www.historymarg.com

Indian and World Social Reformers and Revolutionaries - Thought and Works

ISBN: 978-93-94819-18-4
Pub. Date: 30 Nov. 2022
Volume: I

A Study on Contribution of Dr. B. R. Ambedkar in Revitalization of Buddhism & Social Justice for Dalits in Modern India

Ms. Smita Parmar

[1]Research Scholar, Department of Social Work, Sardar Patel University, Vallabh Vidyanagar, Gujarat,

Corresponding Author- **Ms. Smita Parmar**

Email- smita.parmar61@yahoo.com

Abstract

B.R. Ambedkar (1891-1956), who was born in an "Untouchable" community known as Mahar, carried on a relentless battle against untouchability throughout his adult life. In the last part of his life, he renounced Hinduism and became a Buddhist. He worked for the betterment and upliftment of Dalits in India. He worked for the social justice of Dalits, and remove untouchability from the community based on caste. Dr. B. R. Ambedkar has concern reformation of Buddhism in Modern India in the primary base. He taught that every human being are equal; having equal status, equal rights and fair treatment in every situation. This paper emphasize on the contribution of Dr. B. R. Ambedkar in revitalization of Buddhism and social justice for Dalits in Modern India.

Key Words: Ambedkar, Dalit, Revitalization and Social Justice

Introduction:

In the world, India is a biggest social democratic nation. As well as, Indian Constitution provides security and safeguard to every Indian citizen with emphasizing to the democratic nation. The Indian Constitution provides safeguard to the marginalized, depressed and vulnerable section of the society. Additional, the violation of human rights and atrocities towards Dalits, it increases question approximately the government's function and principle of social justice. It is a try to decide the reasons for perpetuation of violence on Dalits regardless of diverse safeguards furnished beneath the Constitution and legislations enacted by way of the Parliament over a period. In the twenty first century, India has developed with various perspectives with considering social perspective, political perspective, cultural perspective and educational perspective. (Maske, 2020).Dr. B. R. Ambedkar was a father of the Indian Constitution as well as a political leader, thinker, freedom fighter, philosopher, economist, writer etc. He specified that women have to, accept at holistic improvement conspicuously social education, their welfare and socio-economic-cultural rights and freedom. He put emphasis on that each and every section of women be given their due share and it's far a need to keep and protect dignity and modesty of women in society (Ambedkar & Moon, 2003). Dr. Bhim Rao Ambedkar was born as on April 14, 1891 at Mhow cantonment, where his father served in the Army. Dr. B R Ambedkar changed into born in a caste, which turned into taken into consideration as the lowest of the low. However, this man framed the Constitution for the country. His existence was considered one of struggles, as his radical proposals to deal with the Caste System met with overt hostility from the Upper Castes. Not simplest did the tremendous Doctor fight towards all institutional and social odds to preserve reading, but spectacularly earned a Doctorate in Economics from Columbia University in 1917. The boy who suffered sour caste humiliation have become the first Minister for Law in India after independent, and made Constitution of India. Dr. Ambedkar's struggle in opposition to Brahmanical Patriarchy, his radical proposals for the Hindu Code Bill, and his tips for an intensive restructuring of belongings family members, alert us to his challenging of the reputation-quo. Dr. Ambedkar, perhaps India's most radical thinker, converted the social and political landscape in the struggle against British Colonialism, by means of making the downtrodden politically aware about their very own scenario. Ambedkar famously said to Dalits something that bears mammoth significance even nowadays: – "Educate, Agitate, and Organise" (Dr. Bhim Rao Ambedkar College, n. d.)Dr. Ambedkar, the

www.historymarg.com

ISBN: 978-93-94819-18-4
Pub. Date: 30 Nov. 2022
Volume: I

great civil rights leader became a visionary insofar as his reformative ideology estimated assuaging human suffering and augmenting human rights of the society at large, the manifestation of the vision being the re-rendering of Buddhism–the utility of Buddhist teachings to the decision of social troubles which has emerged inside the context of a global communication on human rights, distributive justice and social development. In keeping with his lofty aspirations, Dr. Ambedkar reconstructed Buddhism now not handiest as a faith for the untouchables however as a humanist and socialist religion, combining clinical know-how with well-known reality. Indeed, Buddhism so designed if seen as serving Dalit hobbies has to be appreciated as part of the larger photograph wherein Dalit liberation achieves the give up of contributing to the upliftment of humanity as such. Ambedkar's importance for this reason in reality transcends the Dalit difficulty-the goal absolutely being to reconstruct human society, the modern world at massive (Singh, 2017).Ambedkar makes use of "liberty, equality and fraternity" because the three leader signs, even touchstones of a compassionate or even-surpassed religion: they constitute to him the whole thing that Hinduism, in his reckoning became now not (Gupta, 2000). He said "Religion is a tool for the transformation of the minds of people for setting up moral ideals and motivating them in the society. I do not hold this view. I consider the foundations of religion are essential to life and practice of society." (Keer, 1990, p.58).According to Professor R.M.W. Dias, 'Justice is not something which can be captured in a formula once and for all; it is a process, complex and shifting balance between many factors'. The tasks of justice are 'the just allocation of advantages and disadvantages, preventing the abuse of power, preventing the abuse of liberty, the just decision of disputes and adapting to change' (Dias, 1985).Justice can be herbal justice or distributive justice. Social justice is largely a term that gives sustenance to the rule of law. It has a much wider connotation in the sense that it consists of financial justice also. It aims at doing away with all sorts of inequalities and affording identical opportunities to all residents in social in addition to financial affairs. Thus, the purpose of social justice is to put off all varieties of inequalities based upon caste, race, intercourse, power, role and wealth and to result in a balance among social rights and social controls. Being a multi-dimensional concept, social justice has been considered by pupils of law, philosophy and political science differently. The time is pretty comprehensive. Social justice is a package of rights; it is far the balancing wheel between the haves and feature-nots. It has a high-quality social price in presenting for a strong society and securing the cohesion of the country. In general, social justice can be defined as 'the rights of the vulnerable, aged, destitute, poor, girls, youngsters and different beneath-privileged persons' (Raghavendra, 2016).

Research Method: This research paper is titled on "A Study on Role of DR. B. R. Ambedkar in Revitalization of Buddhism & Social Justice for Dalits in Modern India". The descriptive method has used for this paper. The secondary sources used for this paper with given more importance to it. The secondary sources were research papers, published or unpublished articles, journals, magazines, books, research studies, thesis, working papers as well as internet sources.

Impact of Dr. B. R. Ambedkar's Conversion to Buddhism:

On 14 October 1956, Dr. Ambedkar publicly adopted Buddhism at a deeksha (conversion) rite held in Nagpur, (Lynch, 1969), a circulate that shook Hindu society by means of its separatism and militancy. On that day and the next, he led the conversion of a massive wide variety of followers, maximum of them from the organization of Mahars who had come simplest for that cause. A Buddhist student who was a part of the mass conversion movement wrote that "after years of unsuccessful struggle for the simple human rights of his humans, he was compelled to recognize that there become going to be no trade of coronary heart on the part of caste Hindus: if the dalits desired to rid themselves in their "age vintage disabilities that they had no alternative but to give up the religion into which that they had been born." (Sangharakshita, 2006, p.59). For him what the Hindus name faith is definitely law or at first-rate legalized class ethics". Its major disadvantage is that it

www.historymarg.com

ISBN: 978-93-94819-18-4
Pub. Date: 30 Nov. 2022
Volume: I

tends to "deprive moral lifestyles of freedom and spontaneity and to reduce it to more or less nerve-racking and servile conformity to externally imposed guidelines" (Ambedkar, 1936, p. 76) The movement for revival of Buddhism in India started out in may additionally 1891 with the formation of Maha Bodhi Society by Anagarika Dhammapal, a young Sinhala Buddhist. He turned into the primary terrific Buddhist missionary of current instances. By 1956, The Maha Bodhi Society and different pioneers devoted to the Buddhist assignment in India, created an incredible deal of focus about the rich background of Buddhism however could not entice many fans toward Buddhism. Then, the impact of this revival motion via 1956 was no longer a good deal. It turned into Dr. Babasaheb Ambedkar and his people who embraced Buddhism in 1956 and boosted up the Buddhist revival movement. It changed into remarkable in the history of any religion, that this type of big quantity of human beings at time, and on the times of our single man converted to a particular religion. Even after the sudden death of Dr. Ambedkar the conversion motion continued unabated.

Revival of Buddhism in Modern India:

The conversion of Dr. Babasaheb and his followers to Buddhism on 14th oct.,1956 at Nagpur changed into undoubtedly an epoch-making occasion within the non-secular history of India in standard and history of Buddhism especially. If has modified the course of the records of Buddhism. On this ancient day of 14thoct 1956 the revival of Buddhism in India took a plunge and enter an era of excessive pastime that could rightly be referred to as the 'Ambedkar-Era' of Indian Buddhism. The movement for revival of Buddhism in India started out in may additionally 1891 with the formation of Maha Bodhi Society by way of Anagarika Dhammapal, a young Sinhala Buddhist. He turned into the first remarkable Buddhist missionary of modern-day instances. By 1956, The Maha Bodhi Society and different pioneers committed to the Buddhist undertaking in India, created a splendid deal of attention about the wealthy background of Buddhism but couldn't attract many followers toward Buddhism. Then, the impact of this revival motion with the aid of 1956 become no longer a lot. It turned into Dr. Babasaheb Ambedkar and his people who embraced Buddhism in 1956 and boosted up the Buddhist revival motion. It changed into remarkable in the records of any religion, that any such large number of people at time, and at the times of our single person transformed to a particular faith. Even after the untimely loss of life of Dr. Ambedkar the conversion movement endured unabated.Almost 90% of this population turned into the traditional Buddhist from Assam, West Bengal and the high Himalayan Valley. However, the conversion of Dr. Ambedkar to Buddhism along with his 1/2 one million fans and the wave of conversion thereafter extended the Buddhist populace unprecedentedly. The census of 1961 showed a brilliant growth of over 3 million within the Buddhist populace in India. It rose from 1,80,823, in 1951 to 32,50,227, in 1961. The percentage of on this increase becomes 1670. 717 and that to inside a brief span of five years, from 1956 to 1961. In the kingdom of Maharashtra the growth was maximum. In 1951there become handiest 2,487 Buddhist in Maharashtra, and in 1961 this variety rose spectacularly to 27,89,501. This increase amazed the Jains in Maharashtra as well as in India in a single stroke (Geary & Mukherjee, 2016).The cognizance of this ancient and exceptional conversion became takes with the aid of nearly all the most important Buddhist international locations of the arena. Dr. Babasaheb earlier than and after his conversion attended global Buddhist conference in Ceylon, Myanmar and Nepal respectively inside the years 1950, 1954 and 1956 and appealed to the Buddhist global to make India on the center of their Buddhist Missionary activities for the revival of Buddhism in its native land. He neo-Buddhist followers of Dr. Ambedkar have additionally established their own Buddha Vihara all through India. They have founded groups, and institutes for the education, and propagation of the lessons of Buddhism and Buddhist manner of life. They have developed contacts with Buddhist international locations and the Buddhist Corporation there through various programs.

Castes in India:

www.historymarg.com

ISBN: 978-93-94819-18-4
Pub. Date: 30 Nov. 2022
Volume: I

Naturally Dr. Ambedkar deals with the subject of Caste device from the Anthropological factor of view. He observes that the populace of India is mixture of Aryans, Dravidians, Mongolians and Scythians. Ethically anyone are heterogeneous. According to him, it is the harmony of culture that binds the humans of Indian Peninsula from one stop to the opposite. After comparing the theories of numerous government on Caste, Dr. Ambedkar observes that the superimposition of endogamy over exogamy is the primary reason of formation of caste companies. Regarding endogamy, he states that the customs of "Sati", enforced widowhood for lifestyles and child-marriage are the outcome of endogamy. To Dr. Ambedkar, sub-division of a society is a natural phenomenon and those organizations turn out to be castes thru ex-communication and imitation.

Untouchability in India:

Untouchability has been the scourge of Hindu society and its existence militate against the basic humanistic philosophy of tolerance, which typified and marked the Ancient India. The reform of Hindu Law in the Hindu Succession Act of 1956 was a great triumph of legislation over custom. India had always been the laboratory of legislative experiments for the British rulers. The Indian Constitution is a mid-20th century phenomenon and it has drawn heavily on the experience of other nations in working democratic institutions. Judging by the experience, it must be said that the Constitution has worked well. It is a remember of a few pleasure that there's proof of withering away of the caste in city areas but even then, there's no motive for complacency and our efforts must retain to get rid of the evils of caste.

Contribution of DR. B. R. Ambedkar for Social Justice of Dalits in India:

Dalits as a social group, are nonetheless the poorest of bad. A negligible minority has managed to escape poverty limits and to discover itself on to a continuum ranging up to an affordable degree of prosperity with the assist of certain state policies like reservation and political patronage. In social phrases however, all Dalits, no matter their financial status, nonetheless go through oppression. This social oppression varies from the crudest style of untouchability, still being practiced in rural areas, to the sophisticated kinds of discrimination encountered even inside the current sectors of city existence. Although, the records indicate that Dalits have made huge progress on nearly all parameters over the last five a long time, the relative distance between them and non-dalits seems to have remained the equal or has extended. More than seventy-five consistent with cent of the Dalit employees are nonetheless connected with land; 25 according to cent being the marginal and small farmers and the stability 50 in step with cent being landless labourers. The percentage of Dalits landless labourers to the overall labourers has proven a constant growing fashion. In city regions, they work in particular within the unorganized area where the exploitation compares nicely with that of a feudal rural placing. Out of the overall Dalit population of 138 million, the number of Dalits in offerings falling within the domain of reservations does no longer. Exceed 1.3 million inclusive of sweepers; much less than even a percentage.Ambedkar belonged to the Mahar caste. The Mahars were handled as untouchables and were subjected to socio-economic discrimination in society. In any such society, no longer most effective did man hate man, but the caste Hindus stored themselves away from the shadows of the Harijans (Harijans (children of lord Hari/Vishnu) is a time period popularized by using Mohandas Gandhi for relating to Dalits, historically taken into consideration to be untouchables) and downtrodden. Their paths, houses, wells and temples have been separate; even if one aspect had a high-quality preference to speak, however the other side discarded them. The approaches of maintaining relations had been abnormal. The downtrodden did now not have the braveness to come forth, raise their eyes and stand beside to talk to human beings of the better castes. The doorways of the temples, just like the doors of colleges, were no longer opened for them. These terrible traditions were the gifts of the social structure and the caste machine. It became in any such society that Ambedkar changed into born and brought up. However, fighting all odds, he

www.historymarg.com

ISBN: 978-93-94819-18-4
Pub. Date: 30 Nov. 2022
Volume: I

attained better education and soon after completing his studies, he launched himself politically, combating for the rights of the depressed instructions and in opposition to inequality practiced inside the society. He became a crusader of social equality and justice. He never made any compromise with injustice, by no means cared for prestige and self-aggrandizement. He was an uncompromising rebellion against social injustice and inequality. He worked relentlessly for the regeneration of humanity, for the properly being of mankind and for the transformation of man and society. He was a splendid social liberal. His vision became to supply a brand new social order primarily based at the standards of justice, equality and fraternity. Thus, the idea of justice, equality, liberty and fraternity become the crux of his activities (Mallik, 2011).Dr. B.R. Ambedkar's call might be written in golden letters in the records of India as a champion of social justice. He became now not only the primary builder of the Constitution, however also the crusader of social justice for the betterment of the downtrodden. He spent his entire existence for the betterment of the terrible and exploited untouchables inside the Indian society. In any such society, to result in an outstanding trade, Dr. Ambedkar had only one powers—his common sense and concept. He trusted the energy of his mind and ordinances. French revolutionary Rousseau had written, 'Man is born unfastened, but everywhere he's in chains.' His three phrases equality, liberty and fraternity had revolutionized France in 1789. Ambedkar become very tons prompted by means of Rousseau's phrases and he decided to fight for justice based totally on equality. Dr. B. R. Ambedkar wanted monetary and social equalities before political equality; he attempted his high quality to make certain that the downtrodden were given a proper area in society.Former Chief Justice of India, P.B. Gajendragadkar, has stated, 'Ambedkar is the law maker of the twentieth century and present day Manu, however not like vintage Manu this new Manu favoured human equality and social justice' (Pact, n. d.). In reminiscence of Dr. B.R. Ambedkar, the chief of the downtrodden, Government of India celebrated his delivery centenary from 14th April, 1990 to 14th April, 1991, as a 'Social Justice Year'. In this manner, many programmes for the welfare of omitted humans of the Scheduled Castes (SCs) and Scheduled Tribes (STs) for the duration of the country had been initiated. Scholarship and stipends are being supplied to SC/ST college students. Provisions had been made without cost supply of books, academic equipment and stationery. Grants have also been supplied for production of schools and hostel buildings. Provisions have also been made in Integrated Rural Development Programme (IRDP) and Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA). Various housing schemes, like Indira Awas Yojana, had been initiated for creation of micro habitats and housing devices for SCs, STs and pinnacle precedence is being given for the supply of consuming water. Assistance is given to them for self-employment like putting in place chicken and dairy devices. Training and coaching centres have been established for the training of SC/ST individuals a good way to attain achievement in getting offerings. To hire the candidates of these lessons to the reserved seats, unique programmes had been started out. In the absence of capable candidates, the authorities ordered no longer to fill such vacancies until the applicants of these lessons became duly equipped after studies.Ambedkar's concept of social justice stands for the freedom, equality and fraternity of all humans. He stood for a social device that is based totally on proper members of the family between man and man in all spheres of his lifestyles. As a rationalist and humanist, he did now not approve of any form of hypocrisy, injustice and exploitation of man through man in the call of faith. He stood for a religion this is primarily based on regularly occurring principles of morality and is applicable to all instances, to all countries and to all races. It needs to be in accord with motive and need to be primarily based on the primary tenets of liberty, equality and fraternity. He considered the caste device because the finest evil of Hindu religion. The Varna System in line with him is the foundation purpose of all inequality and is also the determine of the caste system and untouchability. Ambedkar stood for a social device wherein man's repute is based on his advantage and achievements

www.historymarg.com

ISBN: 978-93-94819-18-4
Pub. Date: 30 Nov. 2022
Volume: I

and wherein no person is noble or untouchable because of his/her beginning. He advocated the coverage of preferential remedy for the socially oppressed and economically exploited humans of the United States of America. The Constitution of India, which changed into drafted below his chairmanship, carries some of provisions that enjoins the kingdom to at ease to all its residents, justice, social, economic and political, at the side of liberty, equality and fraternity. It also consists of a number of provisions that guarantee a preferential treatment to the downtrodden humans in various sectors. Article 17 of the Indian Constitution publicizes untouchability as abolished. Ambedkar, in his speech before the Constituent Assembly for the passage of the Constitution, said 'I even have completed my paintings; I desire there need to be a sunrise even the following day. The new Bharat has been given political freedom; however it's miles yet to raise the solar of social and monetary liberty.'

Conclusion:

Resting on Ambedkar's thoughts, the Indian Constitution guarantees identical rights to all, based on social justice and human dignity. It is observed, however, that Ambedkar's thoughts of social justice could not be realized in a right way over the years. As such, his concept of justice will ought to be propagated with the aid of institutions through civil society. Ambedkar turned into concerned about the overall development of the susceptible sections of the Indian society and he selected to demolish current caste discrimination by enacting the Constitution. Therefore, Ambedkar's ideas of social justice stay applicable in contemporary Indian society in promoting constitutional and prison techniques for upholding the rights and dignity of the prone sections. Dr. Babasaheb Ambedkar strenuously attempted to bring about this destruction from inside the fold, but in useless. Seeing the apathetical attitudes of the Hindu leaders and the slumber of the Hindu loads he determined to restore the indigenous mighty force of Buddhism, the pointy established weapon to kill the monster of Brahmanism and its progeny, specifically Chaturvarnya, Castes and Untouchability. And, in due route of time he correctly revived Buddhism in India in its genuine feel.

References:

1. Ambedkar, B.R. (1936). Annihilation of caste with a reply to Mahatma Gandhi. In Vasant Moon (Ed.), Writings and speeches (p.76) Bombay: Education Department, Maharashtra. Ambedkar: Study in law and society (pp.214-215). Jaipur: Rawat
2. Ambedkar, Bhimrao Ramji, and Vasant Moon. (2003). Dr. Babasaheb Ambedkar, Writings and Speeches. 2003.
3. Dias, R.M.W. (1985). Jurisprudence (5th ed.). London: Butterworths
4. Dr. Bhim Rao Ambedkar College. (n. d.). Barat Ratna Dr. Bhim Rao Ambedkar. Retrieved on April 27, 2022, from https://www.drbrambedkarcollege.ac.in/bharat-ratna-dr-bhim-rao-ambedkar
5. Geary, D., & Mukherjee, S. (2016). Buddhism in contemporary India. In The Oxford Handbook of Contemporary Buddhism (p. 36). Oxford University Press.
6. Gupta, S.K., (2000). Dr. Ambedkar's perception of the Indian society. In K.C. Yadav (Ed.), From periphery to centre stage: Ambedkar, ambedkarism and dalit future (105). New Delhi: Manohar.
7. Keer, D. (1990). Dr Ambedkar: Life and Mission, Bombay: Popular
8. Lynch, O. (1969). Dr B R Ambedkar, myth and charisma. In J.M Mahar (Ed.), The politics of untouchability, New York: Columbia University.
9. Mallik, C. (2011). Justice and equality in Dr. BR Ambedker's vision of India. Doctoral dissertation, Jadavpur University, Kolkata
10. Maske, B. R. (2020). DR. BABASAHEB AMBEDKAR FORMATION OF EQUALITY OF MODERN INDIA. PalArch's Journal of Archaeology of Egypt/Egyptology, 17(15), 204-208.
11. Pact, P. (n.d.). Dr. B. R. Ambedker's Contribution to fundamental rights and federalism enshrined in constitution of India. Retrieved April 27, 2022, from http://www.themenplattform-ez.de/; http://www.themenplattform-ez.de/wp-content/uploads/2012/07/SSRN-id2313645.pdf

www.historymarg.com

ISBN: 978-93-94819-18-4
Pub. Date: 30 Nov. 2022
Volume: I

12. Raghavendra, R. H. (2016). Dr BR Ambedkar's Ideas on Social Justice in Indian Society. Contemporary Voice of Dalit, 8(1), 24-29.
13. Sangharakshita. (2006). Ambedkar and Buddhism, New Delhi: Motilal Banarsidass
14. Singh, V. (2017). DR. B.R. AMBEDKAR: TRANSFORMING A RENUNCIATORY PARADIGM INTO AN INSTRUMENT OF SOCIAL ACTION. International Journal of Innovative Social Science & Humanities Research. ISSN: 2349-1876 (Print) | ISSN : 2454-1826 (Online)
15. Tejani, S. (2007). Reflections on the category of secularism in India: Gandhi, Ambedkar and the ethics of communal representation. In Anuradha D Needham and Rajeswari S Rajan (Eds.), the crisis of secularism in India (63). New Delhi: Permanent Black.
16. Verma, V. (2010, December 4). Reinterpreting Buddhism: Ambedkar on the Politics of Social Action, Economic& Political Weekly, 14(49), 56-57
17. Zelliot, E. (1998). From untouchable to dalit. Essays on the Ambedkar movement. New Delhi: Manohar.
18. According to Professor R.M.W. Dias, 'Justice is not something which can be captured in a formula
19. Once and for all; it is a process, complex and shifting balance between many factors'. The tasks of justice
20. are 'the just allocation of advantages and disadvantages, preventing the abuse of power, preventing
21. the abuse of liberty, the just decision of disputes and adapting to change' (Dias, 1985