

History Of Food Security And Nutritional Life Of Dalits: Dr. B. R. Ambedkar

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Abstract:

My paper intends to present Views of Dr. Ambedkar on dalit Food and their nutrition. In this paper talk about what are the opinions of Dr. Ambedkar about food and Nutritional life of Downtrodden. According to Dalit icon B.R. Ambedkar, there are three distinct identities that are separated by the food hierarchy: those who consume beef (at the bottom), those who consume non-vegetarian cuisine other than beef (in the middle), and those who do not eat flesh (at the top). Caste politics and modern memories of Dalit food are closely intertwined. In many regions of the country that Ambedkar was aware of, the Untouchables had only one "secure" means of subsistence: they had the "right to beg" Hindu families in their villages for sustenance. The government used this "customary right" while determining the compensation for Untouchables performing menial government tasks in rural areas. "Statutory beggary" replaced customary beggary. In his age Downtrodden, they don't have food security and Nutritional food. Breaking the cycle of food begging was, in a way, a central tenet of Ambedkar's political philosophy and activism. During his inaugural speech at the first of two landmark events in Mahad, Maharashtra, in 1927, he advised the audience to quit begging for food and instead pursue a career in farming, commerce, education, or white-collar employment. He was aware of hunger firsthand because, although receiving a scholarship to study in New York and London, he could only afford to eat sparingly and his family in Bombay had difficulty providing for themselves. Ambedkar talked about those events a lot, but his ideas were not limited to his own life. He elucidated on how socially imposed starvation was at the heart of the Untouchables' systemic subjugation and degradation.

Keywords: Ambedkar, Nutritional food, Dalits, Degradation in health Etc.

Introduction:

The Chief Architect of the Indian Constitution, Dr. B.R. Ambedkar, is renowned for his multifaceted talent. His approach to ensuring food security and health is admirable, and it is reflected in the constitution. In the Indian constitution, Dr. B.R. Ambedkar had a more significant role in promoting nation-building, integrating economic philosophy, and ensuring food and nutritional security for all, especially the Dalits. He contends that everyone needs to live in a decent quality of living, particularly those who are more vulnerable. This includes

having enough food, clothes, housing, and other necessities of life. Ambedkar always liked eating simple foods like masoor, dal, and arhar with plain rice as his favourite. He had seen hunger firsthand; as a scholarship student in New York and London, he could only afford modest meals, and his family back in Bombay had difficulty providing for themselves. Because this reason he wanted to make just society with right to food and Nutritional life when he was labour minister in India.

Objectives:

To study the history of food security to the dalits.

To understand the Nutritional life of dalits throughout the history.

To analyse the food and Nutritional life of dalits in historical perspective.

Methodology:

This study is based on analytical and exploring methods. Traditional concern of dalit food and The ideas and views of Dr. Ambedkar on food security and about the Nutritional life of dalits along with Supressed class taken into consideration for analysis.

History of Food and Nutritional life of Dalits:

Babasaheb Ambedkar emphasised that the essential element for ensuring food security and sufficiency is investing in agriculture. Public health necessitated state-backed food security, according to Babasaheb's writings. In his view, food security serves as both a means and an end to caste-based inequalities. "Throughout the majority of the presidency, the Depressed Classes lack economic independence," the author states. As their tenants, some people work the orthodox classes' land as they like. Some survive off the money they make working as farm workers for the Orthodox classes, while the remaining people survive off the food or grain that the Orthodox classes provide for them in exchange for their labour as village servants. According to Babasaheb, inequality deteriorates public health capacity on its own.

Food insecurity and nutritional insecurity are major global issues that stem from governments' failure to fulfil their international commitments to assure food availability, accessibility, and quality as well as the best possible standard of health for their citizens. Due to factors such as urbanisation, increased armed conflict, and the spread of bad diets, mostly in developing nations, food insecurity is quickly becoming a bigger problem for the poor. In response to food and nutrition instability, governments are often faced with challenges in preserving the health of their citizens, particularly those in the most vulnerable groups. In these situations, international human rights legislation can play a vital role in providing guidance. Applying human rights theory to the security of food and nutrition, in particular, identifying legal frameworks that govern pertinent international human rights principles of nutritional life.

Every individual has a constitutional right to the highest level of physical and mental well-being. Every individual is entitled to the protection of their life and personal liberty under Article 21 of

the Constitution. The Supreme Court has ruled that the preservation of one's health is a part of the right to live with human dignity, which is guaranteed by Article 21 and which derives from the directive principles of state policy. Additionally, it has been decided that the government is required by the constitution to provide health facilities because the right to health is fundamental to the right to life. Patient rights are violated when a government hospital neglects to offer prompt medical attention to a patient.

History has never been more violent and bloody than that of "caste on a plate." Like most social realities, hierarchies over the types of animal meats consumed also existed within Dalit castes, and these were based on occupation. In UP and Bihar, for example, the Musahari were well-known for eating rats, while the Valmikis were well-known for stealing joothan, or leftover food that was donated as charity. The Mahars were also known as mrutaharis, or people who eat dead animals.

The Dalit diet is based on a variety of social and political history that have not always been considered sufficiently interesting to research. Dal, or lentils, are a staple food for the dalit community and a key source of protein. Eggs, chicken, and mutton are among the non-vegetarian foods eaten by Dalits. It is noteworthy that Dalit cuisine is not a homogenous category, with dish varieties greatly varying based on locale and group. The Dalit diet is based on a variety of social and political history that have not always been considered sufficiently interesting to research. The fact that these experiences are only heard when told from the privilege of being on the outside is a terrible truth that has to change, even though I am neither an expert on Dalit history nor a Dalit myself. Food is a powerful symbol of identity, and for the Dalit imagination in particular, it is sculpted by long-lasting memories of poverty and misery - testaments to caste violence that should be recognised in social and political arenas just as much as in culinary ones.

The relationship between caste, eating customs, and social dynamics within the Indian Dalit population is referred to as "Dalit food and its politics." In India, caste-based prejudice and social exclusion have long included food as a major factor. Strict rules on what people from different castes can eat and who they can share meals with are enforced by the old caste system. Due to the menial jobs that Dalits have historically been given, including cleaning, managing carcasses, and working with waste, they have been excluded from the mainstream food system and have had their diets restricted. Dalit eating customs are frequently stigmatised and linked to dirt and impurity. They have experienced prejudice at eating restaurants, been denied access to public water supplies, and in preparation of sharing a food. That's why Dr. Ambedkar taken reviltionary actions to give basic needs, those are food and nutritional life to the Dalits.

Constitutional Rights to the Food And Nutritional life of Dalits: Ambedkar

The State shall direct its policies towards ensuring that all of its citizens have the right to an adequate means of subsistence, as required by Article 39(a) of the Constitution, which is enunciated as one of the Directive Principles, fundamental in the governance of the nation. Similarly, Article 47 outlines the State's primary responsibility to improve the standard of living and nutrition of its citizens. Thus, by virtue of the constitutional remedy established under Article 32 of the Constitution, the Right to Food is made a guaranteed Fundamental Right by the Constitution and is enforceable.

Conclusion:

Thus my paper studied what all contributions and influences are made by Ambedkar on Food and Nutritional life of Dalits. The Dalit diet is based on a variety of social and political history that have not always been considered sufficiently interesting to research. But it's essential for the study and research under the historical purpose he we can find that in Constitution all citizens are having their own right of food and Nutritional life. For the purpose of upliftment of the health and Nutritional life of dalits. Ambedkar always liked eating simple foods like masoor, dal, and arhar with plain rice as his favourite. He had seen hunger firsthand; as a scholarship student in New York and London, he could only afford modest meals, and his family back in Bombay had difficulty providing for themselves. Because this reason he wanted to make just society with right to food and Nutritional life when he was labour minister in India.

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