



Representation of the Indian Medias: A Special Reference To Dr. B. R. Ambedkar Views

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Abstract

The history of press in India is the history of freedom movement in the country. To a great extent, the Indian National Congress owed its Popularity and position to the Indian press (Mazumdar, 1993). Hence the history of the press in India is the history of the newspapers run by Congressmen. The history of the oppressed community is being neglected and the history of the upper caste is celebrated in India. It is noticed that along with the congress movement the oppressed and depressed class movement was also started in the time. Dr Ambedkar the great fighter and a deep thinker has made significant efforts on the path of liberty. He was the first Indian reformer who roots out the barriers in the way of advancement of Indian society in general and of women in particular. Above all he was a pioneer of social justice. To secure all these goals he laid down the foundation of social justice by incorporating many factors or issues in to Indian constitution through its various articles for the Hindus and other sections of the society; especially for marginalized communities and for regrettable classes. He started his movement in 1920 and raised his voice against the Hindu social order and social system through his renowned his journal. This paper highlights Ambedkar's role in bringing oppressed and depressed classes in the mainstream of Indian life through his papers namely Mook Nayak, Bahishkrit Bharat, Samata and Janata.

Key Words: Dr.B.R Ambedkar, Media, Depressed class, Indian society

Introduction

The press is a powerful media for transformation of society. The role of the press assumes special significance in a country like India. Which is ridden with social and economic inequalities and discrimination? The 20th century is a golden era in the history of Indian Journalism. The people of Indian fought against British colonial slavery and got freedom. Untouchable and Backward Classes fought against the Brahminical socio-religious slavery. For the stuggle both the Classes used newspaper as a weapon to a great extent and succeed in their task. Dr.Bhimrao Ramaji Ambedkar (1891-1956) bore in Mahar caste a Hindu untouchable community in Maharastra. Rich high position on account of his ability and hard work. He is one of the most illustrious sons of India, he attained supreme position such as the chief architect of the Indian

Republican Constitution, messiah (God) of oppressed and depressed, a great freedom fighter and the first Law Minister of India. His career has infused and inspired all sections of the society on the eve of Independence and the Post Independence Era.

Research Methodology

Objective Of the study

1. To study about the Dr. Bhimrao Ramaji Ambedkar and journalism
2. To critical Analysis about depressed people in India through press in Dr. Ambedkar point of views

Tool for data collection

The data was collected from both Primary and secondary sources. Primary sources collected from Dr. B.R.Ambedkar journals from Mooknayak and Bahishkrit Bharat. Secondary through books, articles, newspaper, periodical, Dr.Ambedkar speeches and writings etc,. The researcher was using for this study historical and analytical research methods in this entire study.

Dr.B.R.Ambedkar is a great Journalist

DR.B.R. Ambedkar was also a successful journalist. It is important to note that Gandhi started Harijan in 1933 to propagate the cause of untouchables. He stated that only after the Poona Pact. The Indian media which admires Gandhi's efforts to start a newspaper for the untouchable never addresses. DR.B.R. Ambedkar laborious effort responsible for running four newspapers for his people. As the pro-congress media refuse to speak about the oppressed people. Dr.B.R.Ambedkar's struggles, his ideology required a media a mouthpiece. He strongly believed that newspaper could bring about change in the lives of the millions of oppressed people in our Indian society. As a result his Marati newspaper announced a new politics and ethics and anticipated a just social order (pandian,2005).

DR.B.R. Ambedkar was symbol of revolt against all oppressive features of the Hindu society. He realized the significance role of press for educating masses in the task of social and economic empowerment and

emancipation. As an eminent journalist, he propagated his revolutionary ideas, discussed views and shared experiences through his newspapers. Through that he organized Dalits, Minorities and SC/ST and marginalized people against social injustice, economic inequality, political dominance and cultural exploitation.

Dr.B.R Ambedkar waged a historical war against all kinds of oppression and exploitation through his papers namely: Mook Nayak (weekly news paper), Bahishkrit Bharat (half monthly news paper), Samata, Janata (weekly magazine) and Prabuddha Bharat. The news papers were actively involved in constructing a nation and mobilizing the masses to participate in the freedom movement. Around the same time, Dr. Ambedkar started propagating a different vision of Dalit through his newspaper. Dr Ambedkar demanded a separate Dalit-space, rather than a submersion of the Dalit cause in the Gandhian agenda of building a coherent, homogeneous nation space (Narayanan, 2005). He championed the cause of the untouchable through his profession. For the

first time in the history of the press in India, which reveals the struggle of Dr. Ambedkar for social justice? Unfortunately the writers of the history of the press in India have not adequately discussed the journalistic thoughts and contributions of Dr. Amedkar. In view of this an attempt has been made here by to give an account of what Dr. Ambedkar wrote and contributed to the field of journalism in general and Dalit Movement in particular. The article is mainly based on Dr. B.R. Ambedkar's Journalistic works, writings and his focus on issues and people through his writings.

Most of the Indian news papers were controlled by upper class people. Hence they neglected subaltern people. Dr. Ambedkar realized it and entered the field of Journalism. Dr. Ambedkar started a fortnightly on 31st January 1920 called 'Mook Nayak' was started from Bombay, with the financial help of Shahu Maharaja of Kolapur and Dathoba Pawar. Dr.Ambedkar brilliantly propounded the aim of the paper in a simple, convincing and forceful language. He wrote that India was the home of inequality. Hindu society was just like a

tower which has several stories without an entrance. He vehemently criticized the Brahminic monopoly over through education and power. He had argued that social equality, justice and freedom were the prerequisites for Swaraj. He was in favor of the uplift of people on the basis of equality and humanism. He was highly committed for human rights. He organized social revolution throughout the nation on the basis of thoughts and works of Buddha, Kabir and Jyotiba Phule. He waged a restless war against all oppression characteristic and elements of Hindu society through his paper. The endeavor is also given to highlight the relevance of Dr. Ambedkar at present day India.

Dr. Ambedkar did not join the movement for the political independence. He concentrates his efforts on social movement. He marched in a different direction. He put forth his efforts towards preparing the heads, hearts and hands of the depressed classes to secure human rights and equal opportunities. Because of his revolutionary thoughts he becomes the target of attack and criticism. The Indian

press was totally against his moves. He found that the Brahmins and Bania dominated press offered on scope towards emancipating Dalits and Backward classes.

Dr. Ambedkar led marches far sharing Chavadar Tank in Mahad of Konkan region of Maharashtra on 19th and 20th March 1927. In the second phase of Mahad Satyagrah on 25th December Manu Smriti was publicly burnt. Kala Ram temple entry movement was 1930 in Nasik. He organized Dalit conference to bring about mass awakening among the Dalits. He had faced a number of critics. Then he realized that a leader without paper like a bird without wings. So he stared a forthrightly 'Bahiskrut Bharat' (Excommunicated India) on April 1927 in Bombay. Explaining the aim of the Journal, he observed that he had taken to the profession of lawyer because he felt that, one's attempt at conducting a newspaper for the welfare of people should always be backed up by an independent profession for one's personal livelihood.

Dr Ambedkar began counter attacks through his journals. He stared educating the

depressed classes on many aspects that confronted their emancipation and growth. He started offering all kinds of educating to the Dalit. In his paper became an effective media of education to depressed classes and also a meaning of placing their views and reactions. Dr Ambedkar said that the temple and water courses should open to the untouchable's communities because the untouchables were also Hindu. In his journals he asked why some of the untouchable communities who never touched meat were thrown in to the untouchable's category and why the beef eating Muslims and Christians were regarded as touchable by them. Dr. Ambedkar played role as a Journalist by promoting social reforms. He institutionalized the concept of reformative Journalism in India for the first time. He has set an example by serving the socially weak and the oppressed as a prominent journalist, crusader for human rights. Dr Ambedkar movement gathered force with the result of that millions of followers stood behind him. His paper was in fact a forum for information, interaction, enlightenment and

social revolution. On 4th September 1928 forthrightly Samata was started by the name of Rise of Equality written in the first page of very first issue. Dr. Ambedkar lieutenant Deorao Naik and Bhaskarrao Kadrekar started a new forthrightly paper called Janata (The People). There was indeed, a strong and notable evaluation of Dr. Ambedkar role in the social, political and journalistic spheres of India, Samata and Janata were the 3rd and 4th papers edited by Dr. Ambedkar made a described the sufferings of the outcast in the first stage, condemned the persecution of depressed classes in the second stage and gave expression to their aspiration for equality in third stage.

Representation of the Indian Medias

Media is the fourth pillar in every democratic nation. Newspapers could play a vital role in social transformation. For that reason we say press is a powerful medium. It can platform a variety of functions. The role of the press assumes special significance in a country like India, which is ridden with social and economic inequalities traditionally the functions of

newspapers have been termed as that of in forming, educating and entertaining Dr. Ambedkar who had the opportunity to study abroad had seen the powerful role of the press. After he came back, he was greatly involved in several movements. Later he realized that newspaper could be used to propagate his ideas in emancipating suppressed sections of the society. The history of the press in India is the history of the freedom movement in the country. To a great extent, the Indian National Congress owed its popularity and position to the Indian press. The history of the freedom movement happened to be the history of congressmen. The history of the oppressed community is being neglected and the history of the upper caste is celebrated in India. The majority which accepts Mahatma Gandhi as a great journalist declines to speak about the journalism of Ambedkar or the newspapers run by Ambedkar. It is important to identify the different interpretation of history of the freedom struggle as well as the press in India. Dr. Ambedkar was a national leader. But he was projected as a only a Mahar leader. The

media plays major role in the formation of social identity. Dr. Ambedkar views were marginalized in Indian Media.

Discussion and Conclusion

The newspaper of that time was not ready to publish about the oppressed people or the leaders who were striving hard for that people. Babasaheb Dr.B.R.Ambedkar established a new trend in Indian Journalism. He advocated the democratic values and not caste culture, he tried to abolish untouchability. All the newspapers edited by him demonstrated the dynamism of his movement. His main aim was not only to run journals but also to lead the movement. His thought were expressed in his journals represented the urgent problems faced by the country. In Marxist media analysis, media institution are regarded as being locked in to the power structure and consequently as acting largely in society. The media thus reproduced not as one among a number of alternative perspective, but as the central and obvious or natural perspective. The Indian newspaper to reproduce the viewpoints of the caste

Hindus. They were locked into caste hierarchy.

As Dr. B.R Ambedkar name will remain the history of Indian press in particular as a symbol of revolt and emancipator of the voiceless, helpless and exploited millions of our society. Dr. B.R. Ambedkar can be regarded as one of the greatest intellectual and social reformer of modern India who struggled throughout his life for the liberation of Indian women from the lifelong bondage and Slavery under the weight of Hindu social institution. By conceptualizing caste and gender inequality as inseparable constituents of Hindu social order, Dr. B.R.Ambedkar laid the foundation for gradual transformation of Indian social consciousness and gender justice in India. But, still now untouchability and discrimination is very nicely pipeline the in our society for example recently, a survey jointly conducted by Yogendra Yadav (CSDS), Anil Chamaria and Jitendra Kumar revealed that India's nation media

lacks social diversity profile. It also noted that Dalits and Advises are conspicuous by their absence among the decision maker. Not even one of the 315 key decision makers belonged to the scheduled Caste and Scheduled Tribes. As a result our youth generation strongly follows Dr. B.R. Ambedkar path ways. Then only, we can get Freedom, Social Justices, Empowerment and Emancipations in our society.

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