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Cultivation of mind should be the  
ultimate aim of human existence.

- Dr. B. R. Ambedkar

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*“Role of Education in Shaping Ambedkar’s Vision”*

*(Context of vulnerable communities in the country)*

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**Abstract:**

In this paper an attempt is made to understand the educational project of Ambedkar in order to liberate the vulnerable communities in the country. Ambedkar had developed an almost doctrinal belief in the efficacious and transformatory character of education and held that education must be available to all, irrespective of caste or status. ‘Education is something which ought to be brought within the reach of everyone’. Ambedkar’s life and mission itself is a case history of how education can shape a leader and the destiny of the depressed classes, whom he represented. In this context it is important to highlight the contributions made by Ambedkar in the education sector, his vision and the relevance of his educational philosophy in the present scenario.

**Key Words:** Education, Vulnerable Communities, Depressed Classes, Development, Untouchability, Ambedkar.

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**Introduction:**

‘It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom’, are the views of Ambedkar. B.R. Ambedkar, as is well known, the Chairman of the Drafting Committee of the Constitution of India, devoted most of his intellectual, social and political efforts to give expression to his belief in the ideal, “Sarvenah Bhavantu Sukhinah Sarve Santu Niramayah” i.e. the good and prosperity of all and struggled throughout his life for securing the rightful place for the discriminated, deprived and downtrodden s of our society. Though several efforts were made by Ambedkar to establish an equalitarian society in India and had been discussed widely by different scholars yet few studies are available to project him as a great educationist. Ambedkar made an attempt to achieve this objective through his educational project also and discussed at length in this paper.

### **Role of Education in Shaping Ambedkar's Vision**

Ambedkar was born on April 14, 1891, at Mhow in Madhya Pradesh. His parents belonged to the Mahar community, which at that time was considered 'untouchable'. Education was primarily the privilege of the upper castes during those days. Ambedkar had personally to go through many an ordeal during his school as well as college days. He was made to experience segregation and resultant isolation. The teachers would not care to check his homework. Some of them did not even ask him to recite poems or put any questions to him for fear of being polluted. It was during his school days that Ambedkar began to feel what it meant to be an untouchable. Facing such indignation did not deter Ambedkar from pursuing his studies. In spite of such humiliation, he was able to pass matriculation examination in 1907 and successfully completed his graduation in 1912 with financial aid of Rs. 25 per month awarded by Maharaja SayajiRao of Baroda. After passing his B.A., Ambedkar joined the Baroda State's service. His graduation and stated service could not come to his rescue to free him from the curse of untouchability. The peons in his office used to throw office files at him lest they should get polluted through personal contact.

Although Phule's works and ideas, Kabir's philosophy and the gospel of Buddha had a deep impact on Ambedkar's mind yet his education overseas predominantly changed his outlook. While studying in America and England, he was greatly impressed by the humanitarian traditions and trends in these countries. "Ambedkar's American experience seems to have marked him in giving him an unshakable faith in democracy, in encouraging a pragmatic, many faceted approaches." (Jaideva 2002: 58-59)

His western education and deep understanding of the western philosophies helped him to evolve as a visionary who had developed clear ideas for the emancipation of the vulnerable communities in India.

In 1913, Ambedkar got an opportunity to go to USA for higher studies on a Baroda State scholarship. He was the first Mahar to study in a foreign University Ambedkar entered the Graduate school of Columbia University.. His biographer, D. Keer writes, "Among the first-rate Indian political leaders, Ambedkar was the first to receive instruction in the land of Lincoln and Booker T. Washington." (Keer 1910: 26) His aim was not only to be a holder of

the highest University degrees but also to be the master of social sciences. He took an enormous number of courses: political science, anthropology, sociology, economics, moral philosophy etc. It was probably in this phase of his life that he discovered and absorbed in his mind the basic tenets; those were to be at the core of his philosophy of life.

Life in the Columbia University was a revelation to him, and it enlarged his mental vision. Against the background of bitter experiences of humiliation due to untouchability, the exposure to western values and ways of life was a wonderful and moving experience for Ambedkar. He wrote a letter to one of the friends of his father and suggested a remedy to diagnoses of the ills of his community.

“Let your mission”, concludes the young man of twenty, “therefore, be to educate and preach the idea of education to those at least who are near to and in close contact with you”. (Keer 1910: 27)

The academic degrees, which he received in USA not only enriched him in ideas but also made him conscious of his social obligations towards his community, and perform them to the best of his ability. He recalled in 1931, “Nobody would have believed, in the period of my student career that an untouchable person like me would represent the Depressed Classes in Round Table Conferences in London and will participate prominently in framing free India’s Constitution. Leave aside others, but personally, I, myself, also could not have dreamt of it.... except my personal well-being. I had no specific aim before me when I had started my journey for America for education. I had not even the slightest glimpse of the matter that I will become one with the grievances and sorrow of my people and lead them to the proper destination within so short span of time”. (Quoted by Khabde 1989: 34) After two long years of toil, he obtained M.A. degree in 1915, for his thesis ‘Ancient Indian Commerce’; simultaneously working on another thesis that he submitted for the degree of Ph.D. entitled ‘National Dividend of India – A Historical and Analytical Study.’

Ambedkar was deeply influenced by the writings and teachings of Professor John Dewey, one of the greatest educationists of the 20th century, who happened to be his teacher at Columbia University. Ambedkar fully endorsed Dewey’s emphasis on education as a means to change the world and not merely to understand it. Dewey held that democracy cannot go forward unless the intelligence of the mass of people is educated to understand the social realities of

their own time. (Dewey 1916) Therefore, Ambedkar approached the problem of educational upliftment of the masses as a pragmatist. He says that education is one of the basic needs along with food, clothing and shelter. Dewey's ideas provided him the basis for a systematic analysis of problems relating to society, religion, politics, economy and history.

#### Equal Opportunity to Access Education

Ambedkar, who developed an almost doctrinal belief in the efficacious and transformatory character of education, held that education must be available to all, irrespective of caste or status. "Education is something which ought to be brought within the reach of everyone." (Ambedkar 1982: 40) He examined the education policy of the British in India and found that Education in India had always remained restricted to the members of the upper stratum of society. He held that:

"During the British rule, the field of education was deliberately kept confined to the upper classes, as the British feared that the spread of education among the members of lower classes might jeopardize their existence in India. The worst sufferers of such an education policy were the untouchables. Their segregation in schools was absolute. They had to sit outside the holy precincts of the temple school. Drinking water was not available to them. Even the method of punishment meted out to the untouchable students was different from the method to punish the caste Hindu students. While the caste Hindu students were beaten with sticks, the untouchable students were hit with clods and stones from a distance lest the touchable teachers got polluted. Thus, only those untouchable students, who meekly submitted to such horrible insults and physical injuries, could receive education. Those who could not put up with inhuman atrocities ran away from the school and spent the rest of their lives ploughing in the farms owned by others". (Quoted by Lokhande 1982:228-229)

Ambedkar's important contribution to the education sector was his belief that 'Education is something, which ought to be brought within the reach of every one'. The Education Department is not a department, which can be treated on the basis of quid pro quo. Education ought to be cheapened in all possible ways and to the greatest possible extent. He urged this plea because he felt that, "we are arriving at a stage when the lower orders of

society are just getting into the high schools, middle schools and colleges, and the policy of this department therefore ought to be to make higher education as cheap to the lower classes as it can possibly be made.” (Ambedkar 1982: 40-41)

Ambedkar was against the great disparity in the advancement in education of the different classes in India. He quoted statistics from the report of Education and Hunter Commission to point out that depressed classes are the worst sufferers in education sector in proportion to their population. (For details see Ambedkar 1982: 39-44) He stressed that depressed classes should be treated as minority and similar benefits should also be extended to them as Muslims were earlier given in education sector. “Economically speaking or socially speaking, backward classes are handicapped in a manner in which no other community is handicapped. I, therefore, think that the principle of favoured treatment must be adopted in their case. ...their position is worse than that of the Mohammedans and my only pleading is that if the most favoured treatment is to be given to those who deserve it and need it most, then the backward classes deserve more attention of Government...”(Ambedkar 1982: 42)

He also suggested other pragmatic ways to promote literacy among the depressed classes during the Legislative debate, “The second thing that I wish to say about the depressed classes is that I find a certain sum has been set aside in the budget for scholarships for the backward communities.” (Ambedkar 1982: 43-44)

And the third thing is the method of giving scholarships to the boys of the depressed classes. Ambedkar was worried that the method of giving scholarships is really a waste of public money. The depressed class parents are too poor, too ignorant; to understand that the help given by Government is really the help for the education of the child. The parents look upon the scholarship as a family aid to meet their expenses. It is certainly not made available for the education of the boy as such, which is the primary object of the scholarship. So he urged the government that without the proper direction, the child can easily fall prey to all sorts of evil influences and gives up his education and money spent upon him is lost. “I would, therefore, put it to the Honourable Minister whether it will not be better for him to spend this money in promoting hostels which either Government may open of its own accord or which may be opened by private agency for the promotion of the education of the

backward classes. Sir, it will be a double saving. A hostel, first of all, weans the boy from evil surroundings. It provides effective inspection. And when a hostel is managed by private agency, it will mean some saving of money to Government.” (Ambedkar 1982: 44)

During the discussion, Ambedkar also developed logical argument in favour of equality of opportunity to be provided to all the vulnerable communities in the society which can be further developed in the context of different controversies raised on the issue of reservations after independence. “I must here emphasise that this country is composed of different communities. All these communities are unequal in their status and progress. If they are to be brought to the level of equality then the only remedy is to adopt the principle of inequality and to give favoured treatment to those who are below the level. There are some I know who object to this and adhere to the principle of equality of treatment. But I say Government has done well in applying this principle to the Mohammedans. For I honestly believe that equality of treatment to people who are unequal is simply another name for indifferentism and neglect. My only complaint is that Government has not yet thought fit to apply this principle to the backward classes.” (Ambedkar 1982: 42)

#### Primary Education for All

Ambedkar was convinced that primary education is very important for the vulnerable s as it provides them necessary platform to enter into public life. Ambedkar recognized the importance of education in shaping the future and cautioned the under- privileged not to lose any opportunity, ‘We may forego material benefits, but we cannot forego our rights and opportunities to reap the benefits of highest education to the fullest extent.’ As a member, Ambedkar submitted detailed report about the deplorable condition of the Backward Communities to the Bombay Legislative Assembly, suggesting steps for the prevailing iniquitous educational System. He made a historical appeal for more grants to develop primary education for all s during 1927 in his Legislative Council Debates in the Bombay Assembly.

Ambedkar pointed out that, “The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate and continues to be literate throughout the rest of his life.” (Ambedkar 1982: 40) Ambedkar also cautioned regarding the trend of dropout rate at the initial stage, “...if we take



the statistics, we find that out of every hundred children that enter a primary school only eighteen reach the fourth standard; the rest of them, that is to say, 82 out of every 100, relapse into the state of illiteracy.” (Ambedkar 1982: 40)

Ambedkar stressed to spend more money on primary education and argued, “I therefore request the Honourable the Education Minister to spend more money on primary education, if for nothing else at least for the purpose of seeing that what he spends bears some fruit ultimately. ...unless we spend a sufficient amount of money, to see that every child that enters a school reaches the fourth standard, what we have already spent upon him is of no purpose whatsoever.” (Ambedkar 1982: 40)

Ambedkar was also against the commercialization of education and criticized the existing government, “out of the total expenditure which we incur on arts colleges, something like 36 per cent is financed from fees; out of the expenditure that we incur on high schools, something like 31 per cent is financed from fees; out of the expenditure that we incur on middle schools, something like 26 per cent is derived from fees.” (Ambedkar 1982: 40)

#### Importance of Higher Education

Ambedkar made important interventions during the Bombay University Amendment Act and gave his views on university education that are still very relevant to promote higher education in India. Ambedkar also utilized the opportunity to give suggestions on higher education by submitting written evidence before the University Reforms Committee in 1925.

“...it must be realised that the University cannot succeed in promoting research or in promoting higher education, if it makes the examination system the be-all and end all of its existence.” (Ambedkar 1982: 45-46)

According to Ambedkar, “One of the fundamental functions of the University, as I understand it, is to provide facilities for bringing the highest education to the doors of the needy and the poor....I look upon the University primarily as a machinery, whereby educational facilities are provided to all those who are intellectually capable of using those facilities to the best advantage...”. (Ambedkar 1982:

61) As a result Ambedkar argued for the adequate representation of different communities in the senate to control the university affairs.

The objectives of university education are to train students:

- (a) to make distinctions between matter of fact and matter of option,
- (b) to distinguish issues and to separate questions each on its own merits and without an eye on their bearing on some cherished theory,
- (c) learn to state fairly the position to those to whose practical conclusions the learner is most stoutly opposed,
- (d) be able to examine suggested idea and see what comes of it, before accepting it or rejecting it, and
- (e) to develop an original student who should be able to weigh evidence to follow and criticize argument and put his own value on authorities. (Quoted by Chalam 2008:26-27)

Ambedkar's idea of pooling the teaching resources of both city colleges and universities to avoid duplication and to improve efficiency is still valid. He held that most of the colleges in a city offer similar courses and this could be organised in such a fashion that the lecturing system was pooled and the students in the different colleges were allowed to listen and attend to the lectures to be delivered in any one particular college, the professors who are lecturing would be easily released to do some other kind of special work. (Ambedkar 1982: 47)

He also opposed the distinction between undergraduate teaching and postgraduate teaching. He said, "... if the object of the bill is to promote higher education and research, the best method would be not to separate the colleges from the University as has been done now but to make a synthesis in which the University and the colleges would be partners on terms of equality and would be participating in promoting together, both the undergraduate and the post-graduate studies." (Ambedkar 1982: 48)

Ambedkar also stressed the importance of research in the universities. The separation of postgraduate work from undergraduate work means the separation of teaching from research. But it is obvious that where research is divorced from teaching research must suffer. (Ambedkar 1982: 298)

Ambedkar was perhaps the first educationist who wanted power to be given to the academic council in matters of academic affairs in the university. (Quoted in Aryama2007: 348-349) He emphasized that a teaching university should really function as a teachers university in the sense that teachers hold all academic and administrative posts. (For detail see Ambedkar 1982: 292-312).

As an Educational Pragmatist, Ambedkar approached the problem of educational upliftment of the masses as a pragmatist as his views on education seem to have strengthened in the course of time. As an educationist, Ambedkar practiced what he preached. The Bahshkrit Hitkarni Sabha” established in 1924 also aimed at promotion and –a) spread of education among the Depressed Classes by opening hostels or by employing such other means as may seem necessary or desirable.

b) Spread of culture among the Depressed Classes by opening libraries, social centers and classes or study circles.

c) To advance and improve the economic condition of the Depressed Classes by starting Industrial and Agricultural Schools.

d) To represent the grievances of the Depressed Classes. (Quoted by Lokhande 1982: 55) In 1928, he established the Depressed Class Education Society to organize the school education of his people on a sound basis and appealed to the Bombay Government to help his society to establish hostels, in which poor students could be accommodated. In response, the Governor of Bombay declared that he would sanction a scheme for five hostels for the benefit of secondary school students of the depressed classes.(Lokhande 1982: 124) Ambedkar made personal efforts to collect funds for these institutions.

On June 20, 1946, the establishment of the People’s Education Society was an important step Ambedkar took to propagate higher education among the backward classes. He established the People’s Education Society, in Mumbai in order to raise the cultural level and enlarge the mental horizon of the depressed and oppressed classes, which were denied the educational facilities for centuries.

The People’s Education Society’s objective is not merely to give instructions, but to impart such education as promotes intellectual, moral and social democracy. This is what modern India needs and this is what all well-wishers of India must promote, held Ambedkar.The motto of the People’s Education Society is ‘Knowledge and Compassion’. The Society had made good progress in this direction; running a number of colleges. (Kadam 1993: 210-211)

In brief, the People’s Education Society has significantly contributed to the spread of higher education among the vulnerable communities. The colleges gave monthly

scholarships, provided cheap accommodation and paid immense attention to student's problems and encouraged progress. On the other hand, the students, after completing their education, have been working in villages and cities in various capacities in various bodies and offices. Ambedkar's voluntary efforts also included educational modernization but he said that it's a task that the state should undertake. Thus, in state socialism, he allocated a major role to the state in discharging its duties in respect of education of the unlettered millions of citizens in the country. (For detail see Ambedkar 1979)

Ambedkar wrote a letter to one of his father's friends when he was in America to pursue both male and female education in order to live a life of dignity. "We shall soon see better days and our progress will be greatly accelerated if male education is pursued side by side with the female education..." (Keer 1991: 27) Later on, when he came back to India, he continuously advised his fellow brethren to educate themselves and their children. Ambedkar seems to carry forward the legacy of Mahatma Phule on the issue of education for girls. (Pratima 2003: 359) For Ambedkar, education was an important instrument of bringing social change and to help women to alleviate their position. Addressing a gathering of women during the Mahad Satyagraha, Ambedkar advised them, "...Send your children to schools. Education is as necessary for females as it is for males. If you know how to read and write, there would be much progress. As you are, so your children will be." (Keer 1991: 104)

#### Concluding Remarks

Thus, Ambedkar suggested several policy measures for the development of education starting from primary to university that can be found to be relevant today to make the education sector effective and accountable. His ideas are full of innovations and quite pragmatic. His emphasis on the economic value of education that is the utilization of scarce resources for the development of education, the idea of pooling the teaching resources of both city colleges and universities to avoid duplication and to improve efficiency etc. are still very relevant.

The American writer, Professor Eleanor Zelliot, in her book on Dr. Ambedkar, writes: "...Dr Ambedkar was not only concerned that the Depressed Classes have education, but that education itself is bettered. It seems to me that the documents submitted to the Southborough Commission, Indian Statutory Commission and the University Reforms Committee in 1942

illustrate much of what I admire about Dr. Ambedkar's way of thinking and action: to state exactly what is wrong, to suggest ways of correcting it, to help those most in need of help and, to always remember all the people, the whole nation. (Lokhande 1982: 231)

In a speech at the All India Depressed Classes Conferences on July 1942, he highlighted the considerable progress in education and a greater degree of political consciousness acquired by the Dalits in India. Above all the progress made by the untouchable's women was encouraging and astonishing. (Keer 1991: 351) "My final words," he concluded, "of advice to you is educate, agitate and organize; have faith in yourself". He actually became an ideal for the vulnerable communities, a personification of what could be achieved by a Dalit once he was educated. Though even after achieving independence, most of the deprived s and particularly Dalit men and women are the main victims of illiteracy yet Ambedkar's advice gradually showing its influence and the vulnerable communities are displaying great dedication by spreading the word about education, self-respect, etc., in the society.

Ambedkar has deliberately included Article 45 in the Directive Principles of State Policy that, "the state shall Endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years." The government of India has passed the bill of Right to Education Act 2008 and paid a great tribute to the contributions of Ambedkar to mass education. The policy of the Government of universalization of elementary education focusing particularly on marginalized groups, poorer s and the girl child, enhancing enrollment in secondary education as well as its commitment to expand education facilities will empower and equip youth to face the future with hope and confidence. There are several challenges to cherish Ambedkar's vision of universal education. There is need to frame such policies starting from the primary stage to the higher stage that help to realize the vision of Ambedkar.

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## **DR. B.R. AMBEDKAR'S VISION ON BUDDHIST PHILOSOPHY**

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### **INTRIDUCTION**

Dr. Ambedkar was one of the most outstanding sons of India who has left an indelible mark on the history of mankind. The religious philosophy of Ambedkar can be understood by his monumental writings and speeches in various occasions. Ambedkar shines in the history of modern India as the symbol of revolt against all oppressive features of the Hindu Society. Ambedkar's observations in relation to social, economic, political and cultural issues and developments are becoming true. There is a vital need to preserve the thoughts of the noble son of India which are highly relevant in the present times also. An attempt has been made hereby to give an account of the Buddhist philosophy of Dr. Ambedkar.

### **INSPIRATION TOWARDS BUDDHIST PHILOSOPHY**

Dr. Ambedkar studied every religious book, during his education in U.S.A. and he studied Das Capital (by Karl marx, karl marx wrote this book by researching on every religion), during his education in United Kingdom many of his friends offered him Bible, he read old, and new versions of Bible too. After coming to India he liked Sikhism and Islam, but he felt they are less practical than Buddhism, he was inclined towards Buddhism since he got a book on Buddha during his school life.

In 1926, Bodhananda Mahastvir and Ambedkar first met at the "Indian Non-Brahmin Conference" convened by Shahaji II. They met on two more occasions and for a short while in the 1940s, where they discussed dhamma. One day, Buddhist monk Lokanatha visited Ambedkar's residence at Dadar on 10 June 1936 and tried to persuade him to embrace Buddhism. Later in an interview to the press, Lokanatha said that Ambedkar was impressed with Buddhism and that his own ambition was to convert all Dalits to Buddhism. In early 1940s, Dr. Ambedkar visited Acharya Ishvardatt Medharthi's Buddhupuri school in Kanpur. Medharthi had earlier been initiated into Buddhism by Lokanatha, and by the mid-1940s, he

had close contacts with Ambedkar. For a short while, Ambedkar also took Pali classes in Delhi.

## AMBEDKAR'S CONVERSION

He studied Buddhism all his life. After publishing a series of books and articles arguing that Buddhism was the only way for the Untouchables to gain equality. He understood that Buddhism is most practical and it has principles of equality unlike many religions. He said, "*Though, I was born a Hindu, I solemnly assure you that I will not die as a Hindu.*"

And On 14 October 1956, less than two months before he died, B.R. Ambedkar, the chief architect of India's Constitution and one of the towering intellects of modern India, converted to Buddhism along with some 365,000 of his followers at Deekshabhoomi in Nagpur after a traditional ceremony. The conversion to the religion which had fascinated him for a long time and he had been studying for years, was one of the pivotal moments in the modern Buddhist movement in India.

Ambedkar asked Dalits not to get entangled in the existing branches of Buddhism, and called his version Navayana or 'Neo-Buddhism'. Ambedkar would die less than two months later, just after finishing his definitive work on Buddhism. Many Dalits employ the term "Ambedkar(ite) Buddhism" to designate the Buddhist movement, which started with Ambedkar's conversion. Many converted people call themselves "-Bauddha" i.e. Buddhists.

## TWENTY-TWO VOWS OF AMBEDKAR

After receiving ordination, Ambedkar gave *dhamma diksha* to his followers. The ceremony included vows given to all new converts. He prescribed 22 vows to his followers.

1. I shall have no faith in Brahma, Vishnu and Maheshwara, nor shall I worship them.
2. I shall have no faith in Rama and Krishna, who are believed to be incarnation of God, nor shall I worship them.



3. I shall have no faith in Gauri, Ganapati and other gods and goddesses of Hindus, nor shall I worship them.
4. I do not believe in the incarnation of God.
5. I do not and shall not believe that Lord Buddha was the incarnation of Vishnu. I believe this to be sheer madness and false propaganda.
6. I shall not perform *Shraddha* nor shall I give *pind*.
7. I shall not act in a manner violating the principles and teachings of the Buddha.
8. I shall not allow any ceremonies to be performed by Brahmins.
9. I shall believe in the equality of man.
10. I shall endeavour to establish equality.
11. I shall follow the Noble Eightfold Path of the Buddha.
12. I shall follow the ten *paramitas* prescribed by the Buddha.
13. I shall have compassion and loving-kindness for all living beings and protect them.
14. I shall not steal.
15. I shall not tell lies.
16. I shall not commit carnal sins.
17. I shall not take intoxicants like liquor, drugs, etc.
18. I shall endeavor to follow the Noble Eightfold Path and practice compassion and loving-kindness in everyday life.
19. I renounce Hinduism, which disfavors humanity and impedes the advancement and development of humanity because it is based on inequality, and adopt Buddhism as my religion.
20. I firmly believe the Dhamma of the Buddha is the only true religion.
21. I consider that I have taken a new birth.
22. I solemnly declare and affirm that I shall hereafter lead my life according to the teachings of Buddha's Dhamma.

Ambedkar believed that The Buddha established a classless society by opening the gates of the Sangha to all deserving individuals, making no distinction between caste and class. The fundamental principle of Buddhism is equality.

Buddhism was called the religion of the Shudra's." There was only one man who raised his voice against separatism and Untouchability and that was Lord Buddha... Buddhism is the only religion, which does not recognize caste and affords full scope for progress.

Ambedkar's speech on the Eve of the great conversion at Nagpur on October 14, 1956, said Buddhism can serve not only this country, India, but the whole World at this juncture in the world affairs; Buddhism is indispensable for world peace you must pledge today that you, the followers of Buddha, will not only work to liberate yourself, but will try to elevate your country and the world in general.

Ambedkar declared: "By discarding my ancient religion which stood for inequality and oppression today I am reborn. I have no faith in the philosophy of incarnation; and it is wrong and mischievous to say that Buddha was an incarnation of Vishnu. I am no more a devotee of any Hindu god or goddess. I will not perform shradha. I will strictly follow the eightfold path of Buddha. Buddhism is a true religion and I will lead a life guided by the three principles of knowledge, right path and compassion. Ambedkar denounced Hinduism, its customs and traditions and declared that from that moment onwards he would strive for the spread of equality among human beings.

Ambedkar said, "I am reported to be against peace. This is not correct. I am for peace. But, the peace, which is, based on justice not the peace of a graveyard. So long as justice is not respected in the world there cannot be any peace. Buddhism and Buddhism alone can save the World."

BabaSaheb said that the first point, which makes off Buddha from the rest, is his self-abnegation. JESUS insists that he is the Son of God. MOHAMMED went a step further. He claimed that he was the messenger of God on earth and insisted that he was the last messenger. Lord KRISHNA went a step beyond both Jesus and Mohammed. He claimed that he was "Parameshwar"– the God of Gods. BUDDHA

never arrogated to himself a status. He was born a son of man and was content to remain common man and Krishna claimed for themselves a role of MOKSHADATA; Buddha was satisfied with playing the role of MARGADATA.

He said, Buddha's Teachings are based on wisdom, morals and concentration, which are applicable not only for Buddhist nations but are of Universal application. He is the giver of path of sublime promotions and reliever from painful demotions. Hence let us all practice His teachings without hesitations walking on the path of noble truth realization and making "Nibbana" as our final destination.

Buddhism makes enlightenment the sole aim of life. This was the philosophy that Ambedkar accepted and tried to revive. Besides this there was another reason. Buddha, whose life and movement Ambedkar had studied, was a believer of the educatability and the creativity of the people. Under the influence of those teachings, the most rejected peoples of India has once risen and uplifted their life as well as that of the whole society. If that was once possible in India, it must be possible again. He had a solid historical basis to trust India's ordinary folk as India's future democrats.

Buddha was the first religious leader of the world, who expounded peace and equality in the history of man. Five precepts (Panchsheel) of Buddha's life are principles of building world peace and would help to build harmony among the Nations.

They had to convert as the religion they were born in was not a religion but a form of slavery. But the religion they wanted to follow must had everything that the modern society would need for better social, mental, economical, communal and other aspects of development. In the words of Ambedkar: "***I like the religion that teaches liberty, equality and fraternity.***" No doubt, Christians, Muslims, Sikhs and other dominant religions also teach these things, but here is something that differs **Buddhism** from other religions. He believed that the centre of religions has always been the relation between **GOD and MAN**, but in Buddha's **Dhamma**, the relation between **MAN and MAN** is the main focus.

## CONCLUSION

Ambedkar made a comparative analysis of revolution launched by Buddha which was responsible for the establishment of a welfare state in India on the basis of equality, fraternity, liberty and collective welfare. The women and weaker s of India were transformed from the state of slavery into the state of empowerment by Buddha and his followers in India. The counter revolution was launched by Pushyamitra, Manu and their followers which destroyed the egalitarian state and created series of social, economic, political and cultural disorders in India. The women and weaker s were reduced to that of slaves of the system by the champions of Brahminism. Ambedkar drafted the Constitution of India with a fond hope of re-establishing a welfare state in the post-independence era.

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## **Dalit Encourage through in Society: The vision of Dr. Ambedkerji**

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### **Introduction**

Dr. Bhimrao Ramji Ambedkar was born on 14th April 1891. He belonged to 20th century and his educational philosophy struck roots in the western pragmatic philosopher called John Dewey's theory of education. According to Dewey, education in its broad sense is the means of social continuity of life. This is the turning point of ideas of Dewey as the basis for his educational philosophy. He established 'depressed classes educational society' to organize the school education of his community with this philosophy. Education according to Ambedkar was a blend of pragmatism of Dewey and 'dhamma' of Buddha. Education is not only a layer for their social mobility but also opens the doors for their modernization. Education as an instrument for Dalit Education.

### **Dalit Education**

Ambedkar was very much influenced by Dewey's ideas on scientific method, experimental approach, democracy and pragmatism in the field of education. He insisted that to his Dalit people, 'Educate to organize and to Struggle' for their own betterment using whatever educational facilities. Education is not only a layer for their social mobility but also opens the doors for their modernization. Ambedkar has been described as a philosopher, a patriot, scholar or a writer, the constitution maker, a social revolutionary, a humanistic thinker, or the socialist and he had also contributed a great deal to the cause of education. He mainly emphasized that the education as a vital force for individual envelopment and social change. Ambedkar envisaged that, education was an instrument for the change of the lives of untouchables. He declared that the elevation of the depressed classes was recognized to be the cause of all the enlightened people in the country. He thought that education would enlighten his people and bridge the gap between the rich and the poor to which the untouchables belong. Education plays an important role. It is an effective instrument of mass

movement to safeguard life and liberty. Education could encourage the oppressed ones to fight and remove injustice and exploitation and pave ways for the free thinking. He recognized that, lack of education was the main cause for the backwardness of poor people. Educate, agitate and organize are three final words of our savior. According to Ambedkar one must get educated before he is conducting agitated thoughts for the movement, so that people can organize with his support. A singular role that Ambedkar played in the upliftment of the untouchables in the early 20th century and the importance that he gave to modern education for their betterment deserves special emphasis. In conferences, lectures and also in meetings, Ambedkar encouraged untouchable youth to acquire education in order to raise their social status and image. His educational contribution starts on a wider scale of educating classes as well as masses starts with this work. For Ambedkar, education was the main key to open the doors of light, vision and wisdom. He himself said, "Education is something which ought to be brought within the reach of every one. The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate continuous to be literate throughout the rest of his life." Ambedkar's ideas for the untouchables was to raise their educational standards so that they may know their own condition, have aspirations and rise to the level of highest Hindu and be in the position to use political power as a means. This is best reflected in Ambedkar's famous slogan of Educate, Agitate and Organize.

### **Educate**

Education has an immense impact on the human society. One can safely assume that a person is not in the proper sense until he is educated. It trains the human mind to think and take the right decision. In other words, man becomes a rational animal when he is educated. By the way of education only the knowledge and information received and spread throughout the world. An uneducated person can not read, write and he is very close to all knowledge and wisdom like a window. In contrast, an educated man lives in a room with all its windows open towards outside world. Simply getting education does not mean to acquire the knowledge and getting academic designation. Education must get through by the way of free mind and free thinking.

### **Agitate**

The word ‘agitate’ does not mean that, to agitate physically; it is a mental revolution in its place. It does not mean to go out and start protesting violently on the streets, without getting educated. After getting educated, by understanding Babasaheb’s thoughts and strategy the individual can start agitating mentally. Agitated mind, as Dr. Ambedkar presumed, would force educated people to form organizations and they would act to fix the problems. Many people, quite often, who profess Dr. Ambedkar, limit his slogan to these three points. But to this author, the actual message of Dr. Ambedkar lies in “have faith in your strength.”

### **Organize**

Educated and agitated minds will easily organize for a common mission. We must get ourselves educated and our thoughts agitate so that we can collectively organize. Agitated minds for a common mission will help them to unite and struggle for their common goal as one force. Only education can bring this change. Ambedkar had also given lot of emphasis on getting education. He had given prime importance to education. He further added that, “The backward classes have come to realize that after all education is the greatest material benefit for which they can fight. We may forego material benefits of civilization but we cannot forego our rights and opportunities to reap the benefits of the highest education fully. That is the importance of education. From this point of view he advised the backward classes to realize that without education their existence is not safe.” In Ambedkar’s idea on educate, agitate and organize Ambedkar’s idea of giving education and equal opportunity to the people aims at removing the barriers in Indian Hindu religious caste system and development of backward caste as well as all marginalized communities. According to the social work students, educate agitate and organize means create power in people to experience basic rights in the society, to achieve success in the life and also struggle for social justice. In the social work field Ambedkar’s idea about educate agitate and organize is very much relevant in the current context because in the Indian society, people are illiterate and they are not aware about education as well as their basic rights of the life, still people are facing caste discrimination in society and lack of support and motivation. Educate, Agitate and organize must be maintained to see the effective results of the movement for the upliftment of our people. For the upliftment of the depressed classes he developed a programme of education



as a part of the general manifesto of Indian Labor Party before the general elections of 1937. To stamp out the illiteracy, he emphasized the necessity of full and compulsory and liberal education. He emphasized that many pupils from depressed classes did not have money. To overcome the financial problem which is acting against their studies, he stressed the necessity of scholarships in educational institutions.

### **Conclusion**

Ambedkar wanted the people to cultivate the values of freedom and equality among themselves; it is possible only through education. He regarded education as a means to reach the doors of light and perception to remove the regions of darkness and ignorance. Ambedkar emphasized on secular education for social emancipation. The basic theme of his philosophy of education is: inculcating the values of liberty, equality, fraternity, justice and moral character among the boys and girls of all shades. By the way of his educational philosophy, I shall view that by experiencing full freedom of education without the barriers of any caste, creed and race; it is the best way for the enlightenment of human beings from ignorance.

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## Dr. B.R. Ambedkarji's Perspective Towards Social Change That Shaped India's Character In 21st Century



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### **ABSTRACT:**

Ambedkarji's highest contribution is in the area of ideas, politics and social change that formed the moral fiber of the nation India as a democracy as envisaged by the world at large. On the event of the 126th anniversary of Dr Bhim Rao Ambedkar, or dearly known as Baba Saheb Ambedkar in India, this paper it is apt to understand his contributions in the domain of ideology, politics and social reform. He sincerely believed in the Buddhist teaching that hatred cannot be put an end to by hatred. In these dangerous times 21<sup>st</sup> century, we can draw inspiration from this fountainhead of equality and justice and make this world a better place.

**Key words:** Perspective of Ambedkarji, Adoption of Buddhism, Social change and impact on 21<sup>st</sup> century.

### **Introduction:**

History produces few people who create such deep-seated mark on the society that their life comes to be seen as a metaphor for liberty, as an icon for progress and change. One such person, who was a rare combination of immense knowledge, exceptional political prowess and an unwavering obligation to social change, was Dr B.R. Ambedkar. It is indeed the contribution of Dr Ambedkar that the obligation towards liberty, fraternity and equality through the means of non-violence and democracy, has become a central characteristic of our constitution. He was a scholar, a lawyer, an educationist, a constitutionalist, a social reformer and a lover of peace. He wanted peace both individually and in social relationship. It was despite the fact that nonviolent means only that he did a lot of good for the oppressed. He stressed upon the transformation of the heart and mindset of the people. He sincerely believed in the Buddhist teaching that hatred cannot be put an end to by hatred. Hatred ceases to be

only when there is love. Dr. Ambedkar's motto was to transform but not to revenge. According to Dr. Ambedkar, the social norms founded on the principles of liberty, equality and fraternity alone can guarantee of egalitarian society.

### **Adoption of Buddhism:**

Dr. B. R. Ambedkar had been a Buddhist for short time duration, but during that period he had probably done more for the endorsement of Buddhism than any other Indian since Ashoka. He was one of the few people in modern India who had developed a home-grown kind of socialism and for Dr. Ambedkar this stood in relationship with the ideology of Buddhism - a peculiar, yet profound merge that is the feature of an Indian philosopher. In his essay titled "Buddha or Karl Marx", Dr. B. R. Ambedkar had compared the common ideals of Buddha and Marx and submitted an ultimate analysis that socialism can only be continued if it walks on the path shown out by the Buddha.

He also took the prospect of making a clear difference between Hinduism and Buddhism. Hinduism believed in God and the (permanent unchanging) soul, whereas in Buddhism there was neither God nor soul. Similarly, Hinduism believed in the chaturvarnya (The four castes, as per the puranas) and the caste system, whereas Buddhism had no place for them. He added that his book on Buddhism would be published soon, that he had closed all the division in the organization of Buddhism and would consolidate it so that the flood of Buddhism would never move away in India. The socialists should study Buddhism, so as to know how to remove the ills of humanity. It was this great leader's last speech in Bombay.

According to him, Buddhism was "an ultimate aid to sustain Communism when force is withdrawn" and so he criticized Lenin because he failed to deliver 'liberty and fraternity' in the pursuit of equality. He declared that: "Equality will be of no value without fraternity or liberty. It seems that the three can coexist only if one follows the way of the Buddha. Communism can give one but not all."

### **Dr. B. R. AMBEDKAR'S Concept of Social Change:**

For Dr B. R. Ambedkar, society should come before politics. Yet, the most fundamental avatar of Dr B. R. Ambedkar can be seen in his role as a social champion. While at the same

time it can be observed that his radicalism was never devoid of the spirit of intellectual reasoning and liberty.

He objected that: “Caste is not a physical object like a wall of bricks or a line of barbed wire. His messages to his followers were “educate, organize, agitate”. The embers of the ‘permanent revolution’ he has talked about in his various writings still burn in our minds as we commit ourselves to keeping his teachings alive, in spirit and in action.”<sup>6</sup>

He believes in the evolutionary process of social change, which moves on constitutional lines. He preferred the evolutionary process. It also strives to develop institutions that will guarantee a better ‘social order’. Dr. B.R. Ambedkar rejected the revolutionary or radical method of bringing about "social change for it disturbs peace and tranquility and creates chaos, strife and war.

Some of the views of Dr. Ambedkar on social change for future are listed below:

1. To him, violent approach to a peaceful society is not only unscientific but also improper and immoral.
2. It is a contradiction to suppose that a society of liberty, equality and fraternity can be built by means of violence. Resorting to violence would be the violation of the principles which were dearest to Dr. Ambedkar’s heart and mind.
3. Dr. B. R. Ambedkar suggested a ‘common participation’ on the family level among the touchable and the untouchable classes of the Hindus.
4. Dr. B. R. Ambedkar said that the live contact thus established will familiarize both to a common and associated life and will pave the way for the unity which we are all striving after. The only thing that can hold them together is love.
5. Dr. B. R. Ambedkar held that political institutions should take up the responsibility of reforming the existing social institutions, by taking into account the social forces existing in the society. Ambedkar admits using legislative force when the means of peace and persuasion fail to yield the results.
6. Dr. B. R. Ambedkar opined that the social forces, at times, may manifest itself through the legislature. They may be reflected in legislative changes. In the process of

legislative measures Ambedkar proposed the introduction of the ‘Hindu code Bill’ through an act of legislature in 1950.

7. On the political front Dr. Ambedkar wanted to spread of mass education and the establishment of a two party system to be implemented for good functioning of legislature and democracy.
8. Dr. B.R. Ambedkar wanted to bring about economic self sufficiency, justice and equality of the poor through an act of legislature.
9. It is only through peaceful means of economic planning and legislation that Dr. B.R. Ambedkar wanted to achieve economic justice in the society. Dr. B.R. Ambedkar was a multifaceted personality.
10. The egalitarian society can be established by the peaceful means of educate agitate and organize. The three slogans of Dr. B.R. Ambedkar were purely for internal change of self. He adopted the method of three slogan from the Buddhist trinity namely, Buddham.

#### **Suggestions and recommendations for future:**

1. 8<sup>th</sup> July (1945), the day of the foundation of People’s Education Society by Dr. Ambedkar should be declared as International Educative Democratic Day especially in India.
2. Buddhist ethics should be introduced in the curriculum of all levels of education from primary to university.
3. Media like Prasar Bharti should disseminate the Buddhist moral values among the Indian families to adopt and live upto them for the betterment of social life.
4. Bharat Nirman programme may incorporate values.

#### **Conclusion:**

The nucleus of Dr. B.R. Ambedkar’s philosophy of life was the main system of belief of liberty, equality and fraternity. The first reason for adoption of Buddhism of Ambedkarji was conversion to Buddhism as emancipator performance and improving human worth and a

great reward to modern civilization. It was, is and can be a norm for the global civilization to act upon and transform forthcoming generations of human race.

Second reason was mass conversion to Buddhism which was a silent revolution to transform the rural scenario into urbanization, westernized and modernized cottage of a global village.

Lastly we can conclude that, making super power India, credit goes to Dr. Ambedkar for providing in the constitution abolition of untouchability and making India a Secular polity. He provided for a mix and flexible constitution, freedom of worship, expression and equality of opportunity.<sup>(2)</sup>

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## ડો. ભીમરાવ આંબેડકર અને શિક્ષણ

ડો. કેતન ગોહેલ

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વિદ્યાપીઠ મહિલા કોલેજ ઓફ એજ્યુકેશન,

સુરેન્દ્રનગર

### 1.0 પ્રસ્તાવના

ભારતની આ બહુરત્ના વસુંધરાની કુખે અનેક રત્નો પાક્યા છે, મહાન આત્માઓ થયા છે, મક્કમ મુત્સદીઓ થયા છે વિજેતા અને વીર પુરુષો થયા છે, અને દુષ્ટો પણ દેખાયા છે. પરંતુ વિશ્વમાં ખરેખર જે લોકોની કદર થઈ છે કે જેમણે ‘બહુજન સુખાય’ – ‘બહુજન હિતાય’ માટે પોતાનું સર્વસ્વ સમર્પિત કર્યું છે એવા ગણનાપાત્ર લોકોમાં ડો. ભીમરાવ રામજી સકપાલ અને પાછળથી ડો. ભીમરાવ આંબાવાડેકર અને ત્યારબાદ ડો. ભીમરાવ રામજી આંબેડકરને અત્યારે યાદ કરીએ. જેને આપણે બાબાસાહેબના હુલામણા નામથી આપણે જાણીએ છીએ.

### 2.0 ડો. ભીમરાવ આંબેડકર અને જીવન શિક્ષણયાત્રા

ડો. ભીમરાવ આંબેડકર એક તેજસ્વી વિદ્યાર્થી રહ્યા હતા. તેઓની શૈક્ષણિક કારકિર્દી અત્યંત જ્વલંત હતી જે આ મુજબ જોઈ શકાય.

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- ડીસેમ્બર 1907 – મુંબઈ યુનિવર્સિટીમાંથી મેટ્રિકની પરિક્ષા પાસ-સન્માન

- 3 જાન્યુઆરી 1908 - એલીફનસ્ટન કોલેજ, મુંબઈ પ્રવેશ.
- 6 જાન્યુઆરી 1913 - અંગ્રેજી - ફારસી વિષય સાથે B.A. થયા.
- 2 જુન 1915 - કોલંબીયા યુનિવર્સિટીમાં અર્થશાસ્ત્ર અને સમાજશાસ્ત્ર વિષય સાથે M.A. થયા Ph.D.ની નોંધણી.
- જુન 1916 - 'બ્રિટીશ ભારતમાં પ્રાંતિક અર્થવ્યવસ્થાની ઉત્ક્રાંતિ' વિષય પર Ph.D. થયા.
- 11 નવેમ્બર 1918 - સરકારી સિડહામ કોલેજ ઓફ કોમર્સ એન્ડ ઇકોનોમિક્સ, મુંબઈમાં અર્થશાસ્ત્ર અને રાજ્યશાસ્ત્રનાં પ્રાધ્યાપક તરીકે નિમણુક.
- 'ડૉ.બાબાસાહેબ આંબેડકર ઓપન યુનિવર્સિટી-અમદાવાદ ખાતે 'ડૉ.બાબાસાહેબ ભીમરાવ આંબેડકરના શૈક્ષણિક વિચારો અને 21મી સદી' વિષય પર યોજાયેલ બે દિવસીય રાષ્ટ્રીય સંગોષ્ઠીમાં પેપર રજુ કર્યા તારીખ 14 એપ્રિલ 2017.
- સપ્ટેમ્બર 1920 - લંડન સ્કૂલ ઓફ ઇકોનોમિક્સ એન્ડ પોલીટીકલ સાયન્સમાં પ્રવેશ.
- 20 જુન 1921 - M.Sc. ની પદવી પ્રાપ્ત થઈ.
- 23 નવેમ્બર 1923 - D.Sc.ની ડીગ્રી પ્રાપ્ત થઈ.
- 5 જુન 1952 - કોલંબીયા યુનિવર્સિટીએ ડોક્ટર ઓફ લોઝની ડીગ્રી એનાયત કરી
- 1990 - મરણોત્તર ભારતરત્ન એવોર્ડ

### 3.0 ડૉ. ભીમરાવ આંબેડકરે સ્થાપેલી શૈક્ષણિક સંસ્થાઓ

ડૉ. ભીમરાવ આંબેડકરજી શિક્ષણને સમાજના ઉત્થાન માટે પાયાનો ઘટક માનતા. તેઓ કહેતા કે જો સમાજનો સર્વાંગી વિકાસ સાધવો હશે તો શિક્ષિત થવું એ પ્રાથમિક જરૂરીયાત છે. પોતાના સમગ્ર જીવન દરમિયાન તેઓએ સમાજની અનેક વિધ રીતે સેવા કરી છે. જેને ટુકમાં જોઈએ.

- તેઓએ 1924માં બહિષ્કૃત હિતકારીણી સભાની સ્થાપના કરી, તેના મુદ્રાલેખમાં 'શિક્ષિત બનો' પ્રથમ સૂત્ર હતું. જેનો મુખ્ય ઉદ્દેશ્ય શિક્ષણનો પ્રચાર પ્રસાર કરવાનો હતો.



- 4 જાન્યુઆરી 1925માં સોલાપુરમાં દલિત વિદ્યાર્થીઓ માટે છાત્રાલય શરૂ કર્યું જેનો તમામ ખર્ચ બહિષ્કૃત હિતકારીણી સભા ભોગવતી હતી.
- 1928માં ડૉ. પી.જી.સોલંકી સાથે રહી Depressed Classes Education Societyની સ્થાપના કરી. તેમાં સરકારના અનુદાનની મદદથી પાંચ છાત્રાલયો શરૂ કર્યા.
- ‘સરસ્વતી વિલાસ’ નામનું હસ્તલિખિત મેગેઝીન શરૂ કર્યું. સાથે સાથે મુંબઈમાં એક વાંચનાલય શરૂ કર્યું.
- 20 જુલાઈ 1945ના દિવસે પીપલ્સ એજ્યુકેશન સોસાયટીની સ્થાપના કરી.
- 20 જુન 1946ના રોજ ‘સિક્કાર્થ’ કોલેજની સ્થાપના કરી. જ્યાં તમામ જ્ઞાતિના અધ્યાપકો કાર્ય કરતા હતા, આજે આ કોલેજ વટવૃક્ષ બનીને કાર્યરત છે.
- 1950માં મરાઠવાડ (ઓરંગાબાદ) જેવા અતિ પછાત વિસ્તારમાં મિલિન્ટ મહાવિદ્યાલયની સ્થાપના કરી, પાછળથી આ શૈક્ષણિક સંકુલ વિશાળ વટવૃક્ષ થયું. જેને મરાઠાવાડ યુનીવર્સિટી કરવાનું સુચન ડૉ.આંબેડકરજી એજ કરેલું અને સમય જતા આ મરાઠાવાડ યુનીવર્સિટી ડૉ.બાબાસાહેબ આંબેડકર યુનીવર્સિટી તરીકે જાણીતી થઈ.
- આપણા દેશના ભવ્ય બંધારણના શિલ્પી તરીકે તેઓએ આર્ટીકલ – 45 અન્વયે મફત અને ફરજિયાત શિક્ષણની જોગવાઈ પણ તેણે જ કરી હતી.  
આમ, ઉપરોક્ત વિગતે દ્રષ્ટિપાત કરતા જોઈએ કે ડૉ.બાબાસાહેબ આંબેડકર શિક્ષણના હિમાયતી હતા, સમાજના ઉદ્ધાર માટે શિક્ષણને મહત્વનું ગણી પોતાનાથી થઈ શકે એટલી સમાજ માટે શિક્ષણ વિષયક સેવા તેઓએ કરી છે.

#### 4.0 ડૉ. ભીમરાવ આંબેડકરના શૈક્ષણિક વિચારો

ડૉ. ભીમરાવ આંબેડકરના પોતાના સમગ્ર જીવન દરમિયાન અનેક ચઢાવ ઉતાર આવ્યા છે. તેઓની શૈક્ષણિક, વ્યવસાયિક, રાજકીય અને સામાજિક કારકિર્દીમાં જ્યાં જ્યાં તક સાપડી છે ત્યાં ત્યાં શિક્ષણના વિચારો વાવ્યા છે. તેઓએ પોતાના

- સમગ્ર જીવન દરમિયાન અનેક પ્રસંગે શિક્ષણ વિષયક વિચારો વ્યક્ત કર્યા છે. જે આ મુજબ છે.
- અમેરિકાની કોલંબીયા યુનીવર્સિટીમાં અભ્યાસ દરમિયાન તેમણે તેમના એક વડીલને પત્રમાં લખ્યું હતું કે, 'દીન-દલિતની દૈન્ય સ્થિતિના વિનાશ માટેનો એકમાત્ર માર્ગ છે, શિક્ષણ' કાર્યકરોએ શિક્ષણ માટે ઝઝૂમવું જોઈએ.
  - ડૉ. બાબાસાહેબ આંબેડકરે પોતાના ત્રણ ગુરુ બુદ્ધ, કબીર અને જ્યોતિબા ફૂલે પૈકી જ્યોતિબા ફૂલેના શિક્ષણ અને કાર્યમાંથી પ્રેરણા પ્રાપ્ત કરી હતી.
  - ડૉ. આંબેડકર સ્પષ્ટ માનતાકે શિક્ષણથી સ્વાભિમાન પ્રકટે છે. શિક્ષણથી સમાજ સ્વાવલંબી થતો હોય છે. જેને પરિણામે સમાજની પ્રગતી થતી હોય છે.
  - જેવી રીતે સાત્વિક વિટામીન તેમજ અન્ય તત્વ વિહીન ખોરાક વગર વ્યક્તિ દુર્બળ અને અલ્પ આયુવાળો થાય છે તેવીજ રીતે શિક્ષણના અભાવે માનવી મૂઢ, બુદ્ધિ રહિત તેમજ અન્યનો ગુલામ જેવો રહેતો હોય છે.
  - શિક્ષણ જ રાષ્ટ્રીય ઉન્નતીનો મુળમંત્ર છે, સામાજિક ક્રાંતિનો મૂળાક્ષર છે.
  - 1924ના દિવસે મુંબઈ ઇલાકા બહિષ્કૃત પરિષદના અધિવેશનમાં પ્રમુખ પદેથી પ્રેરણાદાઈ પ્રવચનમાં તેમણે કહ્યું હતું કે, 'મિત્રો જુનું તેટલું સોનું તેવું ચાલશે નહિ, વડવાઓએ કર્યું એ દીકરાઓએ કરવું એ પણ હવે ચાલશે નહિ, પરિસ્થિતિ બદલાઈ છે આપણે પણ બદલવું પડશે. જ્ઞાની થવું પડશે. જેટલો સમય જાય છે તે કિમતી છે. હવે વેડફવો એ આપણને પોષાય તેમ નથી. આપણા બાળકોને શિક્ષણ આપવું જ પડશે.
  - સામાજિક પ્રવૃત્તિના પ્રારંભથી જ તેઓ શિક્ષણના પ્રખર હિમાયતી હતા.
  - મા-બાપ સંતાનોના જીવનને વળાંક આપે છે, આ વાત આપના લોકોના મન ઉપર ઠસાવી. જો આપણે છોકરાઓના શિક્ષણ સાથે છોકરીઓના શિક્ષણ માટે પણ પ્રયાસ કરીએ તો આપણા સમાજની પ્રગતિ ખુબજ ઝડપી થશે.

- મુંબઈ વિધાનસભા ખાતેથી પોતાના પ્રથમ વક્તવ્યમાં 24 ફેબ્રુઆરી 1927ના રોજ અંદાજપત્ર પર તેઓએ આરીતે પોતાના વિચારો વ્યક્ત કર્યા હતા.....સામાન્ય માણસ માટે શિક્ષણ સુલભ બને તેવી વ્યવસ્થા કરવી જોઈએ, નીચલા વર્ગ માટે ઉચ્ચ શિક્ષણ ખર્ચાળ હોવું જોઈએ નહિ. નીચલા વર્ગોને ઉપલા વર્ગોની સમકક્ષ લઈ આવવા માટે સવલત આપવી જોઈએ. શિક્ષક એ રથનો સારથી છે કારણકે તેમના હાથમાં શિક્ષણની નાડી છે. સમાજ સુધારણાની દ્રષ્ટીએ જોતા શિક્ષક કોણ અને કેવો હોવો જોઈએ એના જેવો મહત્વનો બીજો પ્રશ્ન નથી. તેઓએ આપેલા સૂત્રમાં “શિક્ષિત બનો, સંગઠીત બનો, સંઘર્ષ કરો” માં પણ શિક્ષણને પ્રથમ સ્થાન આપેલું છે.

#### 5.0 ડૉ. ભીમરાવ આંબેડકરના શિક્ષણ વિષયક વિચારોનું પ્રવર્તમાન સમયમાં મુલ્યાંકન

ડૉ. ભીમરાવ આંબેડકર આજીવન શિક્ષણને વરેલા વ્યક્તિ હતા તેઓ જાણતા હતા કે જો પછાત રહેલા સમાજને ઉન્નતીના માર્ગે લઈ આવવો હશે તો શિક્ષણ એ પ્રથમ જરૂરિયાત છે. માટે તેઓએ પ્રથમ શિક્ષણ રૂપી જ્યોત જલાવવાનું આહ્વાન સૌ કોઈને આપ્યું. વર્તમાન સમયમાં તેના વિચારો પ્રસ્તુત છે જેનું આપને આ રીતે મુલ્યાંકન કરી શકીએ.

- તેઓએ બંધારણમાં જે જોગવાઈ કરી છે તે અનુરૂપ મફત અને ફરજિયાત શિક્ષણ RTE – 2009 કાયદા અન્વયે સમગ્ર દેશમાં લાગુ પડી ગયું છે.
- શિક્ષણ તે મહત્વનું અને ફરજિયાત માનતા તે સંદર્ભે આજે ગુજરાતની વાત કરીએ તો સાક્ષરતા દર 79.31% થયેલ છે. જેમાં પુરુષનો સાક્ષરતા દર 87.23% અને સ્ત્રીનો સાક્ષરતા દર 70.33 % જોવા મળે છે.
- સ્ત્રી શિક્ષણની ઉન્નતીની વાત તેઓએ એક સદી પહેલા કરી જે આજે સાર્થક જણાય છે. લગભગ તમામ ક્ષેત્રમાં નારી શક્તિ આગળપડતું સ્થાન ધરાવે છે.
- પછાત વર્ગને સામાન્ય વર્ગ સાથે સક્ષમ બનાવવા ઉમદા પ્રયાસો સરકાર દ્વારા થયેલા છે.

- સરકારની અનેક કેળવણી વિષયક યોજના તથા છાત્રાલય અને સરકારી શાળાઓ ડૉ.ભીમરાવ આંબેડકરનું સ્વપ્ન સાકાર કરતી હોય તેવું જણાય છે.

## 6.0 ઉપસંહાર

ડૉ. આંબેડકર શિક્ષણ બાબતે સ્પષ્ટ માનતા કે “શિક્ષણ એ પવિત્ર સંસ્કાર છે. શાળામાં માનવ સુસંસ્કૃત બને છે.શાળા એટલે ઉત્તમ ચારિત્ર્યનું ઘડતરનું પવિત્ર સ્થળ. શિક્ષણ એટલે રાષ્ટ્રીયતા માનવતા અને અજ્ઞાન દુર કરવાનું ઉદાત્ત કાર્ય. આમ ડૉ. ભીમરાવ આંબેડકર પોતાના શિક્ષણ માટે પણ જાગૃત હતા અને સામાજના શિક્ષણ માટે પણ. પોતે સમાજ પાસેથી શિક્ષણ લઈ અને સક્ષમ થયા ત્યારબાદ સમાજનું ઋણ અદા કરવા અનેક સામાજિક કાર્યો દ્વારા શિક્ષણની જ્યોત પ્રગટાવી. આવા વીર નર રતનને તેની ૧૨૬મી જન્મ તિથી નિમિત્તે સત સત વંદન.

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← ***Educational thoughts of Dr. Babasaheb Ambedkarji and 21<sup>st</sup> Century***

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## **Introduction:**

Ambedkar was an example of inspiration of many classes of society. He spent his whole life for the betterment of Indian society as well as women and other under privileged s. He was also involved to root out the evil practices like prostitutions. He worked for the welfare of the people for his whole life. He builds up awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system. As a result of that finally he added and incorporated many rights of women in the constitution of India. It is to be noted here that Ambedkar was not only the father of Indian constitution, he was a freedom fighter, political leader, philosopher, thinker, economist, editor, social reformer, revivalist of Buddhism and above all he was the pioneer of backward classes. He stated women of Indian society should be given equal opportunity and equal share with their male counterpart.

Ambedkar was not only the father of Indian Constitution; he was a great freedom fighter, political leader, philosopher, thinker, economist, editor, social reformer, revivalist of Buddhism and was first Indian to break down the barriers in the way of advancement of women in India. He laid down the foundation of concrete and sincere efforts by codifying the common Civil Code for Hindus and other s of the Indian society. He stated that women should be given all round development more importantly social education, their well being and socio-cultural rights. He emphasized that each and every of Indian women be given their due share and it is a must to maintain and protect dignity and modesty of women (Shukla 2011). Dr. Babasaheb Ambedkar always believed in movements led by women. He also added that if the women from all walks of life are taken in to confidence, they may play a significant role in the social reforms. They have played very massive and active role to eradicate the social abuses. He insisted that every married woman must participate in her husband's activities as a friend. But she must show the courage to deny the life of slaves. She

should insist on the principle of equality. If all the women follow it, they will get the real respect and their own identity (Gunjal 2012).

### **Ambedkar and justice to women**

Ambedkar's perception of women question, emphasizing their right to education, equal treatment with men, right to property and involvement in the political process resembled the global feminists demand. As J. S. Mill expressed in the *Subjection of Women*, the legal subordination of one sex to the other is wrong in itself and one of the chief hindrance to human development; and ought to be replaced by a principle of perfect equality, admitting no privilege or power on the one side, nor disability on the other, Ambedkar also holds the same views on work for women (More 2011).

In January 1928, a women's association was founded in Bombay with Ramabai, Ambedkar's wife, as its president. In the Kalram Temple Entry Satyagraha at Nasik in 1930, five hundred women participated and many of them were arrested along with men and ill treated in jails. The encouragement of Dr. Ambedkar to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. She said "It is better to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights." The credit for this self – respect and firm determination of women goes to Ambedkar.

Dr Ambedkar believed in the strength of women and their role in the process of social reform. The historic „ Mahad Satyagraha “ witnessed participation of three hundred women along with their male counterparts. Addressing another meeting of about 3000 women, he said, "I measure the progress of community by the degree of progress which women had achieved. Let every girl who marries stand by her husband, claim to be her husband's friend and equal, and refuse to be his slave. I am sure if you follow this advice, you will bring honour and glory to yourselves."

He strongly advocated for family planning measures for women in Bombay Legislative Assembly. In 1942, being a Labour Minister of Executive Council of Governor General, he introduced a Maternity Benefit Bill. He provided several provisions in the

constitution for protecting the welfare and civil rights of women. He introduced the Hindu Code Bill in the Parliament and highlighted the issues about women's property right. The bill received strong opposition from many political leaders. In turn, Dr. Ambedkar resigned from the cabinet expressing his discontent over non acceptance of woman's right by the parliament. Besides, he highlighted the issues of Muslim women. His secular perspective is known through his thoughts on „Purdah“ (Veil) system, religious conversions and legal rights for Muslim women. In short, along with the depressed class women, his thoughts for emancipation of all the women are expressed with same allegiance

Dr. B. R. Ambedkar's approach to women's right is exclusively different from other social reformers like Jyotiba Phule, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar and Mahatma Gandhi who tried to reform the Hindu society of certain outdated customs and practices without questioning the hierarchical social order. But Ambedkar made his own view for the women rights and that has been reflected in Indian constitution. His goal was to make a society based on social justice. To secure this goal, Ambedkar has given equal status to women on par with men by providing many provisions in the Indian constitution. To him, sexual discrimination should be root out from the society and everybody should get equal opportunity in the society. The Preamble of Indian constitution guarantees social and economic justice to women and that is because of Ambedkar contribution. In the preamble it is mentioned: i) social, economic and political justice, ii) freedom of thought, expression, belief, faith and worship, iii) equality of status and opportunity and iv) fraternity assuring dignity of the individual and national unity to all the citizens of India without any discrimination of caste, creed or sex.

In the Manu Smriti, Manu not only shows contempt for women but goes on to degrade them as slaves, devoid of intellect; denies them the right of education and the right to property; and forbids them from performing sacrifices. Being India's first Law minister and chairman of drafting Committee of the Constituent Assembly, Dr. Ambedkar thought it appropriate, rather his duty, to free women from the age old thralldom by reforming the Hindu social laws created by Manu. He, therefore, took initiative to draft and introduce the Hindu Code Bill in the Constituent Assembly.

## Conclusion:

It may undoubtedly be mentioned here that B.R. Ambedkar was a path-maker of all the women irrespective of religion, caste, creed, gender etc. He brought a new trend for uprising the women through his thoughts and beliefs. Not only women all the people of India should thankful to him because of his tremendous and everlasting steps of developmental works. He also talked about the Muslim women about wearing veil, their religious traditions and marriages. Keeping in mind the importance of Ambedkar's views towards Indian society, the then prime minister of India Pandit Jawaharlal Neheru said, "Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of Hindu society". In present day context, Ambedkar and his thoughts on society based on equality are yet to be realized for reconstructing Indian society and making the life of women better.

B.R. Ambedkar was a fighter for women emancipation. He fought against all kinds of discrimination against women throughout his whole life. But still discrimination against women in Indian society is overlooked. So it is our duty to fulfil the dreams of Ambedkar for a better life world of women.

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## **Dr. B.R. Ambedkar: An Eminent Educationist**

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Dr. B.R. Ambedkar was a great scholar and an eminent educationist. He carried out his studies in India and abroad. In the early twentieth century, when most of the Scheduled Castes people received hardly any education, Dr. Ambedkar received the best possible education and obtained an array of degrees from reputed universities abroad. As a scholar, he participated in seminars and presented papers, wrote articles for journals and authored several books.

He started his career as a teacher and was also Principal in the Government Law College, Bombay for some time. But he left the job in order to devote himself full to the service of the nation and the welfare of the downtrodden s. His contribution to the advancement of education in the country is multifarious. Besides being a teacher and Principal, he was a great spokesman of education and founder and builder of educational institutions of national repute. Above all, like the Buddha, he was a great teacher and educator of the masses.

### **Education: An Agent of Social Change**

Dr. Ambedkar did not visualize education simply as a means for the development of a child's personality or as a source of earning livelihood. Rather, he considered education as the most powerful agent for bringing about desired changes in society and a prerequisite for organized effort for launching any social movement in the modern times. For him, education was an instrument to liberate the dalits from illiteracy, ignorance and superstitions and thus enable them to fight against all forms of injustice, exploitation and oppression.

Dr. Ambedkar advised the dalits to leave their traditional callings and take up secular occupations, which they could achieve only by educating themselves and their children. By receiving education, including technical and professional education, he believed that the

*dalits might be able to break the age-old caste-based structure of division of labour in our society.*

### **Education: Means for Social Emancipation of Dalits**

Dr. Ambedkar gave the highest priority to education in his struggle for the liberation of the dalits from the age-old oppressive character of the caste-ridden Indian Society. For he believed that it is only education through which various kinds of disabilities of the dalits could be overcome and their shackles of social slavery thrown away. Education provides strength and opportunity to them to fight against poverty, disease, and backwardness. Keeping in view the crucial role of education in social emancipation of the dalits, Dr. Ambedkar gave the following message to his brethren:

"Educate, Organize and Agitate": This is evident from his speech on the Bombay University Act, Amendment Bill in the Bombay Legislative Council on 5 October 1927:

We may forgo material benefits of civilization, but we cannot forgo our right and opportunity to reap the benefits of the highest education to the fullest extent ... Backward Classes ... have just realized that without education their existence is not safe.

### **Primary Education**

Visualizing the importance of education in the modernization of the country, Dr. Ambedkar stressed on rapid growth of education for the masses. Speaking on the Education Bill in the Bombay Legislative Council in March 1927, he drew the attention of the House towards the slow progress made in the sphere of education. He said that the report issued by the then Government of India on the progress of Education made a very sad reading. It predicted that if the progress of Education went on at the rate at which it was going, it would take 40 years for boys and 300 years for girls of school-going age to be brought under education. –

Dr. Ambedkar considered education to be essential for all men and women irrespective of their social and economic status. All men and women must get at least the

minimum education so that they may know how to read and write. The primary education caters to the minimum essential need of educating the masses.

According to Dr. Ambedkar the object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate throughout the rest of his life. But if we take the statistics, we find that out of every hundred children that enter a primary school only eighteen reach' the fourth standard, the rest of them, that is to say, eighty-two out of everyone hundred replace into the state of illiteracy. He said that the Government should spend sufficient amount of money so that "every child who enters a primary school reaches the fourth standard."

### **Higher Education**

Dr. Ambedkar was opposed to the separation of the postgraduate faculties from the undergraduate faculties in Universities. He wanted that the undergraduate faculty and the postgraduate faculty should work in an integrated fashion. In fact, higher education comprises both teaching and research. While the teaching work predominates at the undergraduate level research predominates at the advanced stage. If both the faculties run together in a University, the students at the undergraduate level may get the opportunity to attend the lectures of the senior and distinguished professors. The senior teachers may also get the opportunity to select the best students and train them properly from the very beginning.

In the realm of higher education, Dr. Ambedkar was in favour of giving teachers necessary freedom to frame their own syllabi and assess the performance of their students. He was opposed to prescribing and following a rigidly structured syllabus. In his view, the University may give broad outlines of the courses to be taught and the teacher should be given freedom to teach what he thinks necessary in the light of those guidelines. According to him, the teachers of the University ought, under proper safeguards, to have complete control over the education and examination of the students. He gave emphasis on

promoting education and research in Universities rather than converting them into examination-conducting and degree- distributing bodies.

Dr. Ambedkar said that the aim and function of the University education should be to ensure that the teaching done there is suited to adults; that it is scientific, detached and impartial in character; that it aims not so much at filling the mind of the student with facts or theories as at calling forth his own individuality and stimulating him to mental effort; that it enables him to critically study the leading authorities with perhaps occasional reference to first-hand sources of information; and that it implants in his mind a standard of thoroughness and inculcates in him a sense of value for reaching at the truth.

### **Disparity in Education**

On the basis of statistical data, Dr. Ambedkar showed that the level of education was not the same in all the communities. It followed the level of the social and economic status of communities. He submitted, on 19 March 1928, a report on the Educational Advancement of Different Communities in Bombay Presidency in 1923 to the Indian Statutory Commission. The report revealed that although the Brahmins and the allied castes formed the smallest group in respect of the total population, they stood first in order of the level of education. The data were as follows:

Communities	Order in respect of <i>population</i>	Order in respect of <i>education</i>
Advanced Hindus ( <i>Brahmins and allied castes</i> )	IV	I
Intermediate Hindus ( <i>Marathas and allied castes</i> )	I	III
Backward Hindus (Depressed Castes and Tribes)	II	IV
<i>Mohammedans</i>	III	II

While the Depressed Classes constituted the second largest group in respect of population, they stood lowest on educational ladder.

Thus, it followed that if this disparity in education was to be removed, it was necessary that these classes should be given preferential treatment. Dr. Ambedkar remarked that if the Depressed Classes were to be brought to the level of equality with others, the remedy was to adopt the principle of inequality and to give favoured treatment to those who were below the level of education.

### **People's Education Society**

Dr. Ambedkar founded People's Education Society on 8 July'1948 with a view to advancing the educational interest of the downtrodden s of the Indian society in general and the Scheduled Castes in particular. Under the auspices of the People's Education Society, he started Siddhartha College; Bombay on 20 June 1946. The college was named after Buddha, who was the liberator of the masses from the serfdom of the Shastras and a symbol of equality. Buddha stood for social intellectual and political freedom. He taught equality not only between man and man but also between man and woman. Buddha's teachings, said Dr. Ambedkar, "cover almost every aspect of the social life of the people; his doctrines are modern and his main concern was to ensure salvation to man during his life on earth and not after his death."

The Milind College, Aurangabad, was the second Institution founded by the People's Education Society. The foundation stone of the College was laid by Dr. Rajendra Prasad in September 1951. King Milind was a great Buddhist scholar. By naming these institutions after Siddhartha and Milind, Dr. Ambedkar wanted that their staff and students should emulate the lives and teachings of these great religious preachers and visionaries, known for their values, moral caliber and intellectual integrity. They should follow their teachings in their practical life too. Dr. Ambedkar said that he was always ready to make sacrifices for

great values and ideals. Both these colleges have grown in strength and stature over the years. The People's Education-Society later started many more such institutions at various places in Maharashtra. Dr. Ambedkar himself used to supervise the construction work of these colleges. During his visits to Aurangabad, instead of staying in a hotel, he used to stay in a small room of the college-building. The logic behind this was that he did not want to spend money unnecessarily. The society that was running these institutions was a society of the poor and for the poor. Dr. Ambedkar used to visit these colleges quite often and address their staff and students. His addresses were full of knowledge, information and encouragement. He used to narrate his own experiences of student life. He adhered to the view that a person should remain a student throughout his life. Though these institutions were set up to further the educational interests of the Scheduled Caste people, caste, however, was not the basis for admission of students and appointment of teachers in them.

These colleges were open to the students of all the castes and creeds. The sole criterion for the appointment of teachers in these colleges was merit and nothing else. The contribution of any institution is judged by its results. The students of these institutions occupy high positions in all walks of life today. They have made their mark as doctors, engineers, scientists, administrators, professors, principals, judges, lawyers, etc. They are spread all over the country, carrying the messages of Buddha and Babasaheb Ambedkar. We thus see how Dr. Babasaheb Ambedkar rendered yeoman service to the advancement of education and character-building of the people in the country.

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## ડો.બાબાસાહેબ આંબેડકરના બૌદ્ધ ધર્મ અંગેના વિચારો

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Kadoli

પ્રાસ્તાવિક:

આપણો ભારત દેશ સદીઓથી વિવિધતામાં એકતા અને તેમની વૈદિક સંસ્કૃતિ માટે વિશ્વભરમાં જાણીતો છે, તે બાબતનું એક ભારતીય હોવાના નાતે આપણે સૌને ગૌરવ છે અને રહેશે. પરંતુ આપણા ભૂતકાળની વાત કરીએ તો આઝાદી પહેલા અંગ્રેજોએ આપણા દેશ પર શાસન કરીને દેશના નાગરિકોને ગુલામી અવસ્થા અને શારીરિક અને માનસિક અત્યાચારના ભોગ બનાવ્યા હતા. એ બાબત આજે પણ આપણે ભૂલી શક્યા નથી પરંતુ એ બાબત પણ ના ભૂલવી જોઈએ કે અંગ્રેજો કરતા પણ વધારે જો આ જ દેશના નાગરિકોને કહેવાતી સર્વણ જ્ઞાતિઓ દ્વારા જેને માનસિક અને શારીરિક રીતે વધારે યાતનાઓ આપી હોય અને ગુલામીનો અહેસાસ કરાવ્યો હોય તો તે છે અસ્પૃશ્યો. ભારતના ભવ્ય ભૂતકાળના વારસમાં એક કલંક સાબિત થયું હોય તો તે છે અસ્પૃશ્યતા. આ જ અસ્પૃશ્ય ગણાતી જ્ઞાતિમાં જન્મેલું એક વિરલ વ્યક્તિત્વ એટલે વિશ્વની સૌથી મોટી લોકશાહી ધરાવતા દેશના બંધારણના ઘડવૈયા ડો.બાબા સાહેબ આંબેડકર. આજે એમની ૧૨૬મી જન્મજયંતી સમયે દેશ જ્યારે તેમને યાદ કરીને પુષ્પાંજલિ અર્પે તે બાબત ગૌરવશાળી છે પરંતુ આજે પણ વર્તમાન સમયમાં આંબેડકરના વિચારો અને તેમના કાર્યોની અત્યંત આવશ્યકતા ઉભી થઈ છે. એક સામાન્ય ગણાતા પરીવારમાં પિતા રામજીભાઈ અને માતા ભીમાબાઈની ફૂખેથી ૧૪ અપ્રિલ ૧૮૯૧ ના રોજ મધ્યપ્રદેશની મહુ છાવણીમાં આંબેડકરનો જન્મ થયો. પિતા વ્યવસાયે ભારતીય લશ્કરમાં

સુબેદાર હતા. બાળ ભીમને પિતાએ બાળપણમાં જ ધાર્મિક સંસ્કારો આપ્યા હતા.જેનો તેના સમગ્ર જીવન ઉપર ઊંડો પ્રભાવ રહ્યો હતો, આંબેડકરના જીવન ઘડતરમાં માતા પિતાએ આપેલા ઉચ્ચ સંસ્કારો જ હતા.આંબેડકરનો પરિવાર ધનવાન નહોતો પરંતુ તેમના ઘરનું વાતાવરણ કોઈ સુશિક્ષિત અને પ્રગતિશીલ ઘરને શોભે તેવું હતું. માતા પિતા દ્વારા નાનપણમાં જ ઉચ્ચ અભ્યાસ અને ચારિત્ર્ય ઘડતરનું ઉચ્ચ સંસ્કરણ થયેલું પોતે મહાર ગણાતી અદ્ભૂત જ્ઞાતિમાં જન્મેલા હોવાથી આંબેડકરને અશ્પૃશ્યતાના ખુબ જ કડવા અનુભવ હતા,આંબેડકર ૫ વર્ષના હતા ત્યારેજ તેમની માતાનું અવસાન થયું હતું. માતાના અવસાન બાદ જ્યારે તેમનો સમગ્ર પરિવાર સતારામાં રહેતો હતો ત્યારે સતારામાં તેઓને અશ્પૃશ્યતાના કડવા અનુભવ થયા હતા. તેઓના વાળ કાપવા માટે કોઈ તૈયાર ન હતું તેમના મોટા બહેને તેમને ચબૂતરે બેસાડીને તેમના વાળ કાપ્યા હતા.બાબા સાહેબને નાનપણમાં જ આવા કેટલાય કડવા અનુભવ થયા હતા. અશ્પૃશ્યતા, જાતિવાદ અને વર્ણવ્યવસ્થાએ નાનપણમાં જ અંદરથી ખુબ જ અશાંત કરી મુક્યા હતા. જેમ જેમ સમય વીતતો ગયો તેમ તેમ તેઓ શિક્ષણ મેળવતા ગયા. સમજણ આવતા જ તેમને વર્ણવ્યવસ્થા વિશેના પોતાના વિચારોને વધારે વેગ મળ્યો. અશ્પૃશ્યતાને જન્મ આપનાર હિંદુ સમાજ તેની સમાજ રચના અને હિંદુ ધર્મના શાસ્ત્રો અને તત્વજ્ઞાનનું ઊંડું અધ્યયન કર્યું અંતે હિંદુ ધર્મ અને હિંદુ સમાજ વ્યવસ્થાનો તેમને ત્યાગ કર્યો અને બોદ્ધ ધર્મ અંગીકાર કર્યો હતો. તેમના બોદ્ધ ધર્મ અંગેના વિચારો ઉમદા તેમજ પ્રેરણાદાયી હતા. તેઓ માનતા હતા કે દરેક વ્યક્તિએ પોતાના જીવનનું તત્વજ્ઞાન મતલબ કે ધ્યેય ચોક્કસ હોવું જોઈએ તેમના મતે તત્વજ્ઞાન કે ધ્યેયના માપદંડથી જ વ્યક્તિએ જીવનમાં કેટલું સારું કર્યું કે કેટલું ખોટું કર્યું તેનું આંકલન કરી શકાય છે. અને તેમાં જો કોઈપણ પ્રકારની



ભૂલ થાય તો આપણે તેને સુધારવા માટે સજ્જ થઈ શકાય તેઓ દઢપણે એવું કહેતા કે મારા જીવનવિષયકનું તત્વજ્ઞાન મેં નક્કી કર્યું છે. તેમને પોતાના આ તત્વજ્ઞાનને સ્વાતંત્ર્ય, સમતા અને બંધુતામાં જ એમનું તત્વજ્ઞાન સમાવી દીધું હતું. તેઓ કહેતા કે મારા આ તત્વજ્ઞાનનું મૂળ રાજકારણ નહિ પણ ધર્મને છે અને આ તત્વજ્ઞાન તેમને ભગવાન બુદ્ધના તત્વજ્ઞાનમાંથી લીધું હતું. બોદ્ધ ધર્મમાં ૭૫ ટકા ભિક્ષુ બ્રાહ્મણ હતા. ૨૫ ટકા શુદ્ર હતા. પરંતુ બોદ્ધ ધર્મની વિચારસરણી અનુસાર ભિક્ષુઓ અલગ અલગ પ્રદેશ અને જાતિઓમાંથી આવેલ હોવા છતાં જેમ સાગરમાં બધી જ નદીઓના સંગમ બાદ નદીઓનું અલગ અસ્તિત્વ રહેતું નથી તેમ બોદ્ધ સંઘ સાગર સમાન છે તેમ આંબેડકર માનતા હતા. તેમાં બધા જ એક જેવા અને એક સમાન છે. આમ, બોદ્ધ ધર્મની એક સમાનતાની વિચારસરણીથી આંબેડકર ખુ જ પ્રભાવિત થયા હતા. આજે ૨૫૦૦ વર્ષ પછી પણ દુનિયામાં બોદ્ધ ધર્મને માને છે. માત્ર અમેરિકામાં જ બોદ્ધ ધર્મની ૨૦૦૦ થી પણ વધુ સંસ્થાઓ છે બુદ્ધના તત્વો અજરામર છે. ભગવાન બુદ્ધના માતા-પિતા બંને સામાન્ય હતા. આપને બોદ્ધ ધર્મ સમજાય તો સ્વીકારજો અથવા તો સમજાય ત્યારે સ્વીકારજો આટલી ઉદારતા અન્ય ધર્મમાં જોવા મળી નથી. બોદ્ધ ધર્મનું કાર્ય લોકોનું દુખ ઓછું કરવાનું છે. આમ બાબા સાહેબ આંબેડકરના જીવનમાં ભગવાન બુદ્ધ અને બોદ્ધ ધર્મની વિચારધારાઓનો ઊંડો પ્રભાવ જોવા મળ્યો છે. જેના દ્વારા રાષ્ટ્રના વિકાસની વાત કરી છે.

- નરકમાંથી મુક્તિ

જયારે ધ્રામાંતરણ એ મુખ્ય સવાલ હોય ત્યારે બીજા કોઈ ધર્મને બદલે બોદ્ધ ધરમ શા માટે સ્વીકાર્યો માં ચેવલામાં એક ઠરાવ ૧૯૩૫ હિંદુ ધર્મ ત્યાગ કરવાનું આંદોલન ? બાબા સાહેબ હમેશા કહેતા હતા કે હિંદુ ધર્મમાં જન્મ્યો છું .પસાર કરીને શરૂ કરાયું હતું હિંદુ ધર્ પરંતુમમાં મૃત્યુ પામીશ નહિતેમને બોદ્ધ ધર્મના અગીકાર બાદ કહ્યું કે . નરકમાંથી મુક્તિ મળી હોય તેવું લાગે છે

• બાબા સાહેબ આંબેડકરના બોદ્ધ ધર્મના વિચારો અને આદર્શ સમાજ

ડોબાબા સાહેબ આંબેડકરે એક આદર્શ સમાજ કેવો હોવો જોઈએ તે પોતાના પુસ્તક . ઉનકા ધમ્મ ના ગૌતમ બુદ્ધ ઔરમના પુસ્તકમાં વિસ્તારથી સમીક્ષા કરી છેબાબા . ,મી સદીમાં ખુબ જ જરૂરી છે આજે જયારે વિશ્વ આતંકવાદ૨૧ સાહેબના આ વિચારો ક્રોમવાદ વગેરે સમસ્યાઓ થી ત્રસ્ત છે ત્યારે આદર્શ સમાજના ,પ્રદેશવાદ ,જાતિવાદ બ જ આવશ્યક છનિર્માણ માટે તેમનુ ધર્મ અને સમાજ અંગેનું તત્વજ્ઞાન ખુેઅહી . .તેમના ધર્મ અને આદર્શ સમાજ અંગેના કેટલાક વિચારો પ્રસ્તુત કર્યા છે

1. આદર્શ સમાજ કયો છે બ્રાહ્મણોના મત અનુસાર વેદોમાં ધ્યેયરુપ સમાજની ? પ્રમાણ હોવાથી વેદ રચિત સમાજ સપૂર્ણપણે :વાત કરી છે વેદ એ સ્વત .સ્વીકારવા યોગ્ય છે
2. વેદો અનુસાર આવા સમજે ત્રણ શરતોનું પાલન કરવું જોઈએ
3. સમાજમાં બ્રાહ્મણ.વૈશ્ય અને શુદ્ર એવા ચાર વર્ણો હોવા જોઈએ, ક્ષત્રિય,
4. તેઓ પારસ્પરિક હિત .સબંધ ક્રમીક વિષમતા ઉપર આધારિત હોવા જોઈએ - બધું એક સરખું ના હોવું જોઈએ

5. યાતુવર્ણમાં દરેક વર્ણને નિર્ધારિત વ્યવસાય કરવો જોઈએ અને શુદ્ધોએ આ ત્રણેય વર્ણોણી સેવા કરવી
6. કોઈ એક વર્ગ પોતાના વ્યવસાયનું ઉલંઘન કરી અન્ય વર્ણના વ્યવસાયમાં જઈ શકતો નહિ.
7. આ આદર્શ સમાજનો આગ્રહ રાખીને બ્રાહ્મણોએ તે લોકોને શીખવાડ્યું.

ભગવાન બુદ્ધને આ સિદ્ધાંત પર વિરોધ હતો. ભગવાન બુદ્ધે આદર્શ સમાજનો પાયા માટે બંધુતા અને સમતાને મહત્વના ગણ્યા. ભગવાન બુદ્ધે જન્મથી જ યાતુવર્ણને આધારે થયેલા સિદ્ધાંતોને કેવી રીતે નકાર્યા તે અંગે બાબા સાહેબ કહે છે કે.....

- ઉચ્ચ કુળમાં જન્મ લેવા કરતા જીવનમાં ઉચ્ચ આદર્શ રાખવા વધારે મહત્વના છેએ .  
.ભગવાન બુદ્ધનો ઉપદેશ છે
- જાતી વિષમતા અને ઉચ્ચ નીચના ભેદભાવ ના થઈ શકે બધા જ મનુષ્યો સામાન છે,
- જન્મથી બધા લોકો વિષમ હોય છે
- કોઈ તંદુરસ્ત તો કોઈ નબળા હોય છે
- અમુક લોકો કુશાગ્ર બુદ્ધિ ધરાવતા હોય છે તો અમુક લોકોમાં સાવ બુદ્ધિ હોતી નથી.
- કોઈ ધનવાન તો કોઈ ગરીબ હોય છે.

ઉપરોક્ત બધાજ પ્રકારના લોકોને જીવનમાં સંઘર્ષ કરવો પડતો હોય છેજીવન .  
સંઘર્ષમાં વિષમતાને સ્વાભાવિક સ્થિતિ માની લેવામાં આવે તો કમજોર લોકો અસહાય

જીવન .વિષમતાને જીવનનો નિયમ માનવાથી ચાલશે .સ્થિતિમાં મુકાય જાય છે સંઘર્ષમાં જેઓ યોગ્ય હશે તેઓ જ ટકી શકશેપરંતુ સવાલ એ છે કે જેઓ સંઘર્ષમાં આવો કોઈ સકારાત્મક જવાબ ના ? શ્રેષ્ઠતમ છે યોગ્યતમ છે તેઓ સમજની દષ્ટિ થી આ કારણ થી બોદ્ધ ધર્મ સમતા શીખવાડે છે શ્રેષ્ઠતમ માનવ યોગ્ય નહિ .આપી શકે હોય તો પણ સમાજમાં સમતા ને માન્યતા આપવા પર તે જીતી જશેસમાજને . શ્રેષ્ઠતમ મનુષ્યની આવશ્યકતા છે યોગ્યતમની નહિ સમાજ જો પરસ્પર વિરોધી ભિન્ન થઈ જશે આવા સમાજથી ભય -ગયો તો અસંગઠિત અને છીન્ન સમુહોનો બની માપનના જુદા જુદા -જુદા આદર્શ તથા મુલ્ય-તેઓ પોતાના સમક્ષ જુદા .ઉત્પન્ન થાય છે સર્વ સામાન્ય આદર .માપદંડો રાખે છે શ અને મુલ્ય માપદંડ ના હોવાના કારણે એકાત્મ જાળવી શકાય નહિપ્રધાન સ્તર બને સમૂહ વ્યવસ્થાના કારણે સમાજમાં વર્ગ . અધિકાર સંપન્ન .માલિક માલિક બની રહે છે અને મજૂર એ મજૂર બની રહે છે .છે બાબા સહેબના મતે .અધિકાર સંપન્ન બની રહે છે અને ગુલામ ગુલામ જ બની રહે છે બંધુતાને સર્વત્ર પ્રભાવ પડી શકે તેવી શક્તિ બનાવવી જોઈએતેમના મતે બંધુતા . વ એટલે નીતિએટલે ભાતુભાવ અને ભાતુભા

આદર્શ સમાજના સિદ્ધાંતો અને બોદ્ધ ધર્મના વિચારોને પ્રત્યક્ષ વ્યવહારમાં અમલ કરવનો એક રસ્તો બાબા સાહેબે મળ્યો તે હતો ભારતની બંધારણીય સમિતિના અધ્યક્ષ ,શોષણ વિરોધનો ,સ્વતંત્રતા ,ભારતીય બંધારણે દરેક ભારતીયને સમતા . શિક્ષણ તેમજ ન્યાય પદ્ધતિ અનુસાર સંરક્ષણનો અધિકાર ,સંસ્કૃતિ ધાર્મિક સ્વતંત્રાનો તેમનો ઉદ્દેશ ઉપરોક્ત અધીકારોના આધારે .તેમણે ભારતના નાગરિકોને આપ્યો છે

ભારતને કલ્યાણકારી રાજ્ય બનાવવાનો હતો તેઓ માનતા હતા કે સંવિધાન દ્વારા .  
થી પોતાની રીતે જ સમતા અને સ્વત્રંતા તેમજ શોષણ વિરુદ્ધના અધિકારો મળ્યા તે  
.સમાજના એક સમૂહની ઈચ્છા ઉપર આ અધિકાર નિર્ભર નથી .સંરક્ષણ પ્રાપ્ત થયું  
તેમજ તેઓ ભારપૂર્વક માનતા હતા કે ધર્મશાસ્ત્રોની આજ્ઞા પર પણ આ અધિકારો  
નિર્ભર નથી .

રાષ્ટ્રવાદના સામાજિક ઉદ્દેશ્ય ઉપર બાબા સાહેબ સૌથી વધુ ભાર મુક્યો છે .  
વાદના સામાજિક આશયનો પાયો તેમણે સ્વત્રંતા સમતા અને બંધુતાના ત્રણ રાષ્ટ્ર  
અ ત્રણેય તત્વો તેમણે ગૌતમ બુદ્ધના ધર્મજ્ઞાન તત્ત્વમાંથી .તત્વો ઉપર રાખ્યો છે  
બંધુતા ,તેઓના મતે સમતા .લીધા છે અને સ્વાત્રંત્ય ફેંચ ક્રાંતિમાંથી ઉધાર લીધા  
નથી .બુદ્ધ પાસેથી ગ્રહણ કરી છે તેઓએ આ બાબત તેમના ગુરુ ગૌતમ .

• ૨૧મી સદીમાં બાબા સાહેબના વિચારોની આવશ્યકતા :

આજે આપનો દેશ વર્ષોની ગુલામી માંથી મુક્ત થઈ ગયો તેને પણ ઘણા વર્ષો થઈ ગયા  
વીસમી સદીમાં આપણા દેશને આઝાદી મળી અને આજેઆપણે ૨૧મી સદીમાં વિશ્વની  
પ્રતિસ્પર્ધામાં ઉભા થઈ શક્યા છે તેનું મૂળ કારણ આપણા બંધારણમાં મળેલા આપણા  
અધિકારોનાં કારણે આને અધિકારો આપવાનું શ્રેય એકમાત્ર બાબા સાહેબણે ફાળે જાય છે .  
દેશમાં એક મજબુત રાષ્ટ્રવાદ વિકસે તેવી તેમની પ્રબળ ઈચ્છા હતી અને તે માટે તેમણે  
અથાક પ્રયત્નો કર્યા આજે દેશ જ્યારે પ્રગતિની નવી રાહ ઉપર છે ત્યારે ૨૧મી સદી પણ  
અસ્પૃશ્યતા કેટલે અંશે નાબુદ થઈ પરસ્પર ભાતુભાવનો ,પ્રદેશવાદ .સમાજમાં જાતિવાદ ?  
અભાવ વગેરેએ ભારતીય સમાજને મજબુત બનાવવાના બદલે એક ખોખલા સમાજ તરફ

દોરી જાય ત્યારે આજે દેશને બાબા સાહેબે આપેલા મજબૂત ઈરાદાઓ અને મજબૂત વિચારધારાની તાતી જરૂરિયાત ઉદભવી છે કારણ કે બાબા સાહેબના મતે નાતજાતના - .સમાજને જોડનારા ભાવાત્મક તંતુઓને નબળા પડે છે .કારણે સમાજ દુર્બળ બને છે જાતિવાદ માટે તેઓએ તીખા પ્રહાર કરતા કહ્યું કે જે ઘરમાં મતભેદ હોય તે ઘર ટકી શકતું નથીતેમના માટે .સમાજની આ તિરાડને આપણે નહિ ભરીએ તો લોકતંત્ર નષ્ટ થઈ જશે . હિંદુ કોડ બિલ પસાર કરતી વખતે બાબા સાહેબે .ષ્ટ્રીયતાએ ભાવાત્મક સંકલ્પના ધેરા બોધ અને જૈન આ ત્રણેયનો સમાવેશ ,હિંદુની વિધિસર વ્યાખ્યા આપી તેમજ શીખ તેમણે એમ પણ .હિંદુમાં કર્યોકહ્યું કે સામાજિક કાયદાના સંદર્ભમાં હિંદુશીખ -જૈન-બોધ -સામજિક .જૈન અને શીખો અલગ પડે છે-જ્ઞાનમાં બોધઆધ્યાત્મિક તત્વ .એક જ છે પરંતુ બધાનો માનવવંશ એક જ છે એ તેઓ .સંગઠનના વિષયની બાબતમાં જુદા પડે છે હિંદુ ધર્મનો સામાજિક કાયદો નકારતા નથી કારણ કે તેઓ પોતેજ નવા કાયદાના જનક છેવાદી મીમાંસા સમાજ સુધારા માટે ધર્મ સુધારા અને ધર્મ સુધારા માટે ધર્મની બુદ્ધિ . જે .આ મીમાંસા અનુસાર હિંદુ સમાજને શુદ્ધ કરે તેવા સંગઠનની જરૂર છે .તેમણે કરી છે તેમના માટે હિંદુ સમાજમાં જ્યાં સુધી જાતિ છે .તેને વિકૃતીઓ માંથી બહાર કાઢી શકે ત્યાં સુધી હિંદુ સમાજ દુર્બળ રહેશે જાતિને કારણે રાષ્ટ્રીય એકાત્મતાની ભાવના ઉત્પન્ન . વગેરે જેવી .હિંદુ સમાજને સુધાર્યા વગર ધાર્મિક સુધારો થાય એ શક્ય નથી .થતી નથી અને વાસ્તવમાં જોઈએ તો આજે આપણા દેશમાં .બાબતો તેમણે સ્પષ્ટપણે મૂકી છે નાતજાત ના વાડાઓને કારણે રાષ્ટ્ર પ્રત્યેની ભાવના અને વફાદારી અને દેશદાઝ ઘટતી જતી હોય તેમજ શિક્ષણ અને રાજકારણ જાતિવાદ દુર કરવાને બદલે જાતિવાદ

વધારવામાં મદદરૂપ પુરવાર થતું હોય તેમ લાગે છે જે એક મજબૂત રાષ્ટ્ર અને રાષ્ટ્રવાદની ભાવનાને તોડવામાં અને દેશના તમામ નાગરિકોને સમાજની એક ધારામાં લાવવામાં અને એક તાંતણે બાંધવામાં જાતિવાદ અવરોધરૂપ બન્યો છે અને બનતો રહેશે . જરૂર છે આજે આંબેડકરની રાષ્ટ્રવાદની વિચારધારાને અનુસરવાની સમાજમાં

❖ સંદર્ભ સાહિત્ય :

- મકવાણા, કિશોર, સામાજિક ક્રાંતિના મહાનાયક ડો.બા.બા. સાહેબ આંબેડકર સંવેદના . ૨૦૧૫ પબ્લીકેશન અપ્રિલ
- ટંડન સુનીતા, ભારતીય રાજનીતિક વિચારક (હિન્દી), કોહીનુર પબ્લીકેશન આવૃત્તિ ૨૦૧૪:
- મેહરદા,બી.એલ., પયોરી & મેહરદા, આંબેડકર ઔર સામાજિક ન્યાય, રાવત પબ્લીકેશન જયપુર
- જ્યોતિકર ,ડો.જી .પી ., આર્ષદષ્ટાબાબાસાહેબ આંબેડકર .ડો ., યુનિવર્સિટી ગ્રંથ નિર્માણ બોર્ડ અમદાવાદ ,
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- ગોહેલ , નટવર, મહામાનવ ડો : આંબેડકર .
- આંબેડકર મહેશ, આધુનિક ભારતના નિર્માતા ભીમરાવ આંબેડકર.ડો., ડાયમંડ પબ્લીકેશન



## The Role of Education in Women Empowerment

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### **Introduction:**

Women empowerment irrespective of cast, creed, religion and gender is a constitutional mandate, a basic human right and a decisive force of national development. “Empowerment means moving from a weak position to execute a power”. Women empowerment is a global issue and it was raised at the International Women Conference T NAROIBI in 1985. Women empowerment is the process of providing rights, powers, opportunities and responsibilities to women so that they are able to develop their potential, think, and act freely at par with men equally in society, It is the expansion of women’s ability and freedom to exercise full control over their action. Empowerment of women is essentially the process of upliftment of social, economic and political status of women and it involves the building up of a society wherein women can live without the fear oppression, exploitation and discrimination that go with being a woman in a traditionally male-dominated society. Although women constitute half of the population and an active agent of social change, yet they are still being oppressed and suffered from fewer rights and lower social status. The widespread discrimination and exploitation upon women evoke the need of empowerment of women and education can be used as an effective instrument for achieving it.

### **Objectives of the Study:**

The objectives of the study of women empowerment through education are stated precisely as follows:

1. To know the need of education in women empowerment.
2. To assess the present scenario of women empowerment in India.
3. To know the constitutional provisions and Government efforts for women empowerment.
4. To identify the barriers of women empowerment.
5. To identify the importance of education for achieving women empowerment.



6. To offer suggestions for women empowerment through education.

- **Need of Education in Women Empowerment:**

Women empowerment is a tool of development not only of women but also of whole families and thereby a nation. Pandit Jawaharlal Nehru said, *“To awaken the people, it is women who must be awakened; once she is on the move, the family moves, the village moves and the nation moves.”* Education empowers women more effectively which would help to abolish gender inequality, develop their potentials, increase social and economic return, improve the quality of life, produce educated and healthy children and reduce fertility and mortality rates. Education is key to empowering women’s participation in decision making in democracy, dynamic transformation of society and shaping the destiny of future generations. Swami Vivekananda said “There is no chance for the welfare of the world unless the condition of women is improved.” It is education which can do so by empowering women. In spite of constitutional guarantees, enactment of laws, efforts by the government through various schemes and programmes and U.N.O’s directives, the equal status of women in India is not still achieved up to the desired goals after 68 years of Independence. Hence education can be used as powerful tool to help the women to understand the constitutional directives and legislative provisions for reducing women’s exploitation and negligence upon them, to reduce the gender gap in literacy levels, to create awareness about the existing social problems and to fight for fulfillment of the basic amenities and welfare of the community. Education helps to enable women to exercise their rights on equal footing with men and participate in national development. *“Education is the milestone of women empowerment because it enables them to respond to the challenges, to confront their traditional role and change their life.”* The target of becoming superpower, a developed country by 2020 will be achieved only when the women of India will be empowered through education. The National Policy of Education (1986) has emphasized the need of women education for their effective participation in social and economic activities. The NPE, 1986 has stated, “Education will be used as an agent of basic change in the status of women. The National Educational system will play a positive interventionist role in the empowerment of women. “The National Policy of Empowerment of Women (1990) has emphasized on education for–

1. Creating an environment to enable women to realize their full potential,
2. Providing all human rights and fundamental freedom to women on equal basis with men,
3. Participation of women in decision-making in every spheres of life,
4. Equal access to health care, quality education, guidance, employment, remuneration and social security,
5. Elimination of all forms of discrimination and violence against women and girl children.

- **Women Empowerment: In Present Scenario:**

Women empowerment and gender equality in India is an alarming issue. Some problems such as dowry, domestic violence, sex selective abortion, female infanticide are still prevalent. As per the 2011 Census, women are subject to disadvantages as compared to men in terms of literacy rates, labour participation rates and earnings. The Census, 2011 reveals that the total literate population is 74.04% comprising 65.46% females and 82.14% males. As per report of UNDP, 2013 on Human Development Indicators, women constitute 48% of the population in world of which 29% is national work force and 26% women have access to format credit. It is witnessed that in software industry women enjoy equal wages and roles with men, but in other sectors women are mostly ill paid. The percentage of IPC crimes committed against women has increased during the last 5 years from 9.25 in the year 2009 to 11.2% during the year 2013. A women is raped once in every 10 minutes. Women perform about 2/3 of total hours, get 1/10th of the world's income and own less than 1/100th of the world resources. Women occupied only 10% seats in World Parliament and 6% seats in National Cabinet. India is ranked as the 135th country in the World in imparting free and compulsory education between the age group of 6 to 14 years (Right to Education, 2010). In Indian society, preference is still continuing for a son over the birth of a girl and biased attitude of the parents is seen in favor of male child in respect of education, nutrition and other opportunities.

- **Constitutional Provisions and Government Efforts for Women Empowerment in India:**

**A. Constitutional Provisions:**

The constitution of India has given provisions for empowering women. Some of these are as follows: 1. Equality before law for all persons (Article-14) 2. Prohibition of discrimination on the grounds of religion, race, caste, sex or place of birth (Article 15(1)) 3. Special provisions to be adopted by the State in favour of women and children (Article 15(3)) 4. Equality of opportunity for employment to any office under the State (Article 16), right to secure adequate means of livelihood for men and women equally (Article 39(a)). 5. Equal pay for equal work for both men and women (Article 39(d)). 6. Maternity relief (Article 42). 7. Promotion of dignity of women (Article 51A©). 8. Reservation of not less than one third of total seats for women in direct election to local bodies (Articles 343(d) & 343(T)).

**B. Government Efforts:**

The government has taken initiatives for women empowerment through enacting laws and implementing several schemes operated by different departments and ministries. The National Commission of Women was set up by an act of parliament in 1990 for safeguarding the constitutional right and legal provisions for women. The reservation of seats in the local bodies of Panchayats and Municipalities for women has been provided by the 73th and 74th Amendments (1993) to the Constitution which is needed for socio-political empowerment. The Department of Women and Child Development (DWCD) under the MHRD was established to implement various schemes relating to women advancement. The National Mission for Empowerment of Women (NMEW)2010 has emphasized to facilitate the process of integrating all programmes for welfare and upliftment of women undertaken by the ministries and department. The National Resource Centre for Women acts as a national convergence centre for all programmes for women. The National Literacy Mission is being set up towards eradication of literacy in the age group of 15-35 years. The Functional Literacy for Audit Women (FLAW) was started in 1975-76 to provide illiterate adult women to gain functional skills and to awaken desired awareness for health, hygiene and children practices.

- **Government Schemes:**

The Government of India has undertaken different schemes for welfare upliftment and security of the women. Some of these may be noted here– „Rastriya Mahila Kosh” (RMK) 1992-93, „Mahila Samridhi yojana”(MSY) 1993, „Indira Mahila Yojana” (IMY) 1995, „Swa Shakti Group” „Support to Training and Employment Programme for Women” (STEP), „Creches/Day-care Centre for the Children of working and ailing mother”, „Hostels for working women”, „National Mission for Empowerment of Women”, „Integrated Child Development Services” (ICDS), „Rajib Gandhi Scheme for Employment of Adolescence Girls” (RGSEAG),2010, „Women’s Development Corporation Scheme”(WDCS), „Working Women’s Forum, „Indira Priyadarshini Yojana”, „NGOs Credit Schemes. The present Prime Minister Modi Government has launched the programmes of „Beti bachao, beti padhao” aims at tackling the low child sex ratio of 918 girls child in resources and savings of a family which is helpful to meet the expenses of higher education and marriage. The first year of New Millennium (2001) was declared as “Women Empowerment Year”. It is necessary to supplement Government efforts by non-government organizations for facilitating women empowerment. Yet India has not achieved the expected goals, hence comprehensive programme for empowering women is still demanding.

**C. Legislative Provisions:**

The Government of India has also enacted specific laws to safeguard the interests of women and uplift their status in society. Some of the notable legislations are as follows:

- The Hindu Succession Act, 1956 which provides women the right to parental property.
- The Dowry Prohibition Act, 1961 which declares the taking of dowry an unlawful activity.
- Equal Remuneration Act, 1976 which provides the payment of equal remuneration with men for equal value of work.

The Criminal Law Amendment Act, 1983 which prohibits various types of crimes against women.

The Indecent Representation of Women (Prohibition) Act, 1986 which prohibits the vulgar presentation of women in the media.

The protection of women from Domestic Violence Act, 2005 protects women from domestic violence committed against them.

The Sexual Harassment of Women at Workplace Act, 2013. These legal provisions would help women to gain socio-political empowerment.

#### **D. U.N.O. Directives:**

The third Millennium Development Goals (MDG) of the United Nations Development Program has directed to the Indian context– “Eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education by no later than 2015”. India is nearly on track. The MDG Report 2009 pointed out, “Participation of women in empowerment and decision making remains far less than that of men, and the disparity is not likely to be eliminated by 2015”. However the opportunity of women to labor market has marginally increased from 13% to 18% between 1990-91 and 2004-05.

- **Barriers of Women Empowerment:**

The main obstacles that go against the way of women empowerment in India may be summed up as follows:

1. gender discrimination.
2. lack of proper educational programme.
3. female infanticide.
4. atrocities on women.
5. child marriage and dowry system.
6. financial constraints.
7. patriarchal order and the subordinate status of women.
8. lack of health care and safety.
9. professional inequality, particularly workplace harassment.

10. Inequality in sharing the burden of house hold work. It is also noted that the gender inequality is related to social and economic structure, traditional attitude towards women, economic insecurity and negligence of men and lack of sincere efforts of all concerned.

- **Role of Education in Achieving Women Empowerment:**

In spite of constitutional guarantees, legislative provisions, judiciary mandate and administrative efforts, the women empowerment in India is still lacking in some areas. Mere enactment of laws and chalking out of schemes are not much effective for women empowerment. Hence education is needed for this. The National Curriculum Framework of Women pointed out, “Education of women is an important key to improving health, nutrition and education in the family and also empowering them to participate in decision making”. Moreover education enables women not only to acquire knowledge but also help them to achieve economic security, self-confidence, vocational and technical skills and guidance, good health and safety, courage and inner-strength to face challenges in every spheres of life and enable them to play equal role as men in nation-building. Education can be used as a tool for reduction of inequalities and gender bias so that women can move from weak position to execute their power or capabilities in society. The National Policy for the Empowerment of Women, 2001 stated, “Equal access to education for women and girls will be ensured, special measures will be taken to eliminate discrimination, universalize education, eradicate illiteracy and create gender sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of vocational or technical skills of women.” Hence some practical steps should be taken as follows: 1. Different types of educational institutions should be established exclusively for women in the state. 2. Traditional evil norms and practices, such as child marriage child labour, dowry system, child prostitution, polygamy and female feticides should be strictly banned by enforcing laws and creating public awareness. 3. The government should provide a package of educational grants, such as „Kanyashri“ of women and concessions in the form of providing free books, uniform, mid-day meals, scholarships, cycles and so on for enrolment for more girls and reducing the drop out students, especially from marginalized families of BPL. 4. Adult and continuing education, social education, home schooling etc can be used as a tool of basic change in the status of women. It would help to develop in women entrepreneurial skills and job opportunities. In rural areas mobile library, distance education through the media, non-formal schools should be provided for the life-long education and empowerment of women. 5. Technical and vocational education should be provided

particularly to the rural women, such as tailoring and weaving, mushroom farming, bee keeping, fruit pulping etc, for improving their vocational efficiency so that they can be self-appointed and self-supportive. The government will have to offer financial support and teach them how they can earn money by starting business activities. 6. The efforts of Govt. and N.G.O.'s will be co-ordinated in respect of implementation of schemes and programmes for empowerment of women. Better facilities of health care, sanitation and medication should be provided to women. The judiciary should look after the molestation cases with special care and transparency.

- **Concluding Remarks:**

To conclude the present scenario, it may be said that education is the cornerstone of women empowerment which could be achieved through hearty and co-operative efforts of the Government and NGO's and also eliminating the traditional attitude, norms and practices through proper education and guidance. The efforts of women empowerment by the government and social reformers will go in vain unless the women are well educated, self supportive and independent in all spheres of life.

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ડૉ.બાબાસાહેબ આંબેડકરનું સ્ત્રી સશક્તિકરણ ક્ષેત્રે પ્રદાન

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**પ્રસ્તાવના:**

ડૉ.બાબાસાહેબ આંબેડકરનો જન્મ એક મહાર કુટુંબમાં ૧૪મી એપ્રિલ ૧૯૧૬માં રત્નાગિરી જિલ્લાના આંબવડે ગામમાં થયો હતો.તેમની માતાનું નામ ભીમાબાઈ અને પિતાનું નામ રામજી સકપાલ હતું. તેમણે બાળપણના શિક્ષણ સતારાની શાળામાં કડવા અનુભવો થયા હતા.કોઈ વાળ કાપે નહી. શાળામાં પાણીની પરબેથી પાણી મળે નહી જેવા અનેક કડવા અનુભવો થયા હતા.મુંબઈની અલ્ફ્રીસ્ટન હાઇસ્કૂલમાં ભૂદેવો બ્રાહ્મણો તેમને સંસ્કૃત- દેવવાણી ભાષા શીખવાની ના પાડી હતી.ભીમરાવ ના ગામ આંબવડે પરથી તેમની અટક આંબેડકર પડી હતી.૧૯૧૨માં સયાજીરાવ ગાયકવાડ ત્રીજાની શિષ્યવૃત્તિની સહાયથી તેઓ ગ્રેજ્યુએટ થયા હતા.૧૯૦૬માં નાનીવયે ભીષ્મ વાલંકર ની પુત્રી રમી-રમાં સાથે લગ્ન થયા હતા. ગાયકવાડ સરકારનું ઋણ અદા કરવા તેઓ વડોદરા રાજ્યની નોકરીએ આવ્યા હતા.તેમને અસ્પૃશ્ય હોવાને લીધે કોઈના કોઈ બહાને મકાન ભાડે આપતા ન હતા.તેઓ ફરી વડોદરાના રાજા સયાજીરાવ ગાયકવાડ દ્વારા વિદેશ અભ્યાસની શિષ્યવૃત્તિ માટે પસંદગી પામ્યા હતા.તેઓ એમ.એ,એમ.એસ.સી થયા હતા.૧૯૧૮માં તેઓએ વિદેશની વિદ્યાપીઠમાં પીએચ.ડી ની પદવી પ્રાપ્ત કરનાર તેઓ પ્રથમ ભારતીય હતા.તેમણે યુનિવર્સિટી કક્ષાના સેમિનારમાં ભારતમાં જાતિઓ તેની ઉત્પત્તિ અને વિકાસ વિષય પર વિસ્તૃત વિગતો આપી હતી.તેમને જીવનમાં થયેલા કડવા અનુભવો પરથી તેમણે અસ્પૃશ્યતા અને જાતિપ્રથાની કડક ટીકા કરી જાતિનો પ્રશ્ન સમાજ પરિવર્તનની લડતમાં કેન્દ્ર સ્થાને લીધો હતો.જાતિ વ્યાવસ્થાના અંત માટે ધર્મશાસ્ત્ર,સમાજ માનસ અને પ્રસ્થાપિત સત્તાસંબંધમાં આમૂલ પરિવર્તન લાવવું પડશે તેવી ભારપૂર્વક રજૂઆત કરી હતી.તેમણે સમાજ પરિવર્તન માટે સમાન અધિકાર,સમાન તક,શોષણમુક્તિ લિંગ-ભેદ માટે સતત સંઘર્ષ કર્યો.તેમણે કહ્યું કે સ્ત્રીઓને શિક્ષણ આપવામાં આવશે તો જ સમાજ પરિવર્તન અને દેશનો



વિકાસ થઈ શકશે. સ્ત્રી સશક્તિકરણ માટે બંધારણીય કલમોમાં ફેરફાર,હિંદુ કોડ બિલ જેવા અનેક પગલા લીધા હતા.તેમણે ભારતીય બંધારણની રચનામાં અમૂલ્ય ફાળો આપ્યો હતો. તેઓનું અર્થશાસ્ત્ર,કાયદાશાસ્ત્ર,ધર્મશાસ્ત્ર,તત્ત્વજ્ઞાન અને સમાજશાસ્ત્ર ક્ષેત્રે આગવું પ્રદાન હતું.તેમણે સ્ત્રી સશક્તિકરણ માટે અનેક પગલાં લીધા હતા જે નીચે મુજબ છે.

## સ્ત્રીઓને સામાજિક ન્યાય દ્વારા સમાજ ઉત્કર્ષ:

ડૉ બાબાસાહેબ આંબેડકર ભારતીય સમાજના ઉત્કર્ષ માટે સતત ઝઝૂમ્યા અને જાતિય વ્યાવસ્થાના અંત માટે ઇસ.૧૯૪૨માં ઇન્ડિયા શિડયુલ કાસ્ટ ફેડરેશનની સ્થાપના કરી હતી.તેમણે અસ્પૃશ્ય સમાજની જાગૃતિનું અને સંગઠનનું કાર્ય કરવા કમરકસી સામાન્ય પ્રજા સુધી પહોંચવા તેમણે મુક્નાયક,બહિસ્કૃત ભારત,અને જનતા જેવા અખબારો ચલાવી સમાજમાં જાગૃતિ લાવવાનું કામ કર્યું. તેમણે સમાજ જાગૃતિના પરિબળ તરીકે સ્ત્રી શિક્ષણને અનિવાર્ય ગણ્યું હતું.શિક્ષિત સ્ત્રી જ સમાજના નવનિર્માણમાં,શોષણ સામેની લડતમાં સમાન અધિકાર મેળવવા સંઘર્ષ કરી શકે તેવું માનતા હતા.દલિત સમાજમાં જાગૃતિ લાવીને અધિકાર માટે લડવાની પ્રેરણા લાવવાનું કામ કર્યું હતું.તેમની લડત માનવીય હક માટેની અને હિન્દુધર્મમાં અસ્પૃશ્યોના સ્થાન વિષયક હતી .હિન્દુધર્મમાં અસ્પૃશ્યોને સમાનતાનો વર્તાવ મળવો અશક્ય છે એ નિષ્કર્ષ પર હિન્દુધર્મનો ત્યાગ કરી ઇસ. ૧૯૫૬માં હજારો અનુયાયી સાથે બૌદ્ધધર્મનો સ્વીકાર કર્યો હતો.તેમણે સ્ત્રીઓનો મંદિર પ્રવેશ,ગામના તળાવ પર પાણી ભરવાના અધિકાર સંદર્ભે સતત સંઘર્ષ કર્યો હતો.તેમણે જાતિભેદ,સામાજિક કુરિવાજો,વર્ણવ્યસ્થા,સ્ત્રીઓનું સમાજમાં થતું શોષણ સામે અવાજ ઉઠાવ્યો હતો તે સમયમાં સર્વણો ચાલે તે રસ્તે.દલિત સ્ત્રીઓને ચાલવા પણ દેતા ન હતા.પોતાના પગરખા માથે મૂકીને ચાલવુંપડતું હતું.વાવ,દવાખાના,ધર્મશાળાઓ,મંદિરો,અને શાળાઓ જેવા જાહેર સ્થળોનો દલિત સમાજ પણ કરી શકે તે માટે ઝુંબેશ ચલાવી હતી.તેમણે મનુસ્મૃતિ વિશે કહ્યું કે સઘળા સમાજને બંધનમાં બાંધી વેઠિયો બનાવી દીધો છે. મનુએ કલમને ગોદે અન્ય વર્ગોને પશુથી પણ હીન અવસ્થામાં મૂકી દીધો છે.તેમણે કહ્યું કે

સ્ત્રીઓ સાથે સમાન વ્યવહાર કરવો જોઈએ તેમજ તેને માન સન્માન મળવું જ જોઈએ. તેમના વિચારોમાં સ્ત્રી વિકાસ અંગેની ઊંડી ચિંતા હતી.તેઓ સ્ત્રીઓ ના અધિકારના સાચા મુક્તિદાતા હતા.તેમણે સ્ત્રીઓને પુરુષ સમોવડી ગણાવી તેને પુરુષ જેટલા જ હકો મળવા જોઈએ. તેમણે કહ્યું કે સ્ત્રી શિક્ષણ સિવાય શિક્ષણના ફળો નકામાં છે.કોઈપણ પ્રકારનું ધર્મકાંડ એ સ્ત્રીની ઉપસ્થિતિ વગર સફળ થતી નથી.સ્ત્રીશક્તિ વગર ની ચળવળો નકામી છે.

## સ્ત્રીઓને શિક્ષણ રક્ષણ અને સ્વતંત્રતા માટેની લડત:

ડૉ. બાબાસાહેબ કહ્યું કે સ્ત્રીઓને પુરુષની જેમજ જો શિક્ષણ મેળવવા માટે પુરતું મહત્વ આપવામાં આવેશે તો દેશના સારા દિવસો દુર નથી,દેશની પ્રગતિ ચોક્કસ થશે તેવું કહીને સ્ત્રીઓના શિક્ષણ પર વિશેષ ભાર વ્યક્ત કર્યો હતો.સ્ત્રી શિક્ષણ સિવાય શિક્ષણના ફળો નકામાં છે.સ્ત્રીઓને શિક્ષણ આપવાથી કુટુંબ અને છેવટે સમાજ નો વિકાસ થશે તેવી બાબત સમજાવી હતી. સ્ત્રીઓને અનેક પ્રકારની સામાજિક વેદનાઓ,સમાજ દ્વારા થતા અન્યાયો સામે રક્ષણ મેળવવા માટે બંધારણમાં જરૂરી કાયદાઓને સ્થાન આપ્યું.તેમણે કહ્યું કે કોઈપણ કાયદાકીય બાબતમાં સ્ત્રી અને પુરુષ ને સમાન ગણવા જોઈએ.તેમણે સ્ત્રીઓની સ્વતંત્રતા માટે સંવિધાન માં જરૂરી કલમો સામેલ કરાવી.સ્ત્રીઓને પોતાના વિચારો વ્યક્ત કરવાનો,અન્યાય સામે અવાજ ઉઠાવવાનો,શિક્ષણ મેળવવાનો,વિવિધ ક્ષેત્રોમાં ભાગ લેવાનો હક અપાવ્યો.વિધવા સ્ત્રીઓ પુન:લગ્ન કરી શકે તે માટે અવાજ ઉઠાવ્યો હતો.તેમણે સ્ત્રીઓને સ્વતંત્રાની ચળવળમાં ભાગ લેવડાવ્યો હતો.સ્ત્રીઓ પણ જાહેરજીવનમાં જોડાઈ પોતાનો અવાજ રજુ કરી શકે તે માટે પ્રેરણા આપી હતી.તેમણે સ્ત્રીઓને પોતાના અધિકાર માટે સંગઠિત થવા હાકલ કરી હતી.

## સ્ત્રીશક્તિકરણ માટેની ઝુંબેશો:

- મંદિર પ્રવેશ:

ઇસ.૧૯૨૮માં રમાબાઈ ડૉ.આંબેડકરના પત્ની જેઓ સ્ત્રી એસોશિયેસનના પ્રમુખ હતા તેમણે નાસિકના કલરામ મંદિરમાં 500 સ્ત્રીઓ સાથે પ્રવેશ મેળવ્યો હતો.તેમાં ઘણી સ્ત્રીઓને જેલમાં જવું પડ્યું હતું.તેમણે સ્ત્રીઓ ને પોતાના અધિકાર માટે જાગૃત કરી હતી.કુવા કે તળાવના પાણી દલિતને વાપરવાના પ્રતિબંધ માટે ઝુંબેશ ચલાવી હતી.

- મનુસ્મૃતિની હોળી:

ડૉ.બાબાસાહેબ આંબેડકરે મનુસ્મૃતિ વિશે કહ્યું કે સઘળા સમાજને બંધનમાં બાંધી વેઠિયો બનાવી દીધો છે.મનુએ કલમ ને ગોદેઅન્ય વર્ગો ને પશુથી પણ હીન અવસ્થામાં મૂકી દીધો છે.શુદ્ર જાતિનું અપમાન કરનારી તેમની પ્રગતિને રૂંધનારી તેમના આત્મબળને નષ્ટ કરી તેમની આર્થિક,સામાજિક અને રાજકીય ગુલામગીરીને કાયમ કરનારી મનુસ્મૃતિ ની હોળી કરી દલિત અધિકાર મેળવી જાતિય અસમાનતા દુર કરવાનો હતો.

- સ્ત્રી અધિકાર માટે વિધાનસભામાં ઠરાવ:

ડૉ.બાબાસાહેબ આંબેડકરે જાતિય સમાનતા માટે અવાજ ઉઠાવ્યો હતો.તેમણે પુરુષ જેટલો જ સમાન અધિકારસ્ત્રીઓ ને મળવો જોઈએ. તે માટે સંવિધાનમાં સ્થાન આપ્યું.તેમણે SC અને ST જાતિઓ માટે નાગરિક સેવાઓ,શાળા કોલેજમાં નોકરીઓ માટે અનામત પ્રથાનો કાયદો 26 નવેમ્બર ઇસ 1949ના રોજ સંસદમાં પસાર કરાવી તેમને નોકરીઓ માટેનાં હકો અપાવ્યા.ઇસ.1942માં કુટુંબ નિયોજન વિશે વિધાનસભામાં ભારપૂર્વક રજૂઆત કરી હતી. તેમણે મુસ્લિમ સ્ત્રીઓના અધિકાર માટે સંસદમાં અવાજ ઉઠાવ્યો હતો.તેમણે સ્ત્રીઓ ના અધિકાર માટે સંવિધાનમાં નીચે મુજબના કાયદા પસાર કર્યા હતા.

➤ આર્ટીકલ-14 આર્થિક અને સામાજિકક્ષેત્રે સમાન અધિકાર અને સમાનતક

- આર્ટીકલ-15 જાતિના આધારપર થતા ભેદભાવો પર પ્રતિબંધ મુકવો
- આર્ટીકલ-15(3) સ્ત્રીઓની તરફેણમાં હકારાત્મક વલણ
- આર્ટીકલ-37 સમાનકામ માટે સમાન વેતન
- આર્ટીકલ-42 માનવીય કામ કરવાની ક્ષમતા અને પ્રસુતિના લાભો
- આર્ટીકલ-46 સામાજિક રીતે નબળા લોકોને સામાજિક ન્યાય
- આર્ટીકલ-51 (a) (c) સ્ત્રીના મોભાને નુકસાન કરતા વ્યવહારોને ત્યાગવા માટેના મૂળભૂત અધિકારો
- આર્ટીકલ-243 (D) (E) (R) (3) પંચાયતી રાજની બેઠકો સ્ત્રીઓને ફાળવણી

### • હિન્દુકોડ બિલ:

મનુસ્મૃતિ સ્ત્રીઓને કોઈપણ પ્રકારની આઝાદી આપતી ન હતી. હિન્દી ધર્મ ગ્રંથોમાં નારીના સ્થાન માટે ઘણા મતમતાંતર હતાં. હિન્દુધર્મ ગ્રંથોમાં સ્ત્રીઓ માટેના હકો, નિયમો, સ્ત્રીઓની તરફેણમાં ન હતા. મનુસ્મૃતિના ત્રીજા અધ્યાયના છપ્પનમાં શ્લોકમાં લખ્યું છે કે જ્યાં નારી નું પૂજન થાય છે ત્યાં દેવતા નો વાસ થાય છે. જ્યારે ઋગ્વેદમાં પુત્રીના જન્મને દુઃખની ખાણ અને પુત્ર જન્મને આકાશની જ્યોતિ માનવામાં આવે છે. અર્થવેદમાં દુનિયાની બધી સ્ત્રીઓને શુદ્ર ગણી છે. ડૉ. બાબાસાહેબ હિન્દુકોડ બિલ દ્વારા પાયાના સુધારા સૂચવ્યા. તેમણે સ્ત્રીઓના સશક્તિકરણ માટે ઇસ. 1951માં હિન્દુકોડ બિલ સંસદ માં પસાર કરાવ્યું. તેમને વિશ્વાસ હતો કે સ્ત્રીઓની પ્રગતિ ત્યારે જ થશે કે જ્યારે તેને કુટુંબ અને સમાજ પુરુષ જેટલો જ અધિકાર આપશે. તેમણે હિન્દુ કોડ બિલ દ્વારા સ્ત્રીઓને કોઈપણ પ્રકારની શર્ત વગર પતિ કે પિતાની મિલકત નો માલિક બનવાનો હક અપાવ્યો. હિન્દુ લગ્ન કાયદા મુજબ એક પુરુષ ને એકથી વધુ પત્ની રાખવા પર પ્રતિબંધ અપાવ્યો. આ એ બિલથી ધાર્મિકવિધિથી લગ્ન કરનાર સ્ત્રીઓને અધિકારો મેળવવા તેમજ લાભ મેળવવા ની તક મળી. હિન્દુકોડ બિલ પાછળ નો હેતુ સ્ત્રીઓને સ્વતંત્રતા અપાવવામાં આવે તો જાતિપ્રથા અપોઅપ નાબુદ થશે. આ બિલ એવું હતું કે જેથી હિન્દુ સમાજને જાતિ

અને લિંગ ને કારણે ઉદભવેલી અસમાનતા દૂર થાય.હિન્દુકોડ બિલે સ્ત્રીઓ તલાક દ્વારા લગ્ન વિચ્છેદને એક પડકાર આપ્યો છે જ્યારે બીજી બાજુ સ્ત્રીને પુરુષના બધાજ અન્યાય સહન કરવામાંથી મુક્તિ આપી છે.પુરુષને એકથી વધુ પત્ની રાખવા પર પ્રતિબંધ લગાવી તેમની ઇચ્છાઓ પર કાબુ મેળવ્યો છે.સ્ત્રીને આત્મવિશ્વાસ અને સ્વતંત્રતા અપાવી છે.સ્ત્રીને પુરુષ ની મિલકત પર અધિકાર અપાવી આર્થિક રીતે સદ્ગરી કરી છે અને પરાધીનતા દૂર કરી છે. હિન્દુકોડ બિલના સંવિધાન માં પસાર કરેલા કાયદાઓ નીચે મુજબ છે.

- હિન્દુ મેરેજ એક્ટ 1955
- હિન્દુ સક્સેસન એક્ટ 1956
- હિન્દુ મોનીટરીંગ એન્ડ ગાર્ડિયનશીપ એક્ટ 1956
- હિન્દુ એડોપ્શન એન્ડ મેન્ટનન્સ એક્ટ 1956

### સારાંશ:

ડૉ.આંબેડકર પાસે એક ખાસ માનવીય દ્રષ્ટિકોણ હતો.તેમના વાક્યો અને શબ્દોમાં સ્ત્રીઓના વિકાસ માટેની ઊંડી ચિંતા અને લાગણી હતી.સ્ત્રીઓ એ તેમને સાચા મુક્તિદાતા ગણાવ્યા હતા.તેમનું સમાજ વિશેનું સ્વપ્ન જાતિય સમાનતા અને લિંગભેદ અંગેનું હતું.તેમના વિચારો માત્ર સ્ત્રીઓનેજ નહી પરંતુ સમગ્ર ભારતીયોને ઉપયોગી હતા.તેમના વિચારો સામાજિક પુનઃ બંધારણ માટે મહત્વના હતા.તેમણે સ્ત્રીઓના અધિકારો માટે સંસદમાં હિન્દુકોડ બિલ પસાર કરાવ્યું.તેમણે અસ્પૃશ્યતા,જાતિવાદ,સ્ત્રીઓને થતા શોષણ માટે સતત સંઘર્ષ કર્યો.તેમણે કહ્યું કે દેશના વિકાસ માટે પુરુષના શિક્ષણ જેટલું જ મહત્વ સ્ત્રીઓના શિક્ષણ માટે આપવું જોઈએ.તેમણે સ્ત્રી અને પુરુષ ને સમાન અધિકાર મળવા જોઈએ તે બાબત પર ભાર મુક્યો.મનુસ્મૃતિ ગ્રંથ જેણે અન્ય વર્ગ ને પશુથી પણ હીન અવસ્થા માં મૂકી દીધા હતા.મનુસ્મૃતિમાં સ્ત્રીઓને કોઈપણ પ્રકારની આઝાદી આપવામાં આવી ન હતી તેની જાહેરમાં હોળી કરી હતી.આમ ડૉ બાબાસાહેબ આંબેડકર બંધારણ ના

ઘડવૈયા, દલિત હૃદય સમ્રાટ,સમાજ સુધારક,પ્રખ્યાત વિચારક અને સ્ત્રી સશક્તિકરણ ના મસિહા હતા.

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