for the Depressed Classes. " Hinduism has given us only humiliation. " He said.

A separate electorate would mean that the ' untouchables' would vote for their own candidates and be allotted their votes separate from the Hindu majority. Babasaheb was made a hero by thousand followers on his return from Bombay, even though he always said that people should not idolise him. News came that separate electorates had been granted. Gandhi felt that separate electorates would separate the Harijans from the Hindus. He thought that the Hindus would be divided, which pained him grievously. He started a fast, saying that he would fast unto death. Only Babasaheb could save Gandhi's life, by withdrawing the demand for separate electorates.

At first he refused, saying it was his duty to do the best he could for his people, no matter what. Later he visited Gandhi, who was in Yeravda jail. Gandhi persuaded Babasaheb that Hinduism would change and leave its bad practices behind. Finally Babasaheb agreed to sign the Poona Pact with Gandhi in 1932. Instead of separate electorates, more representation was to be given to the Depressed Classes. Babasaheb had a house named Rajgriha built at Dadar in north Bombay to hold his collected books which were over 50, 000 in number. In 1935 his wife Ramabai died. The same year he was made Principal of the Government Law College, Bombay.

Also in 1935 a conference of Dalits was held at Yeola. Babasaheb told the conference: " We have not been able to secure the barest of human rights. I am born Hindu. I couldn't help it, but I assure you that I will not die as Hindu. " This was the first time that Babasaheb stressed the importance of

conversion from Hinduism for his people, for they were only known as ‘untouchables’. The All-India Scheduled Castes Federation was formed in 1942 to gather all ‘untouchables’ into a united political party. He was the prime architect of the Constitution of independent India.

In August 1947 a drafting committee was appointed to prepare a Draft Constitution. Dr. Ambedkar was the chairman of this committee. The Draft was submitted to the Governor General of India on February 21, 1948. The Constitution was finalized in November 1949 and came into force on January 26th, 1950; the day that India became a Republic. In 1950 he became Law Minister in the first cabinet, but he resigned from the ministry as Nehru’s cabinet refused to pass the Women’s Rights Bill Ambedkar was justifiably bitter and disenchanted with Hinduism and thus he changed his religion.

In October 1956 he, along with about two lakh Dalit men and women, converted to Buddhism in Nagpur. For him Buddha was one of the main inspiring personalities in history who raised a strong voice of protest against inequality between people. On 6 December 1956 Dr. Babasaheb Ambedkar died. Dalits will always remember him as their Liberator and Champion of their rights. ‘Rights are protected not by laws, but by the social and moral conscience of society’, Ambedkar said.