

CONFLICT MANAGEMENT IN CASTE SYSTEM OF DR. AMBEDKAR

PhramahaKissada Kittisopano(Sea-Lee)
Buddhist management, Social science faculty
Mahachulalongkornrajavidyalaya University

The purposes of this research were to study the history and concept of Dr. Ambedkar and to study in order to analyze the conflict management in caste system of Dr. Ambedkar by using qualitative research and documentary analysis and the result showed that Dr. Ambedkar was a first leader of the country who was born in the outcast family. He has tried to stimulate the outcast to be confident, self-respect and self-helping. His main goal was enhancement in politics, economics and social by guarantee the right of the outcast which was defined in the constitution obviously seen that his role in enhancement of the outcast who was the social disabilities in politics, economics and social while the other reformer had only a role grants social welfare.

1. Introduction

Untouchable class or Chandhan is a main that proceed from varna or caste of India that separate to 4 Hierarchy as Brahmans , Kshatriyas , Vaishyas , Shudras. All 4 groups are called “ Saha caste” that means the person who have caste and another are called Non- caste that who are no level in the caste , the lowest level in the society that be called Scheduled Castes or Untouchables will be abused by Saha caste . In the other hand, a condition group in higher level usually block lower level to participate in all activities in the village and maltreat with norm as social and economics. In the others, Adivasis are the inhabitant group that live in the forest then difficult for set the definition. The government economic policy set for support this issue for this group same like that may be the person in this class about 30 % of all people in India (Bancha Samrejki, 2534 : 1-2) who have good quality of life but try to make themselves in the poor man for this supporter from their government in education and wish to become to the government officers. Dr. Ambedkar , the first nation leaders who was born in a caste that was classified as untouchable, became a leader of human rights in India, a prolific writer, and a key person in drafting modern India's constitution in the 1940s. He wrote extensively on discrimination, trauma and what he saw as the tragic effects of the caste system in India.

He tried to motivate untouchable level to get the confident , self respect , self assistant. The main objective for fighting was promoted and guarantee the untouchable level to live in society and have right about politics , economics that should be written in nation constitution . Then his role in this issue that promote social disabilities were the main vision while the other reformers have roles to hand out only their social welfare.

2. Research objectives

- 2.1 For study Dr. Ambedkar's history and concept in caste system.
- 2.2 For analyse Dr. Ambedkar's concept for conflict management in caste system.

3. Research scopes

This research aims to study Dr. Ambedkar's history and concept in caste system especially and analyse the content about Dr. Ambedkar's concept for conflict management in caste system with documents, text books and research.

4. Research Methodology

This research was Qualitative Research. The tools was document study as followings :

- (1) **Primary Data** : collected from Buddhist text book , Pali canon as published by Mahachulalongkornrajavidyalaya University.
- (2) **Secondary Data** : collected from text book , articles , research that concerned about varna system , conflict management concepts , theories of Dr. Ambedkar , moreover collected statistics from government , education institute and another acceptable source. In addition to this issues , the researcher reviewed literatures , concern researches , articles , printing media for set research problems and the conceptual of framework.

5. Research results

5.1 History

Dr. Ambedkar was born on 14th April 1891 in a caste that was classified as untouchable, became a leader of human rights in India, a prolific writer, and a key person in drafting modern India's constitution in the 1940. He wrote extensively on discrimination, trauma and what he saw as the tragic effects of the caste system in India. Bhimrao Ramji Ambedkar, also known as Babasaheb Ambedkar is famous as the father of the Indian Constitution. He was a great activist and a social reformer who fought for the rights of Dalits and the upliftment of the socially backward class in the Indian society. Since his grandfather and father were part of the British army, all Army personnel's family were required to study and thus Ambedkar had the privilege to study which would otherwise had been denied to low caste people. Despite the opportunity given to all students to study, Bhimrao faced a lot of discrimination in school. They had to sit on the floor to study, teachers would not touch their books, they were not allowed to drink water from the public reservoir and it soon etched into his mind that they will remain the 'untouch'. He was very fond of reading and read everything he could lay his hands on. Bhimrao was always mocked at by teachers but he went on to get higher education and graduated in Arts. He even won a scholarship for higher studies and was sent to America. He completed his doctorate and went to London to study economics and politics. His scholarship was terminated and he had to return to Baroda. Here he worked as the Defence secretary for the state but he was often ridiculed for being of the 'Mahar' caste. Thus he left his job and became a teacher at Sydenham College in Mumbai. He also started a weekly journal, 'Mooknayak', with the help of the Maharaja of Kohlapur. The journal criticised the orthodox Hindu beliefs and was a voice against discrimination. He earned enough money to complete his studies in London and then was appointed as barrister in the British bar. Determined to work for eradication of discrimination in India, he returned. He started the 'Bahishkrit Hitkarini Sabha' which provided education and socio-economic improvement to the backward classes. He followed the footsteps of Gandhi to fight for water source

and right to enter temples for the untouchables. Babasaheb converted himself to Buddhism after being inspired by their preaching. He even wrote a book 'The Buddha and his Dhamma'. He died on December 6, 1956. His birthday is celebrated as a public holiday known as Ambedkar jayanti.

5.2 Concept in caste system

Ambedkar described this issue was wrong to separate the man by group, forbid to relate in another group, fixed to marriage in the same group and wanted upliftment of historically exploited and socially backward class (B. R. Ambedkar, 1979 : 6). However, the differences lie in the methodologies used by them. As **Ambedkar** himself was the sufferer of social evil of untouchability was radical in his approach, he wanted to eradicate the caste hierarchy, he claimed even the well intended Brahman could not help Dalits, as they can't go against vedas which prescribed caste based hierarchies, so suggested end of caste system. ("annihilation of caste" as he wrote). Further he wanted to make it a politico-legal agenda and use the legal instrument for it. Like reservations. Abolishing untouchability through legal means et al. The Out-caste is a by-product of the Caste-system. There will be out-castes as long as there are castes. Nothing can emancipate the Out-caste except the destruction of the Caste-system. Nothing can help to save Hindus and ensure their survival in the coming struggle except the purging of the Hindu Faith of this odious and vicious dogma. " He described any the reason why the low caste in the caste system do not fight for them like European; the reasons were they lacked the weapon physical weapon such as Soldier position, Political Weapon such as Election Right and Moral weapon such as Education. (B. R. Ambedkar, 1970 : 70). That were release then for freedom. Dr. Ambedkar introduced to destroy the caste system was inter – Marriage only that made the Closed-relation.

2) concept for conflict management in caste system.

Dr. Ambedkar was regarded as the first leader that was born in untouchable class. He tried to motivate this class for make self. Confident that have the target was promoted for politics Economics, Social as make right guarantee us a hand writing that put in the constitution. Then his roles for this issue to promote Social. Disabilities in politics, economics, social. In the other hand. The others reformer has a role for give a social welfare for this class only. He tried to set the campaign for promote untouchable through religion, Education such as the people's Education Society. The political process was important because of the fighting for political power was the thing for find the human wish. (Rajasekahajah, 1989 : 62).

6. Summary and conclusion

The issue about conflict of Dr. Ambedkar for "Untouchable caste" is the fact of social that "The equality of untouchable caste in India society". He wished this caste must be received social welfare like other caste by set the law in constitution and would like be rehabilitate Buddhism in India. On the behalf on stakeholder such as direct impact: Dr. Ambedkar, Untouchable Caste, Government, Other caste and indirect impact were Indian people and in the world. The researcher would like to purpose this concepts and Explaining for this issue for clarify in the procedure of peace in the academic's view.

7. Suggestion for research application

Dr. Ambedkar's Role for promote untouchable caste that concrete object achievement was special right guarantee for this class who lives in the lowest of social. He specified the special rights in economics, social, politics in constitution law in 1950 when he was chairman for craft of a constitution. He brought the person who was in untouchable caste class about 200,000 persons made a

pledge to become to Buddhist in Nakpu city in October 1956. This event was a part of Buddhist reformation in India. Moreover he set the standard of education by build college and Buddhist institute such as Sitart College that related about law, then the mass of persons him as Buddhist deity and he was a peace maker as important in the world that will be set a best practice for heires.

Reference

- B. R. Ambedkar. 1979. "Caste in India" in Dr. Babasaheb Ambedkar : writings and Speeches. vol. 1. Complied by Vasant Moon. Bombay : Education Department. Government of Maharastra.
- B. R. Ambedkar. 1970. Annihilation of Caste. Jalandhar Punjob : Bheem Patrika Publications.
- Owen Lynch "Dr. B. R. Ambedkar : Myth and Charisma. " in The Untouchables in Contemporary India. ed. Michael J. Mahar. 1969. New York : Columbia University Press.
- Rajasekaharjah. A. M. 1989. B. R. Ambedkar : the Quest for Social Justice. New Delhi : Uppal Publishing House.
- Sunanda Patwardhan. 1965. The Social Philosophy of B. R. Ambedkar. Agra : Phoenix Publishing House.
- Jamnong Tongprasert. Translator. 1970. Born India Traditional Deology. Bangkok : Ratchabandit.
- Bancha Samrejkit. 1991. Ambedkar Roles for Promote Untouchable. Master of Art Thesis. History Major. Thammasert University.
- Pravej Wasee. 2002. Peace and Humanity. Bangkok : Rights and Humanities Department.
- Phramaha Hansa Dhammaso. 2011. Busshist Peace full means. Bangkok : 21 Century Company.
- Wanchai Watthanasab. 2004. Conflict : Principle and tool for solve Problem. Bangkok : Peaceful Means and Good Governance Center.

AN ANALYTICAL STUDY OF BUDDHIST MONKS HEALTH CARE BEHAVIOR IN AYUTTHAYA PROVINCE

Phrakhrusangkarak Panyapol Panyapalo
PraUdomsittinayok ,Dr.

Dr. Prasert Tilao
Buddhist management, Social science faculty
Mahachulalongkornrajavidyalaya University

Abstract: Refer to analysed about health care behavior of sangha in Ayutthaya province found that the principle of sangha health as follows : 1) Promote continuous strengthen health 2) Sick Proactive and preventive 3) Take a merit life and stable and 4) Manage the suitable of environment to health standard such as usually exercise everyday by food offering to a monk , Mindfulness of mind , walking meditation , hike and set the good environment where is in the pure air such as be shady ,be cool and pleasant. About the food should be eaten the valuable food. In the same way, the mind and the emotion health will be developed by insight meditation.

Keywords: Buddhist monks, Health care behavior

Introduction

“Arokeyaparamalabha” that means do not have sick is the best wealth , but the animals and body according to TRINITY or three characteristics that are Aniccata (Transiency), Dukkata, Anatata (soullessness)⁵ that means Everything’s must be nature change by period of time. It followed by individual Action that was called “kamma”⁶ and capability to adapt their self in environment according to Buddhism in issue that specific conditionality : The essence of dependent origination or causality. In fact , the person were foment interested in they were pleased exercise, Emotion control pure air except for all evil If the person excepted their evil , he will get good health , then the man will be make it balance

Sangha as a monkhood who was simple life that following by sila. That is the mean for practice. The Buddha speech as “Eatables name chapped ham each major eye greatness” or “poh – cha – nay – mat – dtan – yudtaa”⁷ is moderation in eating. World Health organization : Who describe the word “health” is the complete situation all of body , mind and good for living with others in the social. The Health can separate in 3 groups

1. Body is healthy ; No sick and disable or handicapped
2. Mind is no neurosis ‘ mental disorder ‘ hane fulfill one’s hope

⁵ Sang Channgarn , Budhasasanawittaya , 4th Printed , Bangkok , A.P. Graphing Design and Printing , 2546 , P.58

⁶ D. III . 152 , 232

⁷ Phradhammakosajarn (Bhuddhathadpikhhu) , Teaching for new monks , (Bangkok ,

Dhammasapha) 2543.

3. Social Health as help oneself and good living together in social.⁸

Now, from the healthy monks research found that monks health were very worry because of the monks can not select food for them. Refer the research: the behavior to take care the monks' self in the upper southern of Thailand found that to make merit have influence for monks health, more over 26-38 % of monks have use drug or the things the danger of health example 50 % of monks smoke, some monks ate Pavachetamal as a headache drug 6 tablets, coffee 8 cups per day and drink the energy drink more than 2 battles per day, eat the food that no value for body such as many sweet, high calories then the monks always sick. In addition the monks rarely exercise only exercise by daily life of monks.⁹The Dhamma related complete body.

The Buddha speech about public health that can separate in many characteristics such as the speech for application direct and indirect or the objective for application in body, mind, social and wisdom. In the present, the medical profession and public health will be reformed healthy system for holistic healthy service that mixed medical and public health all 4 fields such as healthy pronation, preventive, control, nursing and restore physical ability, mind, social, wisdom.¹⁰ The major Buddhism speech made the implementers less suffer and have the happiness all 4 dimensions. The Buddhist speech that can help solve the problems in many dimensions as follows:

1. Dhamma for support body.

The consideration for body were Aniccata, Dukkata and Anatata that all can find the cycles of human life, by four noble truths.

No.	Health / Problems or the Behavior for risk the sick.	Health standard principles	Dhamma that support for the monks
1.	Man - Now no sick but in the future may be risk for disease.	1. Always take care body for healthy. 2. Make immunity and preventive. 3. living with honest and strong 4. Set environment with hygienic condition	- Always food offering to a monks. - Mind fullness - walk meditation - ascetic practices
		- Pure Air	- Living with the good pollution
		- Nutrition food	- Pochanamattanyuta consider the food that follow by the 5 food group and Nutrition
		- Good emotion	- Anapanasati Practice - Pray - Kindness making - Four immeasurable (brahmaviharas)

⁸Pasineekhemthong, Take care human body behavior of working man in nakornnayok, Thesis of Arts, Graduate, Ramkhamhang University, 2539

⁹SuwatsanRangkhanto and groups. Take care angha body of the monks in North southern Thailand, Research report (Surattanee: MCU, 2551, P.75)

¹⁰Uthaisudsuu. Public Health in Tripitaka Integration to good health, happiness, P.264

		- Sanitation environment Water ,toilet ,Temple and around	- Insight meditation - Exercise in Appisama-jarn - Living with the good pollution - Patimokesangwormsila.
2.	The person who have risk per disease	1. Take care Human body. 2. Preventive for disease 3. Sanitation environment 4. Do not take the behavior for risk. 5. Annual Medical check.	- Mind fullness - Four Noble truths.
3.	Patient	1. A little sick and can help himself. 2. Go to see the doctor in case 3. Admittion as follow the doctor introduction	- Trisikkhapractive - Dead for life. - Four Noble truths , bases of sympathy - Insight meditation
4.	Restore between sick or after sick	1. Reduce sick period. 2. Reduce the risk for handicapped. 3. Return to hormonal life	- Trisikkhapractive - Insight Meditation. - Loving – kindness – Practice
5.	Handicapped	1. Prepare the tools for help. 2. Meet the phycologists	- Consider TRinity. - Loving kindness. - Insight meditation.
6.	The dead		- Dead for life with family - TRinity - Consider human body.

CR : Public health in tripitaka integration to good health , happiness.

2. Dhamma for support mind.

The mind is mean the nature of feeling ,emotion ,good will that is called “citta”. The principle for mind health by make it strength and preventive to protect mind illness restore after sick. The Dhamma for support mind are insight meditation ,mind fullness and consider Trisikkha as follows : sila ,samathi ,panya

3. Dhamma for support wisdom or panya.

“Panya” is the knowledge can know the controland effect ,separate the good or bad things that can control by “Satha” go to believe in the facts from hear (Sutamayapanya) , think (Jintamayapanya) and mind training (Phayanamayapanya) that all were called “Trisikkha”

The principle for set panya healthy will be set by see the fact and got it with the fact. The man can analyzed and understand about good , evil ,application then he will become to the man who live with truthful ,fairness dare and share ,tolerate. The Dhamma for support wisdom or panya areTRISIKKHA ,Four Noble Truth ,insight Meditation.

4. Dhamma.

The principlefor social healthy is living in the society with happiness. The man made him for all person adept honor, public mind , fairness , human relationship, help others and control his responsibility. The Dhamma for support this issue were bases of sympathy , state of conciliation ,

things leading never to decline but only to prosperity , conditions of welfare and virtues conducive to benefits in the future.

Conclusion

Dhamma's lesson Canon that refer to health in Tripitaka have many number that can applied to theory, principles and trend to practice in public health , In the present , the monks can treat the patients who were monks , friend , mother , father cousins , as follow the pali canon now public health wish be promote in 4 dimension as follow body , mind , wisdom and social by coordination with village community ; hones local government for knowledge exchange and apply dhamma for daily work. Finally Doctor , Nurse and stalk will become to the developer for public health with share and care heart.

References

- Sang Channarn .2003. Budhasasanawittaya . 4th Printed . Bangkok . A.P. Graphing Design and Printing .
- Phradhammakosajarn(Bhuddhathadpikhhu). 2000. Teaching for new monks . Bangkok . Dhammasapha.
- Pasineekhemthong . 1996. Take care human body behavior of working man in nakornnayok . Thesis of Arts . Graduate . Ramkhang University .
- SuwatsanRangkhanto and groups. 2008. Take care angha body of the monks in North southern Thailand . Research report. Surattanee: MCU.