

DALIT AND TRIBAL COMMUNITIES UNDER THE VIEW OF BHARAT RATNA DR. B.R. AMBEDKAR

(On the occasion of 130th Birth Anniversary)

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INTRODUCTION :

Babasaheb Ambedkar is a world – class thinker who grew up with his time from 1891 to 1956 as a legalist, a great historian, an eminent thinker, an economist, if a sculptor can undo his corrupt accomplishments, how much can a person achieve in his life time. In modern life he is said to be miracle men. In modern life, he devoted his life to eradicate untouchability and poverty. He burned, mann script and went inside the Kala Ram temple, created social reforms through the social revolution and created a new history. Many universities around the world have published research and articles about his achievements. He was honoured posthumously as Bharatha Rathna by the Government of India in 1990.

OBJECTIVES OF THE STUDY :

1. Reviewing the concept meaning of Dalit and Tribal communities.
2. Dalit and Tribal communities in Ambedkar's view.
3. A brief look at Dalit and tribal communities in the present context.

Research method :

Information is collected from Published Books, Newspapers and other sources.

Meaning of the Dalit and Nomadic Tribes :

1. Dr. B.R. Ambedkar says that “if outsiders have settled on the outskirts of the city they are said to be untouchability. OR According to Dr. B.R. Ambedkar “The people who came from outside, who resided on the outskirts of the village or the people who living inside the village were thrown out of the village for some

reasons". If we study these facts we can realize the origin of the untouchability and who were untouchables.

2. Dr. D.N. According to Majumdar, "The species that suffer from weakness due to various social and political disqualification, which are inherited and imposed by the Medvati and called" Untouchables".
3. The constitution of India, in its preface, has undertaken to give equal rights and opportunities to all citizens of India without any prejudice. The following are the main ones. Equally, it promises to provide social, political and economic justice. According to articles, 15, 16, 17, 38 and 46 of the constitution, it is said that there is no discrimination among citizens on the basis of religion, caste, place of birth, language and gender.
4. Any form of untouchability in accordance with Article 17 of the Constitution shall be punishable by law.
5. According to sociologist R.C. Varma Tribe has specific group of people who were living in a particular place, practising their own religious cultural, Society, Economic practices.
6. According imperial Gazetteer tribe means "A Group of people living in a particular place. Speaking same language connection with people of their community.
7. According to Sociologist Dr. K. Metry. The hunting and livestock tribes were originally nomadic tribes. Even today the Chenchy, Chenchawar, Pardi, Advichanchar, Fansay, Pardi, Rajagonda, tribes in the Karnataka Region of Hyderabad. Continue to live the life of a nomad Rajagonda used to travel to the states of Goa, Tamilnadu, Maharashtra and Andhra Pradesh for Ayurvedic trade.

Ambedkar's thoughts on the Dalit and Tribal Communities :

Dr. B.R. Ambedkar has taken seriously ideas and the practice of untouchability and has come up with his own interpretation to the problem. Considering that the practice of untouchability in British society is an internal problem, Ambedkar's struggle to find a solution to such a serious problem is believed to be "untouchability" for a mile or a half. Dr. B.R. Ambedkar has strongly condemned the In-human practices of untouchability, believing that the creation of a species of inferiority in humans and the closure of certain lower castes would be a milestone. Virtualism was considered

obscure in the Hindus and untouchables within the Aboriginal and Aboriginal people and the different types of corruption before it was raised:

- 1). The hatred about Buddhists among Brahmins.
- 2). Even after the abandonment of others, the corrupt people continued to eat beef.
- 3). Untouchability has no 'Race' base and craft base.
- 4). Rise of 'untouchability' has two origins.
- 5). When conducting research on the source of the untouchability, care

should be taken to check the difference between the untouchability and holayas. All die-hard authors say that untouchability and 'Holeya' are the same. Ambedkar said that although the outsiders were considered to be of the same class in the school of Dhamma Sutras.

6). The birth of the untouchables occurred much earlier in 400 BC. On the other hand there is the solution of the Five pillars for the untouchables to develop. Among them, the dalits should follow

- a) Self – Improvement,
- b) Self – Sufficiency,
- c) Self – Reliance.
- d) Self – Respect
- e) Self - Esteem

They should abandon eating dead animals. The carrying work should not be don't drink alcohol, wear clean clothes, be civilized and be educated. Get educated, fight and be organized. It is My first and last hope is to get rid of untouchability. Ambedkar called for the destruction of caste, because being alive with the species of untouchability and inequality is not free from caste and untouchability. Ambedkar also felt that the elimination of untouchability required a fundamental transformation in the attitude of Hindus. Ambedkar's lament that the practice of untouchability has ruined the lives of the Hindus and the entire Nation in destroying the lives of untouchables

He said that the whole Hindu society has a lot offer in the struggle not only for the sake of humanity and the intersects of the nation also for the benefit of the nation.

Tribal Communities.

Dr. B.R. Ambedkar as a legal expert, social thinker, politician and religious critic has taken a very special place in the history of India. They have left their own footsteps in history as the voice of the exploited class. Ambedkar was an excellent social policy-maker. Ambedkar had a unique perspective on issues such as inter-commerce, inter-state irrigation, women development and so on. He confronted the available philosophy for Indian social policy. Ambedkar was a witness to an exploited society that had lost everything from a mere birth to an accidental caste. Karl Marx and Ambedkar are theoretically the only solution in the universe for the weak and down trodden people who have been suffering for centuries. 'Aboriginal' people are typically referred to as 'tribal' in our country. In some countries, they are called First Nationalists, Aboriginal people. Tribes in other countries have already seen the fruits of one stage of development. But the tribal of our country are living their lives wandering miles and miles for a meal. Despite the 70 years since independence, there has been no positive change in the status of the tribes. 'Where they were before, they are still there'. In such a transitional state 60-70 years ago, Dr. B.R. Ambedkar the present generation and Governments of the country have largely forgotten what their ideological ideas were about the 'Aborigines' of this country. Ambedkar divides Hindu Society into three levels;

- 1). Elite Class,
- 2). Indescribable Primitive people,
- 3). Untouchables from the above.

Ambedkar's view was that Hinduism was an equal enemy of the exploited people. Ambedkar's strong opinion was that the Hierarchical structure in Indian society was the main cause of the weakness of the tribes and tribal community. According to Ambedkar, tribes strongly believed that the main reason for the civilization not to be marginalized was the educated civilize world.

Ambedkar's view was that modern communities wanted to control the tribes who built their lives in the forest through traditional names and rules. Ambedkar personal question was why the civil society had cleverly forgotten these tribes who were literally living like animals in the wild. Ambedkar has come up with his own ideas on why and how Hinduism has been systematically slowed down to bring such tribes to the mainstream. Ambedkar is quick to question how Hindu society at that time was able to develop a degree of empathy towards the tribes, who thought it was a great sin to

touch anyone who was not of their own caste. Ambedkar argued that the problem of tribal people living in the forests of civil society and fighting for their lives is different from the problems of untouchables.

Ambedkar, in his writings, says, "there is no remorse or shame in Hinduism for civilizing the tribal people. "According to Ambedkar, the tribals were more economically untouchable. But Ambedkar argued that the 'Adivasis' had a recognition of Hinduism in the case of the Spaniards. At that same time the untouchables had no social and economic powers. Not even for the Adivasis. According to Ambedkar, there are two untouchables and Adivasis in the boat called 'economic inequality'. Ambedkar expresses the view that both of them should be theoretically concerned about this. continuing Ambedkar says, he subtly states that "He does not have a huge concession and recognition in society for the socially tribal spousal cause." This makes the tribe very sad that they have been left behind culturally and politically for centuries.

The reason that tribes have little chance of development is that they have decided for centuries to remain in isolation. Ambedkar argued that if they came out of the forest and merged with the civilized world, they would have no further development problems and that the tribal people would have no change their stance on this issue and that this would be a good contribution for their next generation. It was Ambedkar's strong conviction that their involvement in the future world not be possible in the tribes did not come out of the forest in the name of their culture, if they did not adopt themselves to the modern world and were not involved in the main economic affairs of society.

Involved in the main economic affairs of society, Ambedkar's dream was that he would never be able to live in forest environment where the economic status of the tribal people were to grow. As an Anthropologist, According to Ambedkar, has very narrowly understood that the problem is the lack of tribalism in their geographical isolation and their original desire to take part in development and opportunities. Ambedkar felt that by all these factors it was important for the tribes to become part of the mainstream of the nation and to fight for their rights as untouchables.

Dalit and Tribal Community in the Present Context :

After one hundred and thirty years Ambedkar's contributions are still indomitable. But in our country there is no caste system, there are problems of

inequality, poverty, women and so on. The tribal communities are enjoying a meal together. Ambedkar's dream of developing an enormous amount of care and concern for the entire society realised. But the caste system has not yet improved in our social system today. Especially in Dalit Communities, Dalit communities are mingled with other communities. Still, untouchables such as Madiga, Holey and etc. are living with their clans. There is no Hierarchy in this community who removes dead animal meat in the villages. Doing pastoral work, cleaning the toilet, cleaning the limestone homes, laundry habits at the owner's house, and getting hired for mortar work. migrating to copy boundaries. The traditional practices of 'Devadasi' system, pearl-putting and bestiality are still alive, especially among the untouchables. So how do untouchable communities thrive? Yet the social, economic, logical, educationally backward. Some Dalit organization are on the path to quarrel. B.R. Ambedkar's dream is for social equality to flourish as long as there is caste and inequality. Tribal communities are still living in forests, mountain areas, and animals being killed for meal. Caste and inequality are very rare for them. But the right infrastructure is being blocked by the central and state government. He has created many organizations in tribal communities and has appealed to state and central governments. NGOs have failed to properly facilitate. Overall in Ambedkar's view, the social and deprived condition of Dalit communities rather than tribal communities.

Conclusion :

The constitutionalist of India, the philosopher, the social reformer, the politician, the aspirant and the courageous leader of the dalit. The contributions of B.R. Ambedkar are still indifferent. His contribution to the constitution of India is still being honored throughout the world. What should the situation look like for our country's development? Have been convinced before. Through his thoughts of India's democratic system, social equality, education, economy, religious and so on. Against this backdrop. B.R. Ambedkar's view on Dalit and Tribal communities on his 130th Birth Anniversary is summarized in this article Overall Dr. B.R. Ambedkar's Birthday Preparations.

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