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ડૉ. બાબાસાહેબ આંબેડકરજીની દ્રષ્ટિએ: શિક્ષણ દ્વારા મહિલા સશક્તિકરણ

મોહન આર.વાજા (પીએચ.ડી સ્ટુડન્ટ)

પ્રસ્તાવના

આધુનિકયુગમાં આજે મહિલાઓ જુદા જુદા ક્ષેત્રે આગળ વધી રહી છે તે આપણા સૌને માટે ગૌરવની વાત છે .પરંતુ મહિલાઓને આ ગરિમાપૂર્ણ દરજ્જા સુધી પહોંચતા ઘણો સમય લાગ્યો છે .માત્ર અપના દેશ સુધીની આ વાત સીમિત નથી રહી .અમેરિકા કે જે વિશ્વમાં મહાસત્તા તરીકે બિરાજમાન છે તેમ છતાં ત્યાની નારીઓએ મતાધિકારનો હક્ક મેળવવા માટે ઘણું ઝઝૂમવું પડ્યું ત્યારે તેમને મત આપવાનો અધિકાર મળ્યો .તો પછી બીજા દેશની તો વાત જ શી કરવી ?આપણા દેશમાં ઇતિહાસ તરફ દ્રષ્ટિપાત કરીએ તો વૈદિકકાળમાં મહિલાઓ સન્માનજનક દરજ્જો ધરાવતી હતી .તે ઋષિમુનિઓ સાથે યજ્ઞમાં પણ ભાગીદાર બનતી જેમ કે ગાર્ગી ,ઘોષા ,અપાલા ,અદિતિ જેવા અનેક નામો પ્રસિદ્ધ છે .ત્યારબાદ માતૃસ્તક કુટુંબવ્યવસ્થામાં પણ મહિલાઓનો ઉંચો દરજ્જો હતો .પરંતુ પિતૃસ્તક કુટુંબ વ્યવસ્થા પછી મહિલાઓનો દરજ્જો ધીમે ધીમે નીચે જવા લાગ્યો .અને તેમાં પણ મનુસ્મૃતિની રચના પછી તો મહિલાઓની સ્થિતિ સાવ ગુલામ જેવી બની ગઈ.

મહિલા સશક્તિકરણનો સામાન્ય અર્થ જોઈએ તો મહિલાઓને સશક્ત બનાવવી જેથી તે પોતાના જીવનને લગતા નિર્ણયો પોતે લઈ શકે અને પરિવારમાં તથા સમાજમાં સારી રીતે રહી શકે .સમાજસુધારકોએ પણ મહિલાઓ માટે ઘણા સુધારાઓ કર્યા જેવા કે દીકરીને દૂધપીતી કરવાનો રિવાજ ,સતીપ્રથાનો અમાનુષી કૂર રિવાજ જેમાં રાજ રામમોહનરાય ,પ્રાર્થનાસમાજ વગેરે એ ખૂબ પ્રયત્નો કર્યા હતા .ત્યારબાદ મહિલાઓ માટે શિક્ષણની શરૂઆત કરનાર મહાત્મા જ્યોતીબા ફૂલે અને સાવિત્રીબાઈ ફૂલે એ ઘણા પ્રયત્નો કર્યા .તેમને કન્યાઓના શિક્ષણ માટેની અલગ શાળાઓ સ્થાપી અને કન્યા કેળવણી માટે ભારે જહેમત ઉઠાવી .ત્યારબાદ ડૉ.બાબાસાહેબ એ બંધારણમાં મહિલાઓને મોટા ભાગના અધિકારો આપ્યા અને મહિલાઓનું ગરિમાપૂર્ણ સ્થાન ફરીથી અપાવ્યું .આંબેડકરજીના શબ્દોમાં કહીએ તો ‘હું જે તે સમાજની પ્રગતી તે સમાજમાં મહિલાઓએ કરેલી પ્રગતી પરથી પરથી આંકું છું’.

વર્તમાન સમયમાં મહિલાઓ દરેક ક્ષેત્રે આગળ આવી તો પણ આજે ઘણા માનવતાને કલંક લાગે તેવી ઘટનાઓ તેમની સાથે બને છે જેમ કે ,નિર્ભયાનો આપણી સામે છે .એટલી બધી બંધારણીય જોગવાઈઓ હોવા છતાં આજે પુરુષોની

સરખામણીએ મહિલાઓની સંખ્યા ઘટતી જાય છે .ભૂણહત્યાનાં કિસ્સાઓ વધતા જાય છે .એટલા માટે આધુનિક સમયમાં પણ મહિલા સશક્તિકરણની જરૂર પડે છે.

• **મહિલા સશક્તિકરણની ઐતિહાસિક પૃષ્ઠભૂમિ**

ઈતિહાસ તરફ દ્રષ્ટિપાત કરતાં જોવા મળે છે કે ખાસ કરીને વૈદિકકાળમાં મહિલાઓની સ્થિતિ આદરણીય અને સન્માનજનક હતી .મૈત્રીયી અને ગાર્ગી જેવી વિદુષીઓ તો યજ્ઞોમાં અને શાસ્ત્રાર્થમાં પણ ઋષિમુનીઓ સાથે જોડાતી .તો અપાલા એ સૂર્યની ઉપાસનાથી પોતાને થયેલ કોઢનો રોગ દૂર કર્યો હતો .વળી ત્યારની સ્થિતિ ‘જ્યાં નારીઓની પૂજા થાય છે ત્યાં દેવતાઓ નિવાસ કરે છે ’ની હતી .ઋગ્વેદમાં મહિલાઓનું ગૌરવ જણાતા તેને ‘બ્રહ્મા’ નામ આપ્યું છે .ત્યારબાદ માતૃસત્તાક કુટુંબવ્યવસ્થામાં પણ મહિલાઓનું સ્થાન ઉચ્ચ હતું .પિતૃસત્તાક કુટુંબમાં મહિલાઓનું સ્થાન ધીમે-ધીમે નીચું ગયું અને તે માત્ર પુરુષના હાથની કઠપુતળી બની ગઈ.

તો વળી રામાયણમાં ઈન્દ્રનો એક પ્રસંગ જોઈએ તો તેમને હરમીત ઋષિ અને ચંદ્રની મદદથી ગૌતમઋષિની પત્ની અહલ્યા સાથે દુષ્કર્મ આચર્યું અને તેની સજારૂપે અહલ્યા પથ્થર બની ગઈ અને ત્રેતાયુગમાં જ્યારે વનવાસ દરમિયાન રામની ચરણરજથી તે ફરીથી સજીવન થઈ .આ પ્રસંગમાં સજા ઈન્દ્રને થવી જોઈએ તેનાં બદલે પેલી કહેવત જેવી સ્થિતિ સર્જાય ‘પાડાને વક્રિ પખાલીને ડામ .’અન્ય એક પ્રસંગમાં જ્યારે રામે સીતાજીનો ત્યાગ કર્યો પછી અશ્રવમેઘયજ્ઞનો પ્રસંગ આવે છે જેમાં પુરુષ અને મહિલા બંને સાથે જ બેસી શકે પરંતુ સીતાજી ન હોવાથી રામ તેમની મૂર્તિ બનાવી તેની સાથે યજ્ઞમાં બેસે છે .માનવજીવનની શરૂઆત મનુથી થઈ એવી માન્યતા છે અને તેમણે માનવજીવનની આચારસંહિતાસમી મનુસ્મૃતિની રચના કરી ત્યારથી પણ મહિલાઓનું સ્થાન ખૂબ જ નીચું ગયું .તેમાં લખ્યું છે કે ‘પશુ ,શુદ્ર અને નારીને માર મારવો જોઈએ. શ્લોક ૨)૨૧૩ .(મહિલાઓ સંપત્તિની માલિકી ન ધરાવી શકે .શ્લોક.૮)૪૧૬.(પતિને જમાડી જે વધે તે જમવું .શ્લોક૧૫૪)પ.(છોકરી,યુવાન સ્ત્રી ,વૃદ્ધ સ્ત્રી કોઈ પણ પોતાના ઘરે પણ સ્વતંત્ર ન રહી શકે .શ્લોક૧૪૫)પ .(વિધવા થયેલી સ્ત્રીઓએ યાતનાઓ સહન કરવી અને મૃત્યુપર્યંત પુનઃલગ્ન ન કરવા .શ્લોક૧૫૮)પ .(પોતાના પતિની આજ્ઞાનું પાલન અને તે હિંસા કરે તે પણ સહન કરવી.અ શ્લોક.૧૫૧)પ.(

કેરાલાના શંકરાચાર્ય)ઈ.સ .પૂર્વી ૯મી સદી (નારી એ નરકનું દ્વાર છે અને તેઓ અમૃતને પણ ઝેર બનાવી દે છે .રામચરિતમાનસમા ગૌસ્વામી તુલસીદાસજી આરણ્યકાંડમાં ૯મા શ્લોકમાં લખે છે કે 'સ્ત્રીઓ જેટલું અધમ કોઈ નથી તે અમુક ક્ષણે આનંદ માનવા માટે છે અને સો જન્મો સુધી પીડા ભોગવે છે '.બાલકાંડ શ્લોક ૫૭)અ (સ્ત્રીઓ સ્વભાવે શરમાળ અને મૂર્ખ હોય છે.

ત્યારબાદ સુધારક યુગમાં દીકરીને જન્મની સાથે જ દૂધપીતી કરવાનો રિવાજ હતો જે ઘણા પ્રયત્નોને અંતે આ કૂર રિવાજ દૂર કર્યો હતો .રાજા રામમોહનરાયે જેનો પતિ મૃત્યુ પામે તે સ્ત્રીએ સતી થવું પણ પત્ની મૃત્યુ પામે તો પતિ એ જીવિત રહેવાનું અને બીજા લગ્ન પણ કરી શકે .આ અમાનુષી અત્યાચાર સામે બંડ પોકાર્યું અને તેમાં તેમને સફળતા મળી અને કાયદાકીય જોગવાઈ પણ મળી .સતીપ્રથા અને વિધવા પુનઃલગ્નની છૂટ મળી.સૌપ્રથમ મહાત્મા જ્યોતિબા કૂલેએ કન્યાઓ માટે શાળાઓ સ્થાપી અને આ કાર્યમાં પોતાની ધર્મપત્ની સાવિત્રીબાઈકૂલે પણ જોડ્યા. મહિલાઓને શિક્ષણનાં માધ્યમથી જાગૃત કરી એટલું જ નહિ પણ મહાત્માજી એવું માનતા હતા કે સ્ત્રીઓએ શિક્ષિકા તરીકે કામ કરવું જોઈએ .ત્યારબાદ ૧૮૫૭નાં વિપ્લવમા જોઈએ તો રાણી લક્ષ્મીબાઈ જેવી વીરાંગનાઓએ પણ દેશ માટે બલિદાન આપ્યું અને મહિલાઓ માટે પ્રેરણારૂપ બન્યા.

મહાત્મા જ્યોતિબા બાદ પણ ઘણા સમાજ સુધારકો એ નારીઓના સશક્તિકરણ માટે ઘણા પ્રયાસો કર્યા અને અમુક અંશે સફળતા પણ મળી .પણ હજુ મહિલાઓને સશક્ત બનાવવા હજુ કંઈક ખૂટતું હતું.

- **મહિલા શક્તિકરણમાં આંબેડકરજીનું પ્રદાન**

ડૉ.બાબાસાહેબ આંબેડકરજી(૧૯૯૧-૧૯૫૬(એ વિદેશમાં ઉચ્ચ અભ્યાસ કર્યો હોવા છતાં તેમણે વડોદરાના સયાજીરાવ ગાયકવાડના રાજ્યમાં નોકરી સ્વીકારી હતી .તેઓ અસ્પૃશ્ય ગણાતા હોવાને લીધે પટાવાળા તેમને ફાઈલ તમાં આપવાને બદલે ટેબલ પર ફેંકી દેતા .તેમની સામે પ્રથમ તો પોતાની જ્ઞાતિને સન્માન આપવાનો પ્રશ્ન હોવા છતાં પણ તેઓએ મહિલા શિક્ષણ માટે પણ સ્તુત્ય પ્રયાસો કર્યા. ૧૯૪૨નાં નાગપુર ખાતે મળેલા શીડ્યુલ્ડ કાસ્ટ ફેડરેશનના અધિવેશનમાં લગભગ ૨૦ હજાર મહિલાઓ સામેલ થઈ હતી .તેમની સામેના ભાષણમાં તેમણે કહેલું કે 'મને એ વાતમાં કોઈ સંદેહ નથી કે અપનો સમાજ હવે પ્રગતિના પંથે જવાનો છે .પોતાના સંતાનોને સારી રીતે ભણાવો .તેમણે મહત્વકાંક્ષી બનાવો .તેમનામાં રહેલી લઘુતાગ્રંથી દૂર કરો.તેમના લગ્ન કરી દેવાની ઉતાવળ ન કરો જ્યાં સુધી તેઓ આત્મનિર્ભર ન બને .આ પ્રમાણે ચાલશો તો અપની ઉન્નતી પણ કરી શકશો .'.આંબેડકરજીએ

આગળ કહ્યું કે તમારી જાતને નીચી ન માનો ,જુના બંધનો તોડી નાખો ,તમે ઘરના લક્ષ્મી છો .ઘરમાં કોઈ અમંગળ વાત ન થાય તેની સાવધાની પણ આપે જ રાખવાની છે .દાડરિયા પતિ કે પુત્રને ઘરમા દાખલ થવા ન દેશો તેમણે યોગ્ય માર્ગે વાળવાનો પ્રયત્ન કરો .આમ જોવા જઈએ તો સમાજમાં ઘર કરી ગયેલા જાતિભેદ ,કુરિવાજો ,સામાજિક બંધનો તોડી અને સ્ત્રીઓને ગૌરવ મળે તેવા પ્રયત્નો જીવનપર્યંત કર્યા હતા.

- **બંધારણીય હકકો દ્વારા મહિલા સશક્તિકરણ**

ડૉ.બાબાસાહેબ આંબેડકરજીએ પુસ્તકો અને ભાષણો દ્વારા તો મહિલાઓને સામાજિક રીતે જાગૃત કરી જ હતી પણ તેમણે સમાજમાં બંધારણીય રીતે પણ મહિલાઓને પોતાના અધિકારો જાહેરમાં મળે તે માટે તેમણે બંધારણમાં પણ એવી જોગવાઈઓને પ્રાધાન્ય આપ્યું કે જેના લીધે મહિલાઓને પોતાનો સન્માનજનક દરજ્જો પ્રાપ્ત થયો .આવી જોગવાઈઓ આ મુજબ છે :

અનુચ્છેદ ૧૪ :સૌને સમાન કાયદો અને સૌને કાયદાનું સમાન રક્ષણ.

અનુચ્છેદ ૧૫ :ધર્મ ,જ્ઞાતિ ,જાતિ ,લિંગ અથવા જન્મસ્થાનને કારણે કરાતા ભેદભાવનો નિષેધ.

અનુચ્છેદ ૧૬ :જાહેર નોકરીની બાબતમાં સમાનતા.

અનુચ્છેદ ૨૧ :જીવન અને શરીર સ્વાતંત્ર્યનાં અધિકારનું રક્ષણ.

અનુચ્છેદ ૨૩ :મનુષ્યવેપાર અને બળજબરીથી કરવાની મજૂરી ઉપરનો પ્રતિબંધ.

અનુચ્છેદ ૩૮)અ : (સમાન ન્યાય અને મફત કાનૂની સહાય.

અનુચ્છેદ ૫૧)ચ : (ધાર્મિક ,ભાષાકીય ,પ્રાદેશિક અથવા સાંપ્રદાયિક ભેદોથી પર રહીને ,ભારતના તમામ લોકોમાં સુમેળ અને સમાનબંધુત્વની ભાવનાની વૃદ્ધિ કરવાની ,સ્ત્રીઓના ગૌરવને અપમાનિત કરે તેવાં વ્યવહારો ત્યજ દેવાની.

અનુચ્છેદ ૨૪૩)ડ : (ચુંટણીમાં મહિલાઓ માટે અનામત બેઠકો રાખવાની જોગવાઈ.

આમ ,ડૉ .બાબાસાહેબજી એ જે હકકો માટે મહિલાઓ પ્રયત્ન કરતી હતી તેવા હકકોને બંધારણીય બનાવ્યા .જેના લીધે કોઈ તેમના અધિકારો પર તરાપ ન મારી શકે.તેમજ કાયદાકીય જોગવાઈને લીધે તે હકકો કોઈપણ ભોગે આપવા રહ્યા.

- **આધુનિકયુગમાં મહિલા સશક્તિકરણ**

આટલી બધી કાયદાકીય જોગવાઈઓ હોવા છતાં પણ મહિલાઓને આજે એકવીસમી સદીમાં પણ મહિલા સશક્તિકરણ એ સમગ્ર વિશ્વ માટે સળગતો પ્રશ્ન રહ્યો છે .મોટાભાગનો વર્ગ આજે પણ માને છે કે સ્ત્રીઓએ ચાર દિવાલની અંદર રહીને ઘર સંભાળવું અને છોકરાઓ ઉછેરવા પછી ભલે તેની પાસે ગમે તે ડીગ્રી હોય . ભારતના ત્રીજા અને છઠ્ઠા વડાપ્રધાન તરીકે ભારતીય પ્રથમ મહિલા વડાપ્રધાન તરીકે શ્રીમતી ઈન્દિરાજી એ દેશને કુશળ રાજકીય નેતૃત્વ પૂરું પાડ્યું .તેમજ અમુક કઠોર નિર્ણયો પણ લીધા .સાથે જ ભારતને પરમાણુ ક્ષેત્રે આગળ પણ લાવ્યા. ભારત સરકારના એક રિપોર્ટ પ્રમાણે દેશની રાષ્ટ્રીય આવકમાં ,સંશોધનોમાં ,કોર્પોરેટ ક્ષેત્ર ,રાજકીય ક્ષેત્ર , વૈજ્ઞાનિક ક્ષેત્ર જેવી અત્યંત મહત્વની બાબતોમાં પુરુષો કરતાં સ્ત્રીઓ ઘણી આગળ છે .મહિલાઓને મલ્ટીટાસ્કિંગ માનવા આવે છે એટલે કે તે એસાથે ઘણા બધા કામ કરી શકે છે .મહિલાઓ આજે પૃથ્વી પુરતી જ સીમિત નથી રહી અવકાશ સુધી તે પહોંચી છે .તેમ છતાં અમુક નીચ વિચારોવાળાઓને લીધે તેઓ સુરક્ષિત નથી રહી અને છાશવારે આવા નરાધમોનો ભોગ બને છે જેમ કે,નિર્ભયા .આજે ઘરેલું હિંસા સામે ગુજરાત સરકારે ‘અભયમ ’હેલ્પલાઇન નં ૧૮૧૫૨ ફોન કરતાં તાત્કાલિક પોલીસ રક્ષણ મળી રહે છે .મહોલાઓ રાષ્ટ્રપતિ સુધીના ઉચ્ચ દરજ્જા સુધી પહોંચી હોવા છતાં અમુક અમાનુષી તત્વો તેનાં રસ્તામાં ઓળા બનીને ઉભા છે .આજે બંગાળ ,રાજસ્થાન,જમ્મુ અને કશ્મીર રાજ્યના મુખ્યમંત્રીઓ છે .સ્ટારપ્લસ ટીવી પર એક જાહેરાતમા ભારતના ખેલાડીઓ પોતાની માતાના નામના ટી-શર્ટ પેહરી જોવા મળ્યા .અને એક મેચમા પણ આ ટી-શર્ટ પહેરીના ઉતર્યા .વ્યક્તિના જન્મથી મૃત્યુ સુધી તેની માતા અનેક બલિદાનો આપે છે છતાં વ્યક્તિની પાયળ તેનાં પિતાજીની નામ લાગે છે .કદાચ આ વિચાર બદલવાની જરૂર છે.

• ઉપસંહાર

આમ ,મહિલાઓ અનેક પ્રયત્નોનાં અંતે જે આજે સન્માનીય દરજ્જો મેળવ્યો છે તેની અપને સૌ એ મળીને જાળવણી કરવાની જરૂર છે .શરૂઆત આપણા ઘર ,પરિવાર સમાજથી કરીએ .અપને અપની માતા ,પત્ની , પુત્રી ,બહેનને સન્માન આપીએ તો અપની નવી પેઢી ટીઓને સન્માન આપશે .અને વિશ્વ આજે એટલી બધી ઝડપથી પ્રગતી કરી રહ્યું છે તેમાં મહિલાઓનાં જ્ઞાણોને અવગણી શકાય તેમ નથી.આપણે આજે મહાસત્તા બનવાની દિશામાં આગળ વધી રહ્યા છે ત્યારે જો મહિલાઓને સહભાગીદર નહિ બનાવીએ તો ત્યાં સુધી પહોંચતા

ખૂબ સમય લાગી જશે .તો મહિલાઓ અને પુરુષો સાથે મળીને દેશ વિકાસના કામો કરશે તો આપણે મહાસત્તા બનતા દુનાયાની કોઈ તાકાત અટકાવી શકશે નહિ.

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૧૮(ડૉ .આંબેડકર અને સામાજિક ક્રાંતિની યાત્રા ,દતોપંત ઠેગડી,અમદાવાદ,૨૦૦૭.

૧૯ (ભારતનું બંધારણ અને રાજનીતિ-એક અભ્યાસ ,ડૉ .શહેજાદ કાઝી,કીસ્વા પબ્લીકેશન,૨૦૧૧.

દલિત સમાજને અધિકારો આપવામાં ડૉ. આંબેડકરનું યોગદાન

પીનલ પુજારા,
અધ્યાપક સહાયક,
આઈ આઈ ટી ઇ ,ગાંધીનગર

• પરિચય :-

આપણા હિંદુ સમાજમાં વર્ણવ્યવસ્થા પ્રમાણે ચાર ભાગ પડતા હતાં. તેમાં સૌથી ઊંચી જાતિ તે બ્રાહ્મણ ગુરુ શિષ્ય પરંપરા પ્રમાણે શિક્ષણ લેવાનો અધિકાર બ્રાહ્મણ, વૈશ્ય અને ક્ષત્રિયને જ હતો. દરેક વર્ણ વ્યવસ્થાને વ્યવસાય પણ વર્ગીકૃત કરેલા હતાં જેમ કે બ્રાહ્મણે ગોરપદ્મ, યજ્ઞો, લગ્ન-મરણ પ્રસંગોની વિધિ વગેરે કરવું વૈશ્ય હોય તે જ વણજ વ્યપાર વટો કરે ક્ષત્રિય હોય તેને રાજ્યની સીમામાં રહી રાજ્યની રક્ષાનું કાર્ય કરવું તેમજ ક્ષુદ્ર હોય તેને સફાઈ અને તેને લાગતા-વળગતા કાર્યો કરવા સમય જતાં બ્રાહ્મણ, વૈશ્ય અને ક્ષત્રિય એકબીજાના વ્યવસાય તરફ પરીવર્તીત થયા પરંતુ ક્ષુદ્ર વર્ણ જ એવી જાતિ કે જેમાં લોકોને પોતાનો વ્યવસાય બદલી શકતાં ના હતાં તેમાનો એક સમાજ એટલે દલિત સમાજ . દલિત સમાજના આ વ્યવસાય અને તેમને મળતાં અધિકારો તે ખુબ જ પીડા દાયક હતાં તેથી તેઓ સમાજ સામે પોતાના અધિકારો મેળવવા ખુબ જ લડત ચલાવી પડી અને તે લડતમાં તેમને મદદરૂપ થઈને ઉભા રહ્યા બાબા સાહેબ આંબેડકરજી અને તે માટે લોકોએ પણ તેમને આ લડતમાં ઘણી મદદ કરી પરંતુ આ લડત કરવા પાછળ આંબેડકરજીએ પોતાને પડેલી તકલીફો પણ જવાબદાર હતી.

• દલિત સમાજને પડતી મુશ્કેલીઓ :-

પહેલાના સમયમાં હિંદુ ધર્મમાં વ્યાપ્ત અસ્પૃશ્યતાએ પુરા દેશમાં ક્ષુદ્રોના જીવનને નર્ક સમાન બનાવી દીધું હતું તેઓની સાથે પશુઓ કરતાં પણ ખરાબ વ્યવહાર કરવામાં આવતો કુતરા અને બિલાડાનું એકું કરેલું ભગવાનના નીચે રાખતા પણ કોઈ ક્ષુદ્રની છાયા પણ કોઈ સારી જાતના વ્યક્તિ ઉપર પડે તો તે પણ અપવિત્ર થાઈ જતું. પેરવાઓના શાસનકાળમાં જો કોઈ સારા વર્ણનું વ્યક્તિ રસ્તા પર જતું હોય તો તે રસ્તા પર અછુતોને એટલે કે ક્ષુદ્રોને જવાની મનાઈ હતી કારણ કે તેના ચાલવાથી ક્યાંક હિંદુ પોતે ભ્રષ્ટ ના થઈ જાય.

અછુતોએ પોતાના ગળામાં ફરજિયાત કાળો દોરો બાંધવો પડતો કારણ કે હિંદુ સારી જાતિ ભુલથી પણ તેને સ્પર્શ ન કરી જાય તે સમયે પુનામાં એક એવો નિયમ પણ રખાયો હતો કે તેમને કમરમાં આડુ બાંધીને રાખવું તેથી તેઓ જ્યાં ચાલે ત્યાં પગલાના નિશાન તે કમરે બાંધેલા આડુથી વાળતા જાય કારણ કે તેની પર પગ મુકવાથી બાકી હિંદુ અપવિત્ર ના થઈ જાય ફક્ત આટલું જ નહીં પન ક્ષુદ્રોએ પોતાના ગળામાં માટીની હાંડી બાંધીને ફરવું જેથી કરીને તેમનું થુંક તે હાંડીમાં જ થુંકે જો તે કોઈ રસ્તા પર થુંકે અને કોઈ સારી જાતિના વ્યક્તિનો પગ તેની પર પડે તો તે અપવિત્ર બની જાય અને પેરવાના સમયથી જ નહીં પણ ડો. આંબેડકરે પોતાનો જ અનુભવ વ્યક્ત કર્યો કે તેઓ જ્યારે શાળામાં ભણતા હતાં ત્યારે એક મરાઠી સ્ત્રી હતી તે ત્યાં નોકરી કરતી

- સ્ત્રીઓની સ્થિતિ:-

સ્ત્રીઓની સ્થિતિ એટલી હદ સુધી કથળી ગયેલી પરીસ્થિતિમાં હતી કે તેઓને પુરુષોની સાથેને સાથે સવર્ણ જાતિની ગંદકી સાફ કરવા જવું પડતું દિવસે જે છુત અછુતનો ડોળ કરતાં એવા શાહુકારો તે સ્ત્રીઓ વહેલી પરોઢે ખેતરમાં જાય ત્યારે ત્યાથી ઉપાડી તેમનું ખરાબ રીતે શોષણ કરતાં અને પાછળથી તે જ સ્ત્રીઓ જ્યારે બોલવા પ્રયત્ન કરે તો દલિત છે તેની સામે તેવો પ્રશ્ન લાવી તેને પ્રશ્નની સામે ચુપ કરાવી દેતાં તે સ્ત્રીઓએ લોકોના ધરના કામ કરવાના મજૂરી કરવાની લોકોના ગંદા કચરા ઉઠાવવાના અને સાવર્ણ લોકોની ગંદકી સાફ કરવાની આવા કામ કરીને પણ જો ભુલ થાય તો બજાર વચ્ચે માર ખાવો પડતો પતિ સાથેની મારઝુડતાં તેને રોજ સહન કરવી પડતી.

- બાળકોની સ્થિતિ:-

બાળકોની સ્થિતિ પણ ખુબ જ દયનીય હતી. બાળકોને બે ટંક ખાવા પણ મળતું ના હતું અને તેને નાનપણ હલકી જાતિનો કે નીચી જાતિનો તેવા શબ્દો સાથે ધૂત્કારી કાઢી મુકાતો

- ડોબાબસાહેબ આંબેડકરજીને પડેલી તકલીફો . :-

તેઓ જ્યારે શાળામાં ભણતા હતાં ત્યારે એક મરાઠી સ્ત્રી હતી તે ત્યાં નોકરી કરતી તે છૂત અછૂત વિશે ખુબ જ માનતી અને તેથી એકવાર આંબેડકરજીને તરસ લાગી નળને અમારાથી અડાતુ નહીં મે તે શિક્ષિકાને પાણી માગ્યું ત્યારે તેમને પટાવાળાને બોલાવી નળ ચાલુ કરાવ્યો જો તે સમયે પટાવાળો ના હોત તો મારે ઘર પોહ્યું ત્યા સુધી તરસ્યું રહેવું પડત . તે સમયમાં દલિતોને ભણવાની મનાઇ હતી. મંદિરમાં જવાની મનાઇ હતી તેમની માટે સામાજિક અસમાનતા હતી તેઓ એ હિંદુ લોકો જે વાહનોનો ઉપયોગ કરે તે વાહનો માટે પણ પાબંધી હતી તેઓએ કોઇ વાહનોનો ઉપયોગ ન કરતાં પગપાળા બધે જવું પડતું કોલવા જીલ્લામાં ચવદાર નામનું એક તળાવ હતું જ્યાં બધા પાલતુ પાણીને નહાવા તથા પીવા માટે ઉપયોગ થતો ધોબી ખરાબ કપડા ધોઇ શકતા પણ તે જ તલાવમાં અછૂત લોકો તેનો ઉપયોગ કરી શકતા નહીં કારણ કે બ્રાહ્મણો તેઓને ત્યાં પાણી પીવા દેતા નહીં. પછીના સમયની પરીસ્થિતિમાં ખાવા પીવામાં ગોળની પાતળી ચા સાથે સવારમાં ખાતા બાજરીના સુકા રોટલાનો સ્વાદ અને તેનાથી વધી સવર્ણ જાતિના લોકો દલિતોને અધ્ધર હાથે આપે છાશ રહેવાનું સ્થળ માટે કંતાનનો જુનો ફટેલો કોથળો એ કામ કચરાના ઢગલામાંથી પોલિથીન બેગ, પ્લાસ્ટીકના ટુકડા , જુના સ્લીપરો, ચંપલ , હાડકા કાગળના ડુચા વગેરે ભેગું કરવું ખેતરમાં મલિકોની તથા શાહુકારોની ગાળો ખાવી .

- આંબેડકરજીએ દલિત અધિકારોમાં આપેલો ફાળો :-

આંબેડકરજી લંડન વિશ્વ વિદ્યાલયમાં ડી.સી. આરની ઉપધિ પ્રાપ્ત કરી ભારત આવ્યા બાદ તેમને તેમના શિક્ષણને ધ્યાનમાં રાખી આવક મળે તેમ હોવા છતાં તેઓએ પોતાનું સંપૂર્ણ જીવન દલિતોના ઉદ્ધાર માટે કરી દીધું નહેરુજી એ લખ્યું છે તે પ્રમાણે “હિંદુ સમાજની બધી દમનકારી દૃષ્ટતા સામે વિદ્રોહના પ્રતીક સ્વરૂપ આંબેડકર” તેમના આક્રોશપુર્ણ વિરોધને કારણે જ લોકોમાં જાગૃતિ આવી જે સાચે જ વિદ્રોહના યોગ્ય હતું તેમના આ કાર્યને

કારણે જ તેમની તુલના કોઈ અબ્રાહમ લિંકન સાથે કરતું તો કોઈ વોશિંગ્ટન તો કોઈ માર્ટીન લ્યુથરની સાથે કરતું તો કોઈ વળી અબ્રાહમ લિંકન સાથે પણ તેમની સરખામણી કરતાં . આંબેડકરજી માટે ૧૯૨૫નું કડક વર્ષ દલિત સમાજ માટે પથ્થર સમાન સાબિત થયું એમાં એ સમયે બન્યું એવું કે બ્રાહ્મણના રસ્તા પર દલિતો ગયા તો બ્રાહ્મણોએ તેનો વિરોધ પોલિસ આ સત્યાગ્રહીઓને રોકવા નિયમ બનાયા સરકારે આખરે તેમનો ફેસલો બદલવો પડ્યો જેથી સત્યાગ્રહીઓનો મનોબળ મજબૂત બની ગયું .

૧૯૨૪માં મહાનગરપાલિકાના તળાવનું પાણી પી શકતા ન હતાં તે સમયે

પણ આંબેડકરે કોર્ટમાં કેસ કરી દલિતોને પોતાનો હક અપાવ્યો

આંબેડકરજીનો નાંસીક સત્યાગ્રહ પણ દલિત ચેતના માટે ખુબ જ મહત્વપૂર્ણ

સાબિત થયો નાસીક ગણેશોત્સવના સંઘમાં આંબેડકરજીએ માંગ કરી પરંતુ તેના અધ્યક્ષેના પાડી દીધી ત્યારે તેના વિરોધમાં દલિતોના સહકારથી લડત તેના વિરોધમાં ચલાવતાં આખરે ગાંધીજીએ તેમને લીલી ઝંડી વતાવી.

૧૯૩૦માં આંબેડકરે દલિતોને કાલારામ મંદિરમાં પ્રવેશ માટે સત્યાગ્રહ કર્યો

રામનવમીની રથયાત્રાને દલિતોના પ્રવેશની જીદને કારણે દલિતો અને બીજી જાતિના લોકો વચ્ચે સંઘર્ષ થયો રથયાત્રા પ્રથા બંધ કરવી પડી લગભગ એક વર્ષ મંદિરના દરવાજા બંધ રહ્યા અને છેવટે મંદિરના પ્રવેશ કાનુન નવો બનાવતાં મંદિરના દરવાજા જાતિબાદ છોડી સર્વ માટે ખુલ્લા મુકાયા.

૧૯૨૦માં સ્ટોરેટ કમિટીની રચના થઈ જેમાં નીચે પ્રમાણેની વાતોનો સમાવેશ કરવામાં આવી

- ૧ દલિત વિઢાર્થીઓને શિષ્યવૃત્તિ .
- ૨ દલિત વિઢાર્થીઓને રહેવાના હોસ્ટેલની સુવિઢા .
- ૩ કારખાના ., રેલની કાર્ય અને ટ્રેનીંગ લેવા માટે શિષ્યવૃત્તિ
- ૪ વિદેશમાં ભણવા તથા ઇજનેરી માટે શિષ્યવૃત્તિ .
- પઆ બઢા કાર્યોની દેખરેખ માટે અઢ્યક્ષન િ નિયુક્તિ .

આંબેડકરજી એ રચેલા બંઢારણ અનુચ્છેદ ૧૪ થી ૧૮ સુઢી સામાજિક સમાનતાની વાત કરવામાં આવી છે. તેના ૧૪ પ્રમાણે દલિતોને પણ કાનુની સરક્ષકતા મળી ગઈ.

અનુચ્છેદ ૧૫માં સમાજિક સમાનતાની વાત કરે છે. પહેલા ઢુકાનો, હોટેલો, સ્નાનાઢર મનોરંજનના સ્થળે દલિતો જઈ શકતા ના હતાં પરંતુ હવે તેમને તે અઢિકાર મળ્યા છે.

અનુચ્છેદ ૧૬ પ્રમાણે સરકારી નોકરીમાં પણ ભેદભાવનો વિરોઢ કરીને સર્વને સમાનઢિકારની સાથે લાભ આપે છે.

અનુચ્છેદ ૧૭ અસ્પૃશ્યતાના અંતની વાત કરાવામાં આવી છે. અછૂતોને આત્મસમ્માન મળશે છૂત-અછૂતને ઢુર કરવા ૧૯૫૫ માં અઢિનિયમ પાસ કરવામાં આવ્યો.

અનુચ્છેદ ૧૮ પ્રમાણે સ્વતંત્રતા જે બઢાને મળી શકે તે હરિજનોને તમામ તકલીફોમાંથી છુટકારો સાથે અનુસુચિત જાતિ તથા જનજાતિથી આરક્ષણ મળશે.

• નિષ્કર્ષ -:

બાબા સાહેબ આંબેડકરજીએ સંવિઢાનને સામાજિક પરિવર્તન માઢ્યમ બનાવીને આ આઝાદીને અર્થકાયુ બનો તેવી કોશીષ કરી કારણ કે તેની પાછળ કોઈ સામાન્ય

અભિયાનની તાકાત ના હતી આ જ કારણ છે કે આંબેડકરથી શોષાયેલી દમનકારી ઉપેક્ષા સમાજને આત્મસમ્માનનો મંત્ર આપ્યો. આજે દલિતોની સ્થિતિમાં જે સુધારો થયો છે. તેનો શ્રેય આંબેડકરજીને ફાળો જાય છે. ટાઇમ્સે લખ્યું હતું કે અણ્ણતોની નરક સંઘર્ષ કર્તાના રૂપમાં આંબેડકરે વિશ્વમાં નામ અને માનસમ્માન પ્રાપ્ત કર્યું હતું

• સંદર્ભ પુસ્તક -:

- શુદ્રોની ખોજ અનુવાદમુળજીભાઈ વી -:. ખુખાણ
- ડો- આંબેડકર જીવન દર્શન .પ્રેમજી પરમાર
- સામાજિક ક્રાંતિના મહાનાયક - કિશોર મકવાણા
- ભારતરત્ન -ડો- ભીમરાવ આંબેડકર .નાથાલાલ ગોહીલ
- ડો- આંબેડકર જીવન અને ચિંતન .અનિલ ચાવડા

ડો.બાબા સાહેબ આંબેડકર ના ઉચ્ચ શિક્ષણ અંગેના વિચારો નો અભ્યાસ

ડો. દીપક કેશવલાલ ચૌધરી

કાર્યકારી પ્રિન્સિપાલ

સેકન્ડરી ટીચર્સ ટ્રેનિંગ કોલેજ, ખેડા

પ્રસ્તાવના :-

ડો. ભીમરાવ રામજી આંબેડકર જન્મ ૧૪ એપ્રિલ ૧૯૮૧ના રોજ મધ્ય પ્રદેશ (સેન્ટ્રલ પ્રોવિન્સ) મહુ ખાતે એક સામાન્ય મહાર કુટુંબમાં થયો હતો, તે તેમના પિતા રામજી માલોજી સકપાલ અને માતા ભીમાભાઈનું ચૌદમું સંતાન હતા. તેમણે હાઈસ્કૂલનું શિક્ષણ મુંબઈની એલ્ફીન્સ્ટન હાઈસ્કૂલમાંથી લીધું હતું. ૧૯૦૭માં મેટ્રીકની પરીક્ષા પાસ થયા બાદ તેમના લગ્ન રામીબાઈ (રમાબાઈ) સાથે થયા હતા. તેમણે ૧૯૧૨માં એલ્ફીન્સ્ટન કોલેજ મુંબઈથી B.A.ની ડીગ્રી મેળવી હતી. વડોદરાના મહારાજા શ્રી સયાજીરાવ ગાયકવાડની મદદથી અમેરિકાના ઉચ્ચ અભ્યાસ માટે ગયેલા. ૧૯૧૫માં તેમણે કોલોમ્બિયા યુનિવર્સિટી ખાતેથી M.A.ની ડીગ્રી મેળવેલ હતી. ૧૯૧૬માં Ph.D.ની પદવી મેળવી હતી. ૧૯૧૬માં કાયદાના અભ્યાસ માટે U.S.A. ઇંગ્લેન્ડમાં ગયા. આર્થિક અને કૌટુંબિક મૂશ્કેલીઓના કારણે ભારત પરત આવી. વડોદરા રાજ્યની સેવામાં જોડાયા હતા. બાદમાં ૧૯૧૮માં મુંબઈની સિડનકામ કોલેજમાં પ્રોફેસર તરીકે જોડાયા હતા અને કાયદાના અભ્યાસ માટે તે ફરી ઇંગ્લેન્ડ ગયા હતા. ૧૯૨૩માં તે બેરિસ્ટર બન્યા હતા. તેમને ત્રણ સંતાન હતા, તેમનાથી એક જીવીત રહેલ તેનું નામ યશવંત હતું. ઇંગ્લેન્ડથી ડો. આંબેડકર જર્મની ગયેલા. જર્મનીથી પાછા આવીને ૧૯૨૮માં મુંબઈની ગવર્નમેન્ટ લો કોલેજમાં પ્રોફેસર તરીકે જોડાયા હતા.

સાયમન કમિશનને મદદ કરવા રચાયેલ પ્રાંતીય સમિતિઓમાં તે નિમાયા હતા. ૧૯૩૦માં પ્રથમ ગોળમેજી પરિષદમાં હાજર રહેલા. ૧૯૫૬માં તેમણે નાગપુર બૌદ્ધ ધર્મ અંગીકાર કર્યો હતો. ૧૯૪૦માં રચાયેલ વચગાળાની સરકારમાં તે પ્રથમ કાયદા પ્રધાન

બન્યા હતા. તે ભારતની બંધારણીય ડ્રાફ્ટીંગ કમિટીના પ્રમુખ બન્યા હતા. ૧૯૫૨માં સ્વતંત્ર ભારતની પ્રથમ સામાન્ય ચૂંટણીમાં તેમની હાર થયેલી. ૬ ડિસેમ્બર ૧૯૫૬ના રોજ દિલ્હી ખાતે તેમનું અવસાન થયેલ, તેમણે અનેક ક્ષેત્રોમાં મહત્વનું ચિંતન કરેલું તેમાં ઉચ્ચ શિક્ષણનો પણ સમાવેશ થાય છે.

ડો. બાબાસાહેબનું શિક્ષણ ઉપરનું ચિંતન ખૂબ જ મહત્વનું છે, તેમાં ઉચ્ચ શિક્ષણ કેવું હોવું જોઈએ તે વિશે તેમણે વિશિષ્ટ ભાર મૂક્યો છે. તેમના મતે કોઈપણ વ્યક્તિના જીવનમાં શિક્ષણ ખૂબ મહત્વનું છે. શિક્ષણ દ્વારા જ વ્યક્તિત્વનો વિકાસ થાય છે. અને શક્ય હોય તો દરેક ઉચ્ચ શિક્ષણ લેવું જોઈએ, તેમણે શિક્ષણ ઉપર ઉપલા વર્ગોના એકાધીકારનો વિરોધ કરેલો. તેમણે સૂચવેલું કે નીચલા વર્ગના બાળકો ઉચ્ચ શિક્ષણ મેળવી શકે તે માટે શિક્ષણને ઓછું ખર્ચાળ બનાવવું જોઈએ. તેમણે શિક્ષણમાં સમાનતકને મહત્વ આપેલું. ડો. બાબાસાહેબ આંબેડકરે દલીલોને અને લઘુમતીઓ જેવા જ શિક્ષણના હકો આપવાની હિમાયત કરેલી. તેમણે બજેટમાં દલીલો યોગ્ય રીતે ઉચ્ચ શિક્ષણ મેળવી શકે તે માટે જોગવાઈ કરવા જણાવેલ તેમજ દલીલ બાળકોને પૂરતી શિષ્યવૃત્તિ મળી રહે તે માટે યોગ્ય વ્યવસ્થા ગોઠવવા હિમાયત કરી હતી.

ડો.બાબાસાહેબ આંબેડકરના મતે ભારતીય સમાજના તંદુરસ્ત વિકાસ માટે દરેક જ્ઞાતિના લોકોને સમાન રીતે શિક્ષણ મળી રહે તે જરૂરી છે. ડો. બાબાસાહેબ આંબેડકર ઉચ્ચ શિક્ષણમાં અનામતના ચૂસ્ત આગ્રહી હતા. ૧૯૨૫માં યુનિવર્સિટી રીફોર્મ કમિટીને તેમણે

ઉચ્ચ શિક્ષણ અંગે લેખિત સૂચનો આપેલા તેમાં તે જણાવે છે કે યુનિવર્સિટીઓ માત્ર પરીક્ષા કેન્દ્રો બની છે. સંશોધન પાછળ ધ્યાન અપાતું નથી. આમ તે ઉચ્ચ શિક્ષણમાં સંશોધનને મહત્વ અપાય તેના આગ્રહી હતા. તેમનું એવું પણ કહેવું હતું કે ગરીબ અને જરૂરીયાતવાળા લોકોના બાળકોના શિક્ષણની વ્યવસ્થા યુનિવર્સિટીએ કરવી જોઈએ. તે યુનિવર્સિટીઓમાં માત્ર અતિજ્ઞાની અને પૈસાદારોના સંતાનોને જ શિક્ષણ મળે તેના વિરોધી હતા. તેમનું એવું પણ કહેવું હતું કે યુનિવર્સિટી સેનેટમાં પણ દરેક સમાજને સમાજ સ્થાન

આપવું જોઈએ.ડો. બાબાસાહેબ આંબેડકર શિક્ષણમાં સ્નાતક અને અનુસ્નતાક અભ્યાસ ક્રમ વચ્ચેના ભેદના વિરોધી હતા. તેમનું કહેવું હતું કે કોલેજ તે યુનિવર્સિટીથી અલગ ન કરવી જોઈએ. બંને એ સાથે મળી સંયુક્ત રીતે જ્ઞાનઅને સંશોધનના ક્ષેત્રમાં કાર્ય કરવું જોઈએ.

ડો. આંબેડકરના મતે અભ્યાસની જવાબદારી માત્ર યુનિવર્સિટી પૂરતી મર્યાદીત ન રાખતા કોલેજોને પણ તેમાં સાંકળવી જોઈએ. ડો. આંબેડકર યુનિવર્સિટી એકેડેમીક કાઉન્સિલરોને પૂર્ણ સત્તા આપવાના આગ્રહી હતા. તેમના મતે યુનિવર્સિટી સેનેટ સહીત તમામ મહત્વના હોદ્દા પર અધ્યાપકોને સ્થાન આપવું જોઈએ. ડો. આંબેડકરના મતે ઉચ્ચ શિક્ષણ દ્વારા જ બુદ્ધિમાન, નૈતિક અને લોકશાહી સમાજની રચના શક્ય છે.

ડો. આંબેડકરના ઉચ્ચ શિક્ષણમાં વિદ્યાર્થીઓ માટે શિષ્યવૃત્તિની સાથે સાથે રહેવાની સસ્તી સગવડના આગ્રહી હતા. તેમના મતે યુનિવર્સિટીઓએ વિદ્યાર્થીઓના વિવિધ મતો જાણી ઉકેલવા પાછળ પણ ધ્યાન આપવું જોઈએ. ડો. બાબાસાહેબ આંબેડકર એવું માનતા હતા કે ઉચ્ચ શિક્ષણ મેળવ્યા બાદ વિદ્યાર્થીઓ રહેશે અને ગામડાઓમાં વિવિધ ઉચ્ચ હોદ્દાઓ મેળવીને દેશના વિકાસમાં ભાગીદાર થવું જોઈએ.

ડો. આંબેડકર સ્ત્રીઓ પણ ઉચ્ચ શિક્ષણ લે તેના ખાસ આગ્રહી હતા, કોઈપણ સમાજમાં વિકાસ અને તેના પરિવર્તન માટે તેઓ સ્ત્રીઓના ઉચ્ચ શિક્ષણને મહત્વનું જણાવે છે. ડો. આંબેડકરના મતે ઉચ્ચ શિક્ષણ દ્વારા વ્યક્તિની સાથે તેના આસપાસની પર્યાવરણનો પણ વિકાસ થાય છે. દેશ માટે આદર્શ નાગરિકો તૈયાર કરવામાં તેઓ ઉચ્ચ શિક્ષણને ખૂબ જ મહત્વ આપતા હતા.

“ડો. આંબેડકરના મતે ઉચ્ચ શિક્ષણ દ્વારા સમાજમાં રચનાત્મક વિચારો અને તાર્કિકતાને ઝડપથી વિકસાવી શકાય તેઓ કહે છે.”

“Higher education in my opinion means that education, which can enable you to occupy the strategically important places in state administration, and obstacles, but they are over coming there and progression ahead.”

“ડો. આંબેડકરના મતે ભારતીય સમાજની જડ જ્ઞાતિ વ્યવસ્થા અને દુષણોને નાથવાનો ઉપાય માત્ર ઉચ્ચ શિક્ષણ દ્વારા જ શક્ય છે. તેમના મતે ગરીબ અને અમીર વચ્ચેની ખાઇ પૂરવા માટે ઉચ્ચ શિક્ષણને પ્રખર મહત્વ આપવું જોઇએ. તેઓ આ માટે મારા મુવમેન્ટના આગ્રહી હતા.

ડો. આંબેડકરના મતે ઉચ્ચ શિક્ષણ દ્વારા રચાયેલ સમાજ અન્યાય સામે સારી રીતે લડી શકે. તેઓ વિવિધ અન્યાયો સામે સારી રીતે લડી શકે. તેઓ વિવિધ અન્યાયોની સામે લડવાની હિંમત અને શસ્ત્ર તરીકે ઉચ્ચ શિક્ષણને મહત્વ આપે છે. તેમના મતે ઉચ્ચ શિક્ષણ દ્વારા જ યુવાનોમાં વિચારશક્તિને વિકસાવી શકાય. યુવાપેઢી સાચા ખોટાનો ભેદ સમજીને સમગ્ર દેશને ઉપયોગી એવા નિર્ણયોમાં જોડાય તે માટે વધુમાં વધુ લોકો ઉચ્ચ શિક્ષણ મેળવે તે જરૂરી છે. ડો. આંબેડકરના મતે દેશના લોકોના માનસિક વિકાસ દ્વારા જ માનસિક ક્રાંતિ શક્ય છે. તેનાથી દેશના લોકો સંગઠીત બની લોકશાહીને સાચી દિશામાં લઇ જઇ શકશે. આધુનિક

ભારતના સર્જન માટે તે ઉચ્ચ શિક્ષણને મહત્વ આપે છે. તેમના મતે યુવાનોને માનસિક ગુલામીમાંથી મુક્ત કરવા માટે ઉચ્ચ શિક્ષણ યોગ્ય કથીપાર છે. તેઓ રાષ્ટ્રીય એકતાના ખૂબ આગ્રહી હતા અને તે માટે તેઓ ઉચ્ચ શિક્ષણને મહત્વ આપે છે, તેમના મતે વૈજ્ઞાનિક વિચારાધારાના સર્જન માટે ઉચ્ચ શિક્ષણ અનિવાર્ય છે. તે ચારિત્ર્યના વિકાસ માટે પણ ઉચ્ચ શિક્ષણના આગ્રહી હતા.

તેઓ ઉચ્ચ શિક્ષણ માટે સ્થાનિક ભાષાઓ દ્વારા યુનિવર્સિટીઓ શિક્ષણ આપે તેના આગ્રહી હતા. તેમના મતે દરેક નાગરિક પાસે કાયદાનું પૂરતું જ્ઞાન હોવું જરૂરી છે. આથી ઉચ્ચ શિક્ષણમાં કાયદાનું જ્ઞાન મળે તેવી વ્યવસ્થા કરવી જોઇએ. તેઓ ઉચ્ચ શિક્ષણમાં સમગ્ર દેશ માટે એક જ ભાષાના આગ્રહી હતા, તેમના મતે દેશના લોકોને લઘુતાગ્રંથિમાંથી મુક્ત કરવા ઉચ્ચ શિક્ષણ અકસીર ઉપાય છે.

સમાપન :-

ડો. આંબેડકરનું જીવન અનેક મૂશ્કેલીઓ અને પડકારોથી ભરેલું હોવા છતાં તેમણે શૈક્ષણિક અને વ્યાવસાયિક ક્ષેત્રે સફળતાના શિખરો સર કર્યા હતા. દલિત હોવાના ના કારણો તેમણે જીવનભર અનેક અન્યાયો સહેલા છતાં વિવિધ ક્ષેત્રોમાં તેમણે કરેલું ચિંતન અને પ્રદાન માટે ભારત તેમનું સદાયે ઋણી રહેશે.

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1. હેડ, એસ. એસ. પટેલ કોલેજ ઓફ એજ્યુકેશન, K.S.V., ગાંધીનગર

2. આસિસ્ટન્ટ પ્રોફેસર, એસ. એસ. પટેલ કોલેજ ઓફ એજ્યુકેશન, K.S.V., ગાંધીનગર

❖ પ્રસ્તાવના:

ભારતની આ ધરા ધન્યા છે કે જ્યાં વીર શિવાજી ,ભગતસિંહ ,મહારાણા પ્રતાપ , ભારતને વિદેશી પ્રજાની ગુલામીમાંથી .જન્મ લીધો વગેરે ક્રાંતિવીરોએ ,સુભાષચંદ્ર બોઝમુક્ત કરાવવા માટે જેટલી જરૂરિયાત ક્રાંતિવીરોની હતી તેટલી જ જરૂરિયાત સ્વતંત્રતા બાદ દેશના સામાજિક વ્યવસ્થાપન તેમજ સમાજના પુનરુત્થાન માટેના સામાજિક સુધારાની પણ રહી હતી.

૧૪મી ઓગસ્ટનિક રૂપે વિદેશી પ્રજાની ની મધ્યરાત્રિએ ભારતમાતાએ વૈધા૧૯૪૭ , ગુલામીમાંથી તો સ્વતંત્રતા મેળવી લીધી હતી પરંતુ ભારતને હજુ ઘણી કુપ્રથાકુસંગતની , .અસરો તેમજ સમાજની કુવ્યવસ્થાની માનસિક ગુલામીમાંથી મુક્તિ મેળવવાની બાકી હતી ગુલામી ,હજુ ભારતની ઘણી સમસ્યાઓ .ભારતની સ્વતંત્રતા હજુ પૂરેપૂરી રીતે પ્રાપ્ત થઈ નથી ભારત માતાને સમાજની કુવ્યવસ્થા .અકબંધ છેાની ઝંઝીરોમાંથી મુક્ત કરાવવાનું ભગીરથ કાર્ય કોણ કરશેઆ યક્ષ પ્રશ્નોનો ?ભારતમાતાને સાચી અને સંપૂર્ણ આઝાદી કોણ અપાવશે ? આંબેડકરજીનો જન્મ મહારાષ્ટ્રના રત્નાગીરી .ડૉ .ભીમરાવ આંબેડકર .ડૉ-ઈતિહાસ જવાબ છે

આંબેડકરજી .ડૉ .માં થયો હતો(આંબડિયે) જીલ્લાના આંબવડે સમાજ પરિવર્તનના ભગીરથ કાર્યને સુપેરે પૂરું પાડશે તેવો વિચાર તત્કાલીન લોકોને મનમાં પણ નહોતો .ડૉઆંબેડકરજી .ના જીવન વૃતાંત પરથી આજની પેઢી ઘણું શીખી શકે છે અને શીખી રહી પણ છેઆજની પેઢીએ . વસ્થાના તેમજ સંચાલનના પઠવ્ય ,સમાજ સુધારણાના ,ચોક્કસ પણે નીતિનાડૉઆંબેડકરજી . પાસેથી તેમની જીવન ઘટનાઓ પરથી શીખવા જોઈએ .

ડૉઆંબેડકરજી .ના માનસ પર ચાલતા મનોમંથન તેમજ ભારતની સમાજ વ્યવસ્થા પરિવર્તનની અસમંજસતા તેમજ ઉત્કંઠાને તેમણે ઘણા સ્વરૂપે પ્રગટ કરી છેભારતના . ગણેશ બંધારણની રચના થકી જ કર્યા પરંતુ આ બંધારણના ઘડવૈયાએ આ ભગીરથ કાર્યના શ્રી .તો માત્ર શરૂઆત હતીડૉઆંબેડકરજી . સમાજમાં સ્ત્રી પ્રત્યેની ઉપેક્ષિત દ્રષ્ટિનું અવલોકન તેમજ અનુભવ કર્યો .ડૉઆંબેડકરજી .ના મનમાં જાણે લોઢાની મેખ પેસી ગયા જેવી અસહ્ય વેદના થઈ હશે ,દુર્ગા .ત્યાં જ સ્ત્રીની આવી અવદશા .ભારત કે જે શક્તિની ઉપાસનાનો દેશ છે . પાર્વતી વગેરે સ્વરૂપે જ્યાં શક્તિની ઉપાસના અને ,ચામુંડા ,ભવાનીઅર્ચનાનો મહિમા ગવાતો હોય તે ભૂમિમાં સ્ત્રીની આવી અવનતિપાલક અને સંહારક શક્તિના ,જે રાષ્ટ્ર સૃષ્ટિની સર્જક . ના કરતો હોય તે જ રાષ્ટ્રમાં સ્ત્રીઓના મહાલક્ષ્મી અને મહાકાલીની અર્ચ ,સ્વરૂપે મહા સરસ્વતી સન્માન તેમજ સમાજમાં સ્થાન અપાવવા માટે-માનડૉઆંબેડકરજી .ને અથાગ પ્રયત્નો કરવા પડ્યા .

જે રાષ્ટ્ર પોતાની જન્મભૂમિને પણ મા કહીને સંબોધન કરતો હ્ય તે દેશમાં "ભારત મા" જોડવામાં સ્ત્રીના પુનરુત્થાન તેમજ સ્ત્રીને સમાજની મુખ્યધારા સાથેડોઆંબેડકરજી .નો સિંહફાળો રહેલો છે .

ડોઆંબેડકરજી અને સ્ત્રી સશક્તિકરણ: .

જાતિ સમાનતા ,નેટવર્કિંગ નેતાગીરી અને નાણાકીય સ્વતંત્રતા એ સ્ત્રી સશક્તિકરણના , મહત્વના અને પાયાના તત્વો છેઆંબેડકરજી આ બાબત તેમના સમયમાં જ અનુભવી અને .ડો . ક્રિયામાં તેનો સમાવેશ પણ કર્યોસામાજીક પરિવર્તનની પ્ર

ડોનીચના ભેદભાવની પ્રથાન-આંબેડકરજી ચળવળમાં અને જ્ઞાતિના ઉંચ .ા વિરોધમાં તેમજ પછાત અને દલિત સમાજની ઉન્નતિમાં સ્ત્રીની ભાગીદારીને સમાવીતેમણે અનુભવ્યુ કે . વિરોધની જાતિના ભેદભાવના .સ્ત્રીની ભાગીદારી વિના આ સમાજનો ઉત્કર્ષ સંભવ નથી મહાદ ટાંકની ચળવળમાં સ્ત્રીઓ એ પુરૂષોની સાથે .લડાઈમાં તેમણે સ્ત્રીઓને પ્રોત્સાહિત કર્યા રહી પોતાનો વિરોધ પ્રગટ કર્યો હતોઆંબેડકર સ્ત્રીઓને સંગઠિત થવા અને એક થવા .ડો . 20 .પ્રોત્સાહિત કરે છેમી જુલાઈ1942 ,માં યોજાયેલ મહિલા પરિસંવાદમાં ભેગી થયેલી મહિલાની જનમેદનીને જોઈ ડોઆંબેડકરજીએ મહિલાઓને સંબોધિત કરતા સ્ત્રીઓને . સંસ્કૃતિ અને પરંપરાના વા ,પ્રગતિશીલહક બનવાનું કહ્યું.

સશક્તિકરણ એ વ્યક્તિની ક્ષમતા તેમજ સમાજની મુખ્ય ધારા સાથેના જોડાણનું સૂચન કરે છેવી સમાવેશી સમાજ લોકશાહી વલણ દાખ ,શિક્ષણ થકી જ સમાજની પ્રગતિ થઈ શકે છે .

શિક્ષણએ વ્યક્તિના સશક્તિકરણનું અસરકારક અને પ્રગતિના પંથે અગ્રેસર બની શકે છે પ્રભાવક ઉપકરણ છેસમય પસાર થવાની સાથે સ્ત્રીઓને શિક્ષણની પૂરતી તકથી વંચિત . આંબેડકરજીએ સ્ત્રીઓને સમાન શિક્ષણની તક પૂરી પાડવા માટેના .ડૉ .કરવામાં આવી રહી હતી .કર્યા પૂરતા પ્રયત્નો

ડૉતેમણે સ્ત્રીઓને રક્ષણ માટે તેમજ આંબેડકરજીએ ભારતના બંધારણના ઘડવૈયા છે . સમાનતા આપવા માટે બંધારણમાં જોગવાઈ કરેલ છેઆંબેડકરજીએ સ્ત્રીને ભોગવવી .ડૉ . 13-પડતી ઘરેલુ હિંસાના વિરોધ માટે સેક્શનમાં જોગવાઈ કરેલ છે .

The Hindu Succession Act એ સ્ત્રી અને પુરૂષને વારસાઈમાં લગભગ સમાન હક પ્રદાન કરે છે 14-સેક્શન .મુજબ કોઈપણ હિંદુ મહિલાની મિલકતની એ માત્ર એક જ માલિક છે .ડૉ . આંબેડકરજીએHindu Code Bill માં રજૂ કર્યું જે મહિલાઓને મિલકતમાં હક આપવાની 1948 પરંતુ સંસદમાંથી અસ્વીકાર થતા તેમણે ,રજૂઆત કરતુ હતું કેબિનેટના મંત્રી પદેથી માં 1951 .રાજીનામું આપી દીધું હતું

❖ ઉપસંહાર:

ડૉઆંબેડકરજીના સ્ત્રીને સમાજની મુખ્યધારા સાથે જોડવાના અથાગ પ્રયત્નો છે જે . આંબેડકરજી માનતા કે સ્ત્રી .ડૉ .આજે સ્ત્રીના સમાજમાં રહેલા સ્થાનને માટે જવાબદાર છે સશક્તિકરણ થકી જ સામાજિક પરિવર્તન શક્ય છેસ્ત્રી એ સમાજનું અભિન્ન અને મહત્વનું અંગ . સમાજના ,આમ .તેને અવગણીને સમાજ પ્રગતિના પંથે એક ડગલું પણ ભરી શકે તેમ નથી .છે

સમાજ દ્વારા સ્ત્રીઓના સ્થાન (આજે નહિ તો કાલે) બહુમુખી વિકાસ અને સામાજિક ઉત્કર્ષ માટે પ્રસ્તુત અભ્ય. અને મહત્વને સમજવું જ રહ્યાસપત્ર સ્ત્રી સશક્તિકરણ માટે ડૉઆંબેડકરજીના .વિચારો રજૂ કરવાનો એક પ્રયત્ન હતો

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Dr. Babasaheb Ambedkar's Role in Women Empowerment

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ABSTRACT :

Dr. Ambedkar-A person with tremendous knowledge, wisdom, courage and vision. The freedom fighter and a scholar who shown a path to the society of Liberty, Equality and Fraternity. He took the lots of efforts to abolish the barriers in the way of empowerment of women in India. He laid down the foundation codifying the common Civil Code for Hindus and other sections of the Indian Society.

The present paper is an attempt to highlight Dr. Ambedkar's view on women empowerment. Dr. Ambedkar started his movement in 1920. He started fierce propaganda against the Hindu social order and launched a journal Mook Nayak in 1920 and Bhiskrit Bharat in 1927 for this purpose. Newspapers started by Dr. B.R. Ambedkar, Mooknayak and Bahiskrit Bharat predominantly used to cover issues related to women and their empowerment.

Dr. Ambedkar was always concerned about women empowerment. In a letter to his father's friend, young Dr. Ambedkar, during his studies at New York, said – We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education.

On 18th July 1927, Dr. Ambedkar Addressed a meeting of about three thousand women of depressed classes; he said 'I measure the progress of community by the degree of progress which women had achieved'.

These issues he put forward due to stress the gender equality and the need for education and exposed the problems of the depressed community as well as women. In 1931 he spoke on women empowerment in a press conference and addressed for family measures for women in Bombay Legislative Assembly. He worked throughout his life for the betterment of women involved in prostitution professional. He was a inspiration for poor, illiterate women to fight against injustice and child marriage and devdasi system. He insisted on Hindu Code Bill for same cause. Thus his deep concern and feelings for all round development of women is expressed from his each sentence and word.

Keywords :- Women Empowerment, Equality, Education System.

INTRODUCTION :-

Empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. To achieve sustainable and healthy human development it is very much necessary to have women involvement in political, social, economic and health status of community. The role played by Dr.Babasaheb Ambedkar, as chairperson of the Drafting Committee of the Constitution, has shaped the socio-political, economical and demographic scenario of the country after independence, Dr.Ambedkar had the highest academic credential for an Indian of his time, and his erudition and scholarship have been widely acknowledged. Dr. Ambedkar's vision about women empowerment has explicitly depicted in Indian Constitution. Equality of gender is backed by the constitution through articles 14, 15 and 16. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles.

OBJECTIVES, METHODS AND MATERIALS:

The present paper is an attempt to highlight Dr. Ambedkar's view on women empowerment for this secondary data collected from internet, government documents,

newspapers, published papers, books and speeches delivered by Dr. Ambedkar in parliament, various conferences and meetings.

ANALYSIS AND DISCUSSION:

Women empowerment is characterized by gender equality, gender main streaming, networking, leaderships and financial freedom. For the eradication of cast system and bringing under privileged cession of community Dr. Ambedkar started involving women in the struggle. He realized that this could not be achieved without liberating the women themselves. He motivated women and addressed them to participate in struggle against caste prejudices. He encouraged women to organize themselves. Impressed by the large gathering of women at women's conference held at Nagpur on 20th July, 1942 he told women to be progressive and abolish traditionalism, ritualism and customary habits, which were detrimental to their progress. Empowerment helps to develop and build the capacities of individuals, communities to be the part of the main stream of society. Education is only mean by which societies grow out of oppression to democratic participation and involvement. It is a powerful tools for empowerment of individual. Over the generations, marginalized sections and women in Indian society were denied the opportunity to education. Dr. Ambedkar put all his efforts to guarantee the educational opportunities without any discrimination to all the citizens of India.

Dr. Babasaheb Ambedkar strived throughout his life to bring schedule castes and scheduled tribes and women in streamline of society. He has identified the Indian women's problems and gave solutions in Omay Legislative Council. He supported the Maternity Bill, his argument was "It is in the interest of the nation that the mother ought to get a certain amount of rest during the prenatal period and also subsequently and the principle of the bill is based entirely on that principle.

In Indian society the women was considered the lowest part of community. He fought a very difficult battle for their cause. He addressed women for their libration, development of

their mind and the spirit of self help. He advised the education is main part of women development he added “As you are, so shall be your children”. According to him development of a community can be measured by the development and degree of progress made by the women in that community. He advised to the married women to live the dignified life to be a friend of her husband and not the slave and have an equal right of say. He was against early marriages and producing too many children.

Dr Babsaheb Ambedkar was not only a dalit hero but also the saviour of the Indian women. He was of a view that the basic root cause of social and women injustice was gender discrimination and cast system. For social transformation the gender and cast discriminations are hurdles. His words and deeds inspired billions of women even today to strive and struggle against injustice and inequality. His work is an inspiration for today’s women to live dignified life with self esteem.

Through the constitution of India, as the chairman of the constitution drafting committee, Dr. Babasaheb Ambedkar was instrumental in granting equal status to all the citizens irrespective of gender, religion etc. Thus the women, contrary to their low status as per Hindu law books, were for the first time got equal status lawfully.

Dr. Ambedkar tried an adequate inclusion of women’s right in the political vocabulary and constitution of India. i.e.

Article 14 – Equal rights and opportunities in political, economic and social speres.

Article 15 – Prohibits discrimination on the ground of sex.

Article 15 (3) – Enables affirmative discrimination in favour of women.

Article 39 – Equal means of livelihood and equal pay for equal work.

Article 42 – Human conditions of work and maternity relief.

Article 51 (A) (C) – Fundamental duties to renounce practices, derogatory to the dignity of women.

Article 46 – The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation.

Article 47 – The state to raise the level of nutrition and standard of living of its people and the improvement of public health and so on.

Article 243 D (3), 243T (3) & 243R (4) provides for allocation of seats in the Panchayati Raj System.

To empower women at that time, presented Hindu Code Bill in parliament but it was opposed by almost every male Member of Parliament if passed, it would have ended Saiti Pratha, Dowry system in 1951 only. After the bill lapsed, he resigned. (The draft also included divorce rights to women, portions of inheritance to daughters, while giving widows complete property rights.

Dr. Ambedkar had his own views for women empowerment and this has shown from his contribution and deeds for billions of Indian women which can be reflected from Indian constitution. Indian constitution has given social, political and economical justice to women by giving equal status, equal right and equal opportunity freedom of thought, expression, belief, faith and worship. He has worked for all the women irrespective of religion, caste, creed, gender etc. Not only women all the people of India should thankful to him because of his tremendous and everlasting steps of developmental works.

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. It may also be mentioned here that the term “Social Justice” will not be exercised properly if the people of India should not change their attitudes specially towards women, SCs, STs and other weaker section of the society.

Dr. Babasaheb Ambedkar is a pure symbol of hard work, dedication, commitment, love and humanity. He is a father of Indian constitution and dynamic character of India’s history.

CONCLUSION:

In the condolence message, on Ambedkar’s death in parliament, Prime Minister Jawaharlal Nehru said “Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of Hindu society”. His dream of society, based on gender equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favours women empowerment. Dr. Babasaheb expressed his views on the state of life of all women. He stated that women must be treated equally and given equal prestige. He insisted on Hindu Code Bill suggesting the basic improvements and amendments in assembly. He also insisted and evoked all the parliamentary members to help to pass the bill in parliament. Eventually, he resigned for the same. The teachings and thoughts of Dr. Ambedkar are useful not only women but also all the Indian even today. His deep concern and feelings for all round development of women is expressed from his each sentence and word. In his last speech in Indian Parliament we can know his feelings and respect showed towards women. He quoted the famous thoughts of an Irish Patriot Daniel O Connal as, “No man can be grateful at the cost of his honour, no woman can be grateful at the cost of her chastity. And no nation can be grateful at the cost of his liberty.” In his famous book “Pakistan and partition of India” he expressed his views about Muslim women and their religious traditions, about wearing veil, their marriages and so on. Muslim women were suppressed under various religious traditions. Towards all the women, irrespective of their religion, casts and class.

Dr. Babasaheb Ambedkar had a particular humanitarianism view. He frequently raised his voice against all sorts of injustice towards women.

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Dr. B.R. Ambedkar and Women Empowerment in India

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Introduction

Dr. B.R Ambedkar was well known as a revolutionary thinker and philosopher. He was social activist and critic and strode like a colossus in the Indian sociopolitical scene unto his death. He worked not only for dalit but for women also. He gave new identity to Indian women. **Singariya, M. R. (2014)** wrote that, “Dr. Babasaheb spent his life for the betterment of women even involved in bad practices and professionals like prostitutions. Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system.” Ambedkar saw women as the victims of the oppressive, caste- based and rigid hierarchical social system. He provides source of inspiration for women's empowerment movement in India.

According to Velaskar, P. (2012), “Ambedkar’s social and educational thought remains surprisingly neglected in Indian educational discourse.” Not many people know that Dr. Ambedkar always worked hard to uplift the situation of women in Indian society.

According to Maurya, R.S.(1988), “Education of women is the most powerful tool of change of position in society. The greatest single factor which can incredibly improve the status of women in any society is education. Education also brings a reduction in inequalities and functions as a means of improving self-esteem, self-confidence, necessary courage and their status within the family.”

Newspapers started by Dr. B. R. Ambedkar, Mooknayak and Bahiskrit Bharat predominantly used to cover issues related to women and their empowerment. Ambedkar was

always concerned about women empowerment. In a letter to his father's friend, young Ambedkar, during his studies at New York, said – We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education...”

The higher rate of illiteracy of women is undoubtedly the reason for women's dependence on men and to play a subordinate role. The lack of education is the main cause for women's exploitation, violence and negligence. Education can help women to understand the provisions that are made to strengthen them. Thus promoting education among women is of great importance in empowering them to accomplish their goals in par with men in different spheres of life (**Singariya M.R. (2014)**).

Women Empowerment

Empowerment means the process of becoming stronger and more confident, especially in controlling one's life and claiming one's rights. (**www.oxforddictionaries.com**)

Women Empowerment refers to the creation of an environment for women where they can make decisions of their own for their personal benefits as well as for the society.

- Every minute, 2 girls and women are raped in South Africa.
- Every hour, 48 girls and women are raped as a weapon of war in Congo.
- Every day, 3 women are killed by their male partner in the United States.

In fact, more than 100 million girl babies have been killed, aborted, and neglected to die...simply because they were girls. (**www.huffingtonpost.com**)

According to the (**www.selfgrowth.com**), Empowerment is probably the totality of the following or similar capabilities:

- Having decision-making power of their own

- Having access to information and resources for taking proper decision
- Having a range of options from which you can make choices (not just yes/no, either/or.)
- Ability to exercise assertiveness in collective decision making
- Having positive thinking on the ability to make change
- Ability to learn skills for improving one's personal or group power.
- Ability to change others' perceptions by democratic means.
- Involving in the growth process and changes that is never ending and self-initiated
- Increasing one's positive self-image and overcoming stigma

Dr. Ambedkar's thoughts on women empowerment

On 18th July 1927, Dr. Ambedkar addressed a meeting of about three thousand women of Depressed classes, he said 'I measure the progress of community by the degree of progress which women had achieved.'

- 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. – Dr. B. R. Ambedkar (While addressing women of Depressed classes on 18th July 1927)
- Dr. Ambedkar said to Women "Learn to be clean. Keep from vices. Give education to your children. Instill ambition into them. Inculcate in their minds that they are destined to be great. Remove from them all inferiority complexes."
- Dr. Ambedkar said to Women – The paternal duty lies in giving each child a better start than its parents had. Above all, let every girl who marries stand by her husband, claim to be her husband's friend and equal, and refuse to his slave. I am sure if you follow this advice, you will bring honour and glory to yourselves.
- Dr. Ambedkar made provisions in articles 14-16 in the Indian Constitution, which provide equal status to Woman and also banned the of sale and purchase of woman prevailing Hindu India.

- Dr. Ambedkar created awareness among poor, illiterate women and inspired them to fight against the unjust and social practices like child marriages and devdasi system.

Constitutional Provisions

The Constitution of India contains various provisions, which provide for equal rights and opportunities for both men and women.

The salient features are:-

- Article 14 guarantees that the State shall not deny equality before the law and equal protection of the laws;
- Article 15 prohibits discrimination against any citizen on the ground of sex;
- Article 15 (3) empowers the State to make positive discrimination in favour of women and children;
- Article 16 provides for Equality of Opportunity in matters of public employment;

In pursuance of the above Constitutional provisions, various legislative enactments have been framed to protect, safeguard and promote the interests of women. Many of these legislative enactments have been in the sphere of labour laws to ameliorate the working conditions of women labour.

Dr. B.R. Ambedkar said that, "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."

Education to women is the most powerful instrument of changing their position in the society. Education also brings about reduction in inequalities and also acts as a means to improve their status within the family. In order to encourage education of women at all levels and to dilute gender bias in the provision and acquaintance of education, schools, colleges and even universities were established exclusively for women in the country.

Conclusion

Society is in a continuous process of evolution. It will take several decades for these imbalances to be rectified. Education of both men and women will lead to change in attitudes and perceptions. It is not easy to eradicate deep-seated cultural value, or alter tradition that perpetuate discrimination. Women in the rural areas are wholly oblivious of their rights. It will require a much greater and concerted effort for the various measures to become a living reality for women in the rural areas. This can happen only through the collective effort of the State, NGOs, imparting of formal and informal education, through the media, etc. Empowerment of women so as to enable them to become equal partners with their male counterparts so that they have mutual respect for each other and share the responsibilities of the home and finances should be the ultimate goal that we must aspire to achieve. Enforcement of basic human rights of gender equality must take place, without undermining the institution and sanctity of marriage, and family. Working women continue to remain primarily responsible for taking care of home and child rearing, in addition to their careers. Increased stress has made them more prone to heart and other stress related diseases. Hence, it is necessary to improve the Support System for working women.

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Dr. Ambedkarji's Vision about Human Right

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Introduction:

The concept of human rights originated in the ancient doctrine of natural rights based on natural law which can be found in the philosophical teachings of ancient Greek and roman thinkers. Cicero a roman Political thinker laid down the foundations for Natural law and NATURAL Rights. It was advocated by the famous social contract like Hobbes, Locke and Rousseau in the form of Natural Rights. [reference]. Jean Jacques Rousseau in his book social contract writes "Man is born free and everywhere he is in chains". This statement of Rouseau emphasized the importance of freedom to human being. J.S.Mill,T.H.Green and Karl Marx championed the cause of human right.

During the medieval period,in England,the magna carta (1215) made between the king John and the barons was the first written document that recognized and guaranteed a few rights to man in the history of Human Rights.

B.R. Ambedkar was a central figure during the freedom struggle of India, as he was main the architect of the new nation's constitution, and the foremost champion of the civil rights of the "untouchable" class to which he belonged. He spoke and wrote ceaselessly on behalf of "untouchables," but his passion for justice was wide-ranging; in 1950 he resigned from his position as the country's first Minister of Law when Nehru's cabinet refused to pass the Women's Rights Bill.

EARLY LIFE & EDUCATION

Dr . Ambedkar was born into the "untouchable" Mahar caste on April 14th, 1891, in Mhow, Madhya Pradesh. As a child, at school he was seated on the floor in a corner of the classroom, separate from other students, and his teachers refused to touch him or his notebooks because of his supposed "impurity." Despite such daily caste humiliation and discrimination, Ambedkar excelled in his studies. He passed his high school matriculation examination in Bombay in 1907 and became one of the first 'untouchables' ever to attend college in India, studying at Bombay

University and Elfinstone College. After graduating with his BA in 1912, Ambedkar received a scholarship to study in the United States from the Maharaja of Baroda (in exchange for 10 years of future service to the State). At Columbia University in New York City, he experienced social equality (the absence of caste discrimination) for the first time. There he studied under John Dewey, who inspired many of his ideas about human rights and social justice. Ambedkar earned his MA in Political Science from Columbia in 1915 and then traveled to England to study at the London School of Economics (LSE) and Gray's Inn (Law School). In 1917, after only one year in the UK, his scholarship was terminated and he was called back to India. Returning to work as Military Secretary for Baroda state, Ambedkar was distressed by the sudden reappearance of discrimination in his life. In early 1920, he began publishing the news weekly Mooknayak (Leader of Fools) in which he criticized orthodox Hindu politicians and the seeming reluctance of the Indian political community to fight caste discrimination. Later in the same year, having accumulated the necessary funds, he returned to London where he completed his DSc from LSE and earned his Bar-at-Law degree from Gray's Inn.

Dr. B R Ambedkar: Emergence of Revolutionary Character Who fought for Human Rights

During the last decade of the 19th century, many Indian leaders born among the lower castes like Narayan Guru (1854-1928), Jotiba Phule (1827-1890), and Ramaswamy Naicker (1879-1973) launched massive struggles for the dignity of Dalits throughout India. Ambedkar was the most towering figure among these Dalit leaders.

In 1917 he joined the Baroda State Service after returning from his studies in the USA and the United Kingdom, as part of the terms of his scholarship agreement. He worked in the city of Baroda, the place of the ruling family of Gaikwad, which financed his studies abroad. He worked as secretary in the defense office of the Maharaja of Baroda State.

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However, despite his foreign education, he had to endure insults while at work due to his low caste origin. He was a victim of the cruel dalit discrimination. He suffered the ignominy of having document files hurled by peons at his face.^[1]

He suffered the humiliating experience of not being served drinking water during official functions. At the officer's club, he had to sit in a corner and keep his distance from the other

members belonging to higher castes. He also had difficulties in finding a rented house, as he was not allotted government bungalow. He stayed in an inn owned by Parsis (members of Zoroastrian religion). One morning, as he was getting ready to go to work, a dozen Parsis, allwielding sticks, rushed up to his room screaming that he had polluted the inn and insisted on his immediate departure. He begged them to let him stay for a week longer since he hoped to get his government bungalow by then. But they were obdurate. If they found him at the inn that evening, they said God help him. After spending much of the day in a public garden, Ambedkar, in utter frustration and disgust, left for Bombay by the 9 pm train.

These scorching incidents goaded Ambedkar to work for the protection of dalit rights and upliftment of the status of the Dalits. In 1924, he started legal practice in Bombay and founded the *Bahishkrit Hitkarni Sabha* (Depressed Class Institute) to uplift the Dalits. Henceforth, he started his movement and took the cause of the Dalits. He roused the dalit consciousness to fight for the eradication of dalit discrimination; to claim equality of treatment, status and opportunity; to equally enjoy all rights ? civil, political, social and economic ? and respect for the dignity of persons. He was considered a crusader for the human rights of the Dalits in India.^[2]

The Hindu religious belief that "All human beings are not born equal" creates caste-based discrimination against the Dalits that leads to various forms of violence against them including public humiliation, torture, rape, beating and killing. Reacting to the values of Hinduism, Rabindranath Gore wrote,

We do not value Hinduism, we value human dignity... We want equal rights in the society. We will achieve them as far as possible while remaining within the Hindu fold or if necessary by kicking away this worthless Hindu identity.^[3]

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Ambedkar was a great supporter of women's liberation. He blamed the verna system, which has not only subjugated Dalits but also women. He questioned *Manu Smriti* (Laws of Manu), the law book (Dharam-Shastra) of Brahminic Hinduism and attributed to Manu, the legendary first man and lawgiver. *Manu Smriti* prescribed the Dharma of each Hindu, stating the obligations attached to his or her social class and stage of life. It was hostile to the interest of lower caste people and women. It prohibited re-marriage of widows. He felt that *Manu Smriti* was solely responsible for the downfall of Hindu women. He encouraged the Dalits to embrace Buddhism to liberate their own selves from Hindu subjugation. Hence he fought for the right to choose ones' faith. After embracing Buddhism, Ambedkar said, "[U]nfortunately

for me I was born a Hindu Untouchable... I solemnly assure you I will not die as a Hindu." He practiced what he advocated and became a Buddhist in 1956.

He also wrote about the French revolution ideas of fraternity, liberty and equality. He thought that the French and Russian revolutions failed to realize all three ideas. He believed that they could not all be realized except through the way of the Buddha.^[4]

Ambedkarji's effort and Struggle for Untouchables:-

As a Lawyer, economist and anthropologist Babasaheb adopted various means to safeguard the rights of Untouchables, therefore launched a movement against dalit discrimination by creating public opinion through his writings in several periodicals such as *Mook Nayak*, *Vahishkrit Bharat*, and *Equality Janta*, which he started for the protection of dalit rights.

He also launched numerous movements. One of the memorable struggles of the Dalits was the Vaikom Satyagraha in Travancore in Maharashtra,^[5] which asserted the right of the Dalits to worship in Hindu temples without hindrance. Another very significant movement was Mahad March^[6] to assert the rights of Dalits to take water from public watering places. Ambedkar organized the Dalit rally to assert their legal right to take water from the Chowdar tank. The Chowdar tank of Mahad was made a public tank in 1869. In 1923, the Bombay Legislative Council passed a resolution to the effect that the Dalits be allowed to use all public

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watering places. The Mahad Municipality passed a resolution on 5 January 1927 to the effect that the Municipality had no objection to allowing the Dalits to use the tank. But the higher castes were hesitant in allowing the Dalits to use the tank. Soon after this resolution was passed a conference of the Dalits of the Colaba district was held for two days. Ambedkar also convened a conference on 18-20 March 1927 on this issue. On 20 March 1927, the conference exhorted the Dalits to go to the Chowdar Tank and exercise their right to take water from it. The Hindus who had exhorted them to be bold instantly realized that this was a bombshell and immediately ran away. But the electrified Dalits led by Ambedkar marched in a procession through the main streets and for the first time drank the water from Chowdar tank.

Another temple entry movement took place at the Kalaram temple at Nasik in Maharashtra State. On 13 October 1935, at a conference convened on the issue, Ambedkar recounted the

experience of the depressed classes and the immense sacrifices made by them to secure minimum human rights under the aegis of Hinduism.^[7]

Ambedkar fought for the rights of workers and peasants. In the late 1920s and especially in the 1930s when he had formed his Independent Labour Party, he took up the cause of tenants (from both the dalit Mahars and the caste Hindu Kunbis) in the Konkan region of Maharashtra. With the support of radicals then in the Congress Socialist Party, the Independent Labour Party organized a huge march of 20,000 peasants to Mumbai in 1938, the largest pre-independence peasant mobilization in the region. In the same year, Ambedkar joined with the Communists to organize a strike of Mumbai textile workers in protest against a bill about to be introduced by the British Government to curbe labor strikes.^[8] Ambedkar took the lead in condemning the bill in the assembly and argued that the right to strike was simply another name for the right to freedom of assembly.

Protection for Dalits during British Era:-

The demand for safeguards and protection of Scheduled Castes (earlier called Depressed Class) has a long history dating to Montague-Chelmsford Reform of 1919 during the British Raj period. Ambedkar had been closely involved in the

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struggle to give Scheduled Caste people solid statutory safeguard. He was a delegate at the Round Table Conference in London, where he asked for separate electorate for the Dalits. It is not a surprise that subsequently Ambedkar saw to it that the welfare of the Scheduled Caste people were guaranteed in the 1949 Constitution of India in the form of reservation in legislative, employment and educational fields.

Ambedkar was a great champion of the dalit cause because he succeeded in turning the depressed class movement into a revolutionary movement throughout India. Today India has witnessed the oppressed classes walking on the streets of cities and villages with confidence and poise, of course many despicable acts of discrimination and violence against the dalits still occur. Yet the juggernaut of equality is rolling on remorselessly and forcefully.

Conclusion

Ambedkar is India's foremost human rights activist during the 20th century. He is an emancipator, scholar, extraordinary social reformer and a true champion of human rights.^[9] It can be said that he is one of the highly regarded Indians whose emancipation and

empowering role for oppressed groups that cut against the gender divide has inspired subaltern groups all over the world. All should try to take inspiration from Dr. B. R. Ambedkar's life and work for the creation of a just and gender-neutral world.

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BUILDING NATION THROUGH EDUCATION: DR.AMBEDKAR'S PERSPECTIVE

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INTRODUCTION

If you have no knowledge, have no education,

And you yearn not for the same,

You possess intellect but work not on the same,

How then can you be called a human being?

Birds, animals, monkeys, human beings too,

All go through life and death

But if you gain no knowledge about this,

How then can you be called a human being?

(Savitribai Phule)

In connection of the above lines by the first Indian Dalit lady teacher- Savitribai Phule who stresses on the necessity of Education and her idea was appreciated by British also. As the line suggests, if we are not educated, we have no right to call ourselves a 'human'. The main important thing is that to increase the knowledge about the philosophy of life. It is all about knowledge and if Education doesn't teach you 'Who you are', you are not considered as a 'human' but an 'animal'. Many of Indians think of Dr. B. R. Ambedkar as the maker of Indian Constitution or as a Dalit Icon. But it escapes the attention of Indians that Dr. B. R. Ambedkar was a visionary, who was ahead of his times. His ideologies are needed to be followed by 21st century stakeholders of Education.

- **CONCEPT CLARIFICATION ('EDUCATION' AND 'NATION DEVELOPMENT')**

Etymologically, the word education is derived from two Latin words “educare” and “educere” Accordingly, “educare”, means to train, to form or to mould. In other words, it means that the society trains, forms or moulds the individual to achieve the social needs and aspirations. “Educere”, on the other hand means to build, to lead, or to develop. And the nation is developed fully when all the human beings have been successful in establishing the ‘VALUE’. The nation will only be developed when we, through education instill the human values, morals in this 4G students and create ‘Difference’. Our prime focus should be on character development rather than the development of mind. In short, Education is the powerful weapon to change the nation. In the words of Dr. Ambedkar,

That education was a sword and being a double edged weapon, was dangerous to wield. An educated man without character and humility was more dangerous than a beast. If his education was detrimental to the welfare of the poor, the educated man was a curse to society. Fie upon such an educated man. Character is more important than education.” L.&M.— P-305

• PHILOSOPHY OF EDUCATION

The contemporary world attention has focused on education as an instrument of launching nations into the world of science and technology and with consequential hope of human advancement in terms of living conditions and development of the environment. This is because, education, in the life of a nation, is the live wire of its industries and also the foundation of moral regeneration and revival of its people. Though the present schools and universities are sitting on hotbeds of technological advancement, they still lack in making the child advanced by his character, advanced in having core values, advanced in developing soft skills and advanced in his morals. According to Ambedkarji, there should be a change in our philosophy of Education system because the system is successful in overcoming the burden of books but failed in overcoming the burden of mind. The aim and objective of this philosophy is to create skills, responsibility, and respectable, knowledgeable and reasonable citizens for nation states. The function of educational philosophy is to address the teacher-

learner interactions where the teachers carry a philosophical nature when they enter a class room. A teacher should always motivate students to focus on 'VALUE' and be the real contributors of society. If it is successful, we will create the better citizens of tomorrow.

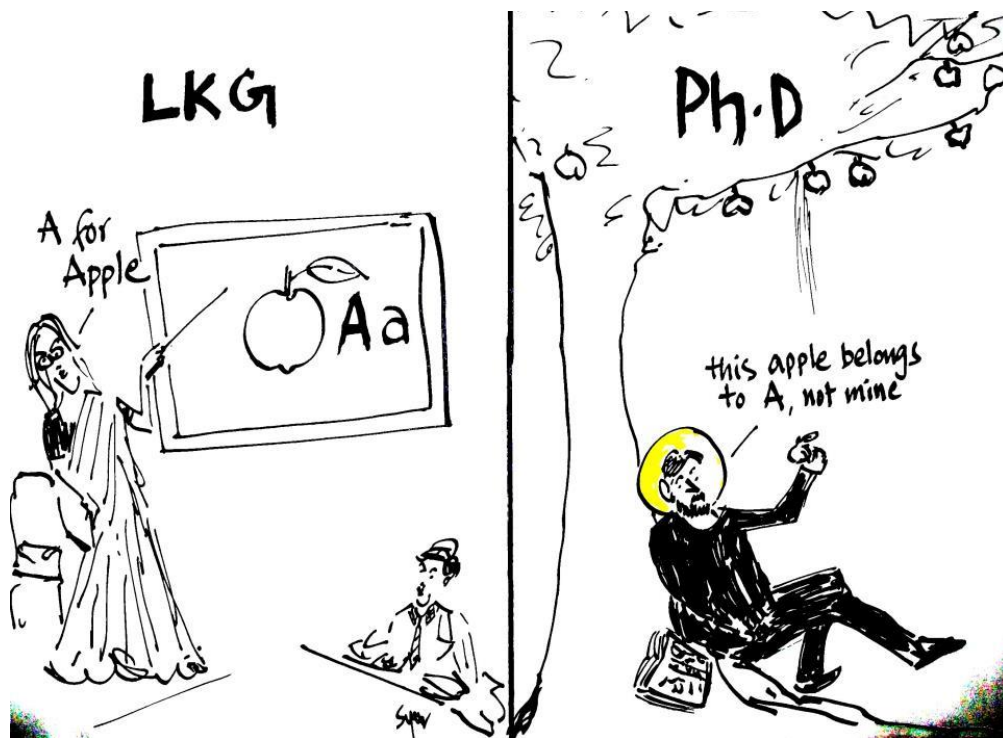
• **DR.AMBEDKAR'S PERSPECTIVE OF EDUCATION**

Dr Ambedkar left an indelible mark on Indian Society and Economy. His vision on nation building was closely related to his ideal of a good society and ideal is based on the concept **Liberty, Equality and Fraternity**. Ambedkar's vision of nation building was geared with social transformation and human progress. Education has been seen as conducting an emancipatory role in each person's life. The current education system has drawn inspiration from opinions which are cultured from the authoritative powers of the dominating classes, and seems divorced from exploring the rationale for its relevance in society at large and the youth within it.

Dr. Ambedkar was an impeccable leader, who took up the leadership to light the lamp of enlightenment. With his immense reading and clarity of thoughts and arguments, he countered the oppressive and discriminatory caste based practices. Ambedkar's last words emphasized: '**Educate, Agitate and Organize**'. It's astonishing to realize that Ambedkar's opinions and perceptions on education aren't recognized which are very important in this fast generation. In his opinion, Equality in Education in every aspect is reflected in the constitution, and it proves to be an important element in its composition. As we move beyond the boundaries set for our understanding of equality, we also need to know how equality is perceived. Taking the example of the National Council for Education and Research (NCERT) and how its information brochure elaborately explains 'Equitable space for all'. The NCERT says,

“Across the country, enormous strides towards establishing schools within the reach of every habitation have been made. Attempts to put larger number of children through schooling have proved to be successful. But pockets of

children still remain to be reached- children from the socially weaker sections, those belonging to the scheduled castes and tribes, those belonging to the minority groups, and particularly girls, in each of these groups. The need of the hour is to identify the extraordinary socio-cultural circumstances which restrict these children from accessing schools.



This excerpt from the NCERT's brochure shows its identification of a particular section of Indian society.

PURPOSE OF EDUCATION:

Here we need to understand the purpose of education. When Ambedkar talks about knowledge, he lists two purposes of knowledge:

- ✓ To acquire it for betterment of others and
- ✓ To use it for one's own betterment.

The latter is pursued by a larger circle of people than the former. From this we could conclude that the realization of existence is not the only valid standpoint, but the realization of struggled existence of the 'others' is also important. For example, when there is violence from the upper castes on lower castes then the depressed caste groups assert their existence which also shows their existence for the dominant caste.

- **ARGUMENTS OF DR. AMBEDKAR IN CHANGING CURRENT EDUCATION SCENARIO**

1. Dr. Ambedkar has argued against professional learning which aims at creating a clerical nature of workers, inculcating a non-questioning attitude as the objective of learning. He had explained the importance of education in his written testimony before the University Reform Committee set up by the Municipal Government regarding Mumbai University reforms. He discussed various issues related to education and also the reasons for the failure of the education system.
2. Dr. Ambedkar challenges the notion of accepting unchallenged notions of society. The argumentative capability reflects a person's thinking prowess and his ability to reach the truth and identifying it through a procedure. We might also want to understand how Dr Ambedkar perceived the nature of education. He says,

The Division of the pre-degree education and the post-degree education meant the partition of education and research from each other, which itself proved that when the research is separated from education then the former is immeasurably harmed.

3. The student so trained should learn to distinguish between what may fairly be called matter of fact and what is certainly mere matter of opinion. He should be accustomed to distinguish issues, and to look at separate questions each on its own merits and without an eye to their bearings on some cherished theory. He should learn to state

fairly, and even sympathetically the position of those to whose practical conclusions he is most stoutly opposed. He should become able to examine a suggested idea, and see what comes of it, before accepting it or rejecting it. Without necessarily becoming an original student he should gain an insight into the conditions under which original research is carried on. He should be able to weigh evidence, to follow and criticize argument and put his own value on authorities.

4. Character is more important than education so the first focus should be in developing student's character by moulding his thoughts.

5. Spread of education should be a proper function of the University. But this cannot be achieved unless the University adopts vernacular as the medium of instruction, which in the present circumstances is a far cry. He holds a very strong affirmative view on the use of vernacular as a medium of instruction. But I feel that the problem cannot be solved unless Indian public opinion decides which vernacular it selects for common intercourse.

This makes it clear that the education and its continuation through implementing it in one's life is necessary for constant and meaningful learning. Dr.Ambedkar listed these four components as objectives for policy makers:

1. Recasting the aims and purposes of education,
2. Education as an instrument of substantive equality,
3. Women's education
4. Character Development

Education formed the fundamental part of his eloquent speeches and messages, making us perceive his early understanding of it as a fundamental right and also as the major tool of rebellion among the discriminated. Dr.Ambedkar's speeches many a times mention the transformative nature education has, which he would have imbibed from the diverse range of academic learning he had. The concept of upliftment or rise of the 'lower class' was accepted.

With the advantage of being a learned person Dr. Ambedkar was in a better position than any other to challenge the relations of the upper and the lower castes and the immobility within them. Education hence proved to be a factor of upliftment when certain communities were denied the same. In his own words:

“Education is something which ought to be brought within the reach of every one. The policy therefore ought to be to make higher education as cheap to the lower classes as it can possibly be made. If all these communities are to be brought to the level of equality, then the only remedy is to adopt the principle of equality and to give favoured treatment to those who are below level.”

- **GEAR UP 21ST CENTURY (CONCLUSION)**

Dr. Ambedkar had a deep relation with education and his writings show expertise and in-depth analysis of the subject. The great leader has been restricted to the narrow position of being just a Dalit emancipator. His contributions towards education and his vision towards it should be traced and nurtured. He realized education to be a priority for the society and for growth of individuals with character. Educational philosophy stresses on development of persons and their environment. He also saw education as something that can create radical changes in an oppressed society and create avenues for change which are equal for all. Dr. Ambedkar's thoughts resonate with the current academic discourse and hence make him relevant, to bring in a perspective which has been missing. The perspective which is generated through struggled learning. That learning needs to be recognized and captured in textbooks, cutting across boundaries. Meanwhile, teachers and the trainers also need to establish a bond and promote an education that works towards the objectives of self-actualization and a just society. With such collective efforts, education can play a role in the creation of citizens who are aware of the perils a society faces, motivating them to challenge its customary norms and practices even when establishing themselves. This contextualization of education in India

would create a pedagogy which enables the teachers and learners participate in the process of ‘CHANGE’ and enhance one's ideals in society. In nutshell, Students are the main part in developing the nation, so the teacher also. So, a development in our philosophy of Education will definitely bring the development of nation. I will wrap up the conclusion by Dr.Ambedkar’s Words:

“I am very fond of teaching profession. I am also very fond of students. I have dealt with them. I have lectured them in my life. I am very glad to talk to the students. A great lot of the future of this country must necessarily depend on the students of this country. Students are an intelligent part of the community and they can shape the public opinion.”

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डॉ. भीमराव आम्बेडकर और उनके शिक्षा संबंधी विचार

- प्रा. नरेश आर. रोहित

भारतीय संविधान के निर्माता महामानव भारतरत्न डॉ. बाबासाहेब आम्बेडकरजी ने अपनी पूरी जिंदगी समाज के लिए लगा दी, आज पूरी दुनिया उन्हें गर्व से याद करती है, जिन परिस्थिति में उन्होंने संघर्ष किया इसका कोई भी अन्दाजा नहीं कर पाता। उनके विचार सदैव बहुत आगे की उनकी सोच को दिखाते हैं। बाबासाहेब के कुछ श्रेष्ठ विचार यह पब्लिश कर रहे हैं, जो आपको एक सीमित सोच से बाहर सोचने के लिए मजबूर कर देंगे।

समानता एक कल्पना हो सकती है, लेकिन फिर भी इसे गवर्निंग सिद्धांत रूप से स्वीकार करना होगा।

- डॉ. आम्बेडकरजी

भीमराव आम्बेडकर ने देश के निर्धन और वंचित समाज की प्रगति करने का सुनहरा सूत्र दिया था, उसकी पहली इकाई शिक्षा थी। इससे अन्दाज लगाया जा सकता है कि वे गतिशील समाज के लिए शिक्षा को कितना महत्त्व देते थे। इनका सूत्र था - शिक्षा, संगठन और संघर्ष। वे आह्वान करते थे शिक्षित बनो, संगठित बनो और संघर्ष करो। पढ़ो और पढ़ाओ। इस सूत्र का अर्थ स्पष्ट है कि संगठित होने और न्याययुक्त संघर्ष करने के लिए प्रथम शर्त शिक्षित होने की ही है। इस मामले में बाबासाहेब की दृष्टि एकदम साफ है। साधन सम्पन्न समाज के बच्चों के लिए जीवन में प्रगति के अनेक रास्ते हैं। वे अपने पैतृक साधनों का प्रयोग करके नये रास्ते भी तलाश सकते हैं। और पहले से ही उपलब्ध रास्तों का अपने हित के लिए सुविधा से उपयोग भी कर सकते हैं। कम से कम जीवन की भौतिक प्राप्तियों के क्षेत्र में तो यह सब हो ही सकता है लेकिन वंचित समाज के बच्चों के

लिए साधनो के अभाव में आगे के रास्ते बन्द हो जायेंगे और वे जीवन भर दुःख और वेदना का नारदीय जीवन ही धोते रहेंगे? ऐसा नहीं है इनके लिए एक ऐसा रास्ता खुला है जो साधन सम्पन्न लोगों को उपलब्ध सभी रास्तो से भी ज्यादा प्रभावी और गुणकारी है, वह रास्ता है शिक्षा प्राप्त करने का । शिक्षा से भौतिक जगत में गतिशील होने की क्षमता तो प्राप्त होती ही है, बौद्धिक विकास भी होता है । यही कारण था कि बाबासाहब ने शिक्षा को प्राथमिकता दी है । ऐसा उन्होंने कहा ही नहीं बल्कि स्वयं अपने उदाहरण से करके भी दिखाया ।

बाबासाहब ने उच्च शिक्षा प्राप्त करने के लिए अनेक कष्ट सहे, लेकिन उच्च शिक्षा प्राप्त करने के अपने ध्येय पर अडिग रहे । पाठशाला के दिनों में जाति भेद को लेकर उनको जो दिक्कते उठानी पड़ी उनको शायद दोहराने की जरूरत नहीं है, वे सर्वविदित हैं । इसलिए उन्होंने सभी के लिए शिक्षा पर जोर दिया था । बाबासाहब पढ़ाई, नौकरी और समाज सेवा एक साथ साध लेने का संकल्प सुनाते हैं, तो उनके मन में शिक्षा, एकता और संघर्ष का त्रिसूत्र भी दिखाई देता है ।

भीमराव आम्बेडकर ने स्वयं अपनी शिक्षा का उपयोग अपनी सुख सुविधा के लिए नहीं बल्कि वंचित समाज के कल्याण के लिए किया । इसमें कोई शक नहीं है कि आम्बेडकर शिक्षा को वंचित समाज के कल्याण और प्रगति का धारदार और कारगर हथियार मानते थे । लेकिन शिक्षा को वे आईसोलेशन में परिभाषित नहीं करते थे, बल्कि उसके सर्वग्राही अर्थों में ही ग्रहण करते थे ।

शिक्षा का इतना महत्त्व है तो शिक्षा देनेवाले शिक्षक का महत्त्व तो उससे भी कई गुणा बढ़ जाता है, क्योंकि शिक्षा केवल किताबों से नहीं मिलती। शिक्षा संस्कार बनाती है और संस्कार शिक्षक के आचरण से ही बनते हैं। इसलिए शिक्षा के मामले में बाबासाहेब शिक्षक की भूमिका और चयन को लेकर अत्यंत सतर्क रहते थे।

आधुनिक युग में आम्बेडकर का चिन्तन अमानवीय, अनैतिक एवं अन्यायपूर्ण सामाजिक व्यवस्थाओं के प्रति विद्रोह एवं विरोध का सबसे सशक्त स्वर माना जाता है। बाल्यकाल से ही कठोर अनुभवों से गुजरते हुए डॉ. आम्बेडकर को अनेक सामाजिक बुराईयों एवं विडम्बनाओं के साथ अपनी जीवन नियति से साक्षात्कार हुआ। गहन अध्ययन एवं उच्च शिक्षा के आधार पर उन्होंने सामाजिक अशुभ के प्रति अपनी आलोचनात्मक दृष्टि की एक विवेक-समस्त एवं तार्किक आधार प्रदान किया।

डॉ. आम्बेडकर का जीवन एक विद्यार्थी के लिए आदर्श विद्यार्थी जीवन का उदाहरण है। वे दिन में 18 घंटे अध्ययन करते थे। विद्यार्थी काल में किए गये उनके परिश्रम जो कि उद्देश्यपूर्ण थे, क्या हम ऐसे उद्देश्यपूर्ण जीवन के बारे में कभी चिन्तन करते हैं? क्या हमारी शिक्षा प्राप्ति का कोई मौलिक उद्देश्य है ?

एक शिक्षक के रूप में उनकी मान्यता थी कि एक दलित वर्ग के विद्यार्थी को सामान्य श्रेणी के विद्यार्थी से ज्यादा परिश्रम करना चाहिए और एक आदर्श के रूप में अपने को प्रकट करना चाहिए। एक बार एक दलित विद्यार्थी उनसे सिफारिश करने आया, तो डॉ. आम्बेडकर ने उसे स्पष्ट कहा कि ' माना कि मैं चाहूँ तो यह संभव है पर मुझे यह शोभा नहीं देता। दूसरी बात, इस तरह किसी के लिए सिफारिश करना मुझे धृणास्पद लगता है।

मेरी तो बल्कि यही धारणा है कि दलित विद्यार्थी की तरफ से ऐसा व्यवहार ही नहीं होना चाहिए जिस कारण उसकी अपनी बौद्धिकता और योग्यता में किसी प्रकार की हानि प्रकट होवे। मैं तो यह चाहता हूँ कि वह दूसरे विद्यार्थियों की तुलना में एक आदर्श विद्यार्थी के रूप में अपना अस्तित्व स्थापित करें।

नौजवानों को सम्बोधित करते हुए वह कहते हैं कि उन्हें अपनी जिन्दगी में ऊंचे उद्देश्यों की प्राप्ति के लिए आठों पहर प्रयत्न करते रहना चाहिए। यदि ऐसा नहीं है तो वह पशु से भी ज्यादा भयानक है। एक बार उन्हें जाकिर हुसैन कॉलेज में 'लोकतंत्र' विषय पर बोलने के लिए बुलाया गया। गठिया से पीड़ित होते हुए भी उन्होंने दो विद्यार्थियों जो कि निमंत्रण देने के लिए आये थे, कहा 'मैं एक बीमार आदमी हूँ किन्तु विद्यार्थियों से बात करने से मुझे प्रेम है।' जिस दिन भाषण देना था, वे बड़ी मुश्किल से मंच तक आये, तब तक बीमार दिखाई दे रहे थे, लेकिन जब उन्होंने बोलना शुरू किया तो लगा कि उनको कोई कष्ट ही नहीं है। इसके दश महीनों के बाद ही उनका देहावसान हो गया था।

उपरोक्त विवरण से क्रमशः हमें उनके परिश्रम, ईमानदारी और कार्य के प्रति निष्ठा के उदाहरण मिलते हैं। वे कहते थे कि 'मेरी इच्छा थी कि मैं जिन्दगी भर विद्यार्थी बना रहूँ।' उनका कहना था कि 'हमें यह विचार छोड़ देना चाहिए कि मां-बाप बच्चों को जन्म दे सकते हैं, पर किस्मत नहीं। वैं उन्हें शिक्षा दिलाकर उनकी किस्मत को बना सकते हैं।' डॉ. आम्बेडकर के अनुसार, 'ज्ञान आदमी के जीवन का आधार है।' अतः हमें शिक्षा की तरफ विशेष सकारात्मक दृष्टिकोण रखना चाहिए। सन् 1849 में महात्मा ज्योतिबा फूले ने महिलाओं और शूद्रों की शिक्षा के लिए विद्यालय बनाये और एक आन्दोलन खड़ा किया और

उन्होंने शिक्षा की पहली किरण से उन्हें अवगत करवाया जबकि डॉ. आम्बेडकर विद्यार्थियों के लिए एक आदर्श के रूप में उभरे ।

डॉ. आम्बेडकर के अनुसार एक देश के लिए इन चार मूल्यों स्वातन्त्रता, एकता, बन्धुत्व और न्याय बहुत आवश्यक है । उनके अनुसार, ' जिस समय में कुछ वर्गों के लोग, जो कुछ चाहे वह सब कर सकें और बाकि सब वह भी न कर सकें जो उन्हें करना चाहिए, उस समाज के अपने गुण होंगे, लेकिन उनमें स्वतन्त्रता शामिल नहीं होगी । अगर इंसानों के अनुरूप जीने की सुविधा कुछ लोगों तक ही सीमित है, उसे विशेषाधिकार कहना उचित होगा । '

डॉ. आम्बेडकर का दर्शन समाज को समस्त अशुभ एवं अभिशाप से मुक्त कर स्वाधीनता, समानता और भ्रातृत्व पर आधारित समाज रचना के लिए प्रेरित करता है। विचार पर व्यवहार दोनों ही स्वरों पर आम्बेडकर असमानता, अस्पृश्यता, अशिक्षा, अंधविश्वास, अन्याय, अनैतिकता जैसे सामाजिक अशुभो एवं अभिशापों से लोहा लेते हैं एवं एक मानवीय, नैतिक एवं न्यायप्रिय समाज के निर्माण का आह्वान करते हैं । आम्बेडकर एक ऐसे समाज के स्वप्न द्रष्टा थे जिसमें मनुष्य अपने विवेक से अंधविश्वासों का खंडन करता है । समाज और प्रकृति के प्रति वैज्ञानिक एवं विवेक सम्मत दृष्टिकोण अपनाता है और धर्मशास्त्रों में क्या लिखा है, इसकी चिन्ता न करके मानवीय नैतिकता एवं न्याय के आदर्शों के अनुरूप व्यवहार करता है ।

जो शिक्षा अंधविश्वास, भाग्यवाद, संकीर्णता, प्रतिक्रियावाद जैसी कुरीतियों को ध्वस्त

करती है, वह ग्रहण करने योग्य है। प्रतियोगी, व्यावसायिक, तकनीक और उपयोगी शिक्षा आज हमारे समाज की महत्वपूर्ण आवश्यकता है। हम अभी उन पौधों को नहीं सींच पाये हैं जो इन विचारकों ने लगाये थे। उनके सपनों को पूरा करने के लिए हमें कठोर संकल्प, ईमानदारी और प्रभावपूर्ण ढंग से काम करना होगा, तभी हम सही मायने में डॉ. बी. आर. अम्बेडकर के शिक्षा दर्शन को समझने की बात कर सकते हैं।

संदर्भसूचि

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DR. B.R. AMBEDKAR AS A HUMAN RIGHTS DEFENDER

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❖ **Introduction**

In an unassuming street in London's posh Primrose Hill, there is a buzz about a particular house that was purchased last September by India's state government of Maharashtra, and opened as a museum and learning centre by Prime Minister Narendra Modi. Its blue plaque reads: 'Dr Bhimrao Ramji Ambedkar, 1891-1956, Indian Crusader for Social Justice, lived here 1921-22'. To Dr Corinne Lennox, he was also a true visionary and 'one of the world's greatest defenders and philosophers of human rights.'

Today [14 April 2017] marks the 126th birthday of Dr Bhimrao Ambedkar, a key figure in the global story of human rights but one whose contributions are not adequately understood or recognised. His birthday is widely celebrated in India, where he is best known for drafting the Indian Constitution, in which he embedded several provisions for the protection of rights of the most marginalised. His statue is dotted throughout the country but his leadership is most significant for the Dalits of India, who continue to occupy the lowest rungs of Indian society despite the elevated heights to which Dr Ambedkar, himself a Dalit, was able to reach.

Dr. Ambedkar is one of the world's greatest defender and philosopher of human rights. He was a true visionary, contributing to a global evolution of this idea, to the legal enshrinement of rights, and to this day, he continues to inspire human rights defenders.

Why do I call Dr Ambedkar a human rights defender? Some might see him narrowly as a defender of the rights of Dalits but not of human rights more broadly. His lifelong efforts to eradicate caste-based discrimination arguably count as his greatest achievement. Moreover, the language of 'human rights' was still in its infancy during his lifetime, even if the standards had earlier roots. A proper examination of his writings and his actions show, however, that he was very much cosmopolitan in his philosophy of justice and in his legal and political work, which demonstrate his support to norms embodied in universal human rights as we have since come to know them. To illustrate my point, I will highlight three key progressive strands of his thinking on principles of human rights, and how this projected where the international human rights movement would go in the decades to follow.

First, is the interdependence of human rights. A constant refrain in his writings is his call for ‘liberty, equality and fraternity’. Equality and non-discrimination are clearly at the core of his conceptual framework of human rights. Yet, in contrast to the use of these principles in the French and American declarations, Dr Ambedkar placed social and economic equality alongside political and civic equality.

For example, as India became an independent state, he said, ‘On the 26 January 1950, we are going to enter into a life of contradictions. In politics we will have equality, and in social and economic life we will have inequality. How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril.’ He was also critical of the efforts in Communist states of the period in supporting economic and social rights at the cost of liberty. The global human rights movement was dominated for decades by a focus on civil and political rights and only latterly brought economic and social rights more to the forefront of human rights advocacy. Dr Ambedkar was prescient in his recognition of the interdependence of civic and political rights with social and economic rights, even at a time when states were working to divide these norms across the two international human rights covenants.

Second, Dr. Ambedkar said, ‘I measure the progress of a community by the degree of progress which women have achieved.’ He strived through efforts, including his proposed Hindu Code Bill, to secure rights for women in India in areas such as inheritance and divorce. Importantly, he was of course referring to all women, not just the progress of elite women, approaching gender equality as he was from the point of view of Dalit women. The recognition of inequalities within the international women’s movement itself is still something that we are grappling with, and which came relatively late to the gender equality debate. Emphasis on the concept of ‘intersectionality’ in gender discrimination is also fairly recent. Today the voice of women in the Dalit movement has been growing ever stronger, as has the voice of Dalit women in the women’s movement, both nationally and internationally. For example, Asha Kowtal, general secretary of the All India Dalit Mahila Adhikar Manch (All India Dalit Women’s Rights Forum, or AIDMAM), led a group of Dalit women on a US tour last autumn, bringing attention to the egregious human rights violations faced by Dalit women, and connecting with others in the global movement, such as the women leaders of Black Lives Matter.

Third, Dr Ambedkar was visionary in his understanding that democracy alone is not a guarantee for the protection of the rights of minorities. He attempted to build into the

constitution several protections for different minority groups in India (as later detailed along with other minority rights proposals in his ‘States and Minorities’ (1947)). Many of his efforts in this regard were blocked, including by Gandhi, pushing him to settle only for reserved seats for Dalits in government under the Poona Pact (1932). This is still an area of human rights where there is a great deal of misunderstanding of how protecting minority groups from discrimination through various tools, such as affirmative action ‘reservations’ used in the public sector in India today, is essential to members of those groups fulfilling their human rights. Far from being a privilege, these measures are a basic tool for achieving substantive equality in the face of discrimination. In the words of Dr Ambedkar, ‘Discrimination is another menace which must be guarded against if the fundamental rights [of the Indian Constitution] are to be real rights’. The global Dalit movement continues to strive towards these aims in their struggle to eliminate caste-based discrimination, to achieve fulfilment of their human rights and for the restoration of dignity and justice. Leaders of this movement look to Dr Ambedkar for inspiration, putting into practice his famous mantra: ‘My final words of advice to you are educate, agitate and organise; have faith in yourself’. Indeed, his words could be a rallying cry for human rights defenders everywhere.

❖ Ambedkar’s Life as a Struggle.

Babasaheb Ambedkar was a leading social activist and reformer who gave his life for the upliftment of the Dalits. A leader for the oppressed, he relentlessly fought for the eradication of caste discrimination that had fragmented Indian society. He was a reformer who campaigned against the untouchability and for the liberation of dalits. Born in a socially and economically backward family, He was the victim of caste discrimination, humiliations, and inequality. He belongs to the Mahar Caste, which was treated as an untouchable community by the dominant caste people in Maharashtra. Thus Ambedkar was subject to discriminations and humiliations due to the caste system. However, fighting all odds, he earned a law degree and various doctorates from Columbia University and London School of Economics. He gained reputation as a scholar for his research in the field of Caste Studies, law, economics, and political science. He was India’s first law minister and the chief architect of the Indian Constitution.

❖ Ambedkar’s Idea of Social Justice

“My Ideal: a society based on Liberty, Equality, and Fraternity” – Ambedkar Social Justice is the view that everyone deserves equal social, economic and political rights and opportunities.

Plato and Aristotle initiated the discussion on Justice in the western philosophy. Ambedkar believed in the concept of social justice as it has emphasized the equality of all human beings irrespective of their caste, gender, religion and race. Ambedkar's concept of social Justice stands for the liberty equality and social justice of all human beings. In his speech, "Annihilation of Caste" Ambedkar stated that his ideal society would be based on Liberty, Equality, and Fraternity.

❖ Ambedkar as a champion of Women's Rights

"I measure the progress of a community by the degree of progress which women have achieved" - Ambedkar in a meeting of the depressed classes on 18th July 1927 Ambedkar struggled for the women's liberation from the male dominated society. He argued that Manu Smriti (Laws of Manu) is a system which oppressed the Dalits and women for centuries. He opined that Manusmriti is antidalits and women as it degrades them. Ambedkar used to regularly contribute essays on the question of women's empowerment to the news papers like Mooknayak and Bahiskrit Bharat. In addition, Ambedkar also created awareness among the illiterate women to struggle against the social evils like child marriages and Devadasi system. He believed in the social and political movements run by women. He opined that the movements under the leadership of women may change the society and improve the conditions of women and other oppressed people. Moreover, Ambedkar also fought for the women's education as he firmly believed that education is the most powerful weapon to change the lives of women. Therefore, he advised the men and women to educate, agitate and organize for the social change.

❖ Ambedkar as a defender of Human Rights

Dalits and other lower caste people were not allowed to drink water from wells. They were not allowed to enter the temples in the colonial India. Ambedkar led several movements to establish the rights of dalits over water and other resources. Indeed, it was a struggle to protect the dignity of the dalits and assert their rights as humans. In 1927, Ambedkar led the march at Mahad, Maharashtra along with dalit activists and leaders to taste the water from the Public Lake as it was earlier prohibited. This marked the beginning of caste eradication movement. As the temple entry was banned for dalits, Ambedkar started a movement in 1930 at the Kalaram Temple, Nashik, Maharashtra. This movement claimed that the dalits also have every right to enter the temples and it was viewed as another milestone in the history of dalit movements for human rights & social justice. Ambedkar opined that only political

power cannot be a solution for the problems of the depressed classes. But their salvation lies in their social elevation.

❖ Ambedkar's Movement for Human Rights

During the last decade of the 19th century, many Indian leaders born among the lower castes like Narayan Guru (1854-1928), Jotiba Phule (1827-1890), and Ramaswamy Naicker (1879-1973) launched massive struggles for the dignity of Dalits throughout India. Ambedkar was the most towering figure among these Dalit leaders. In 1917 he joined the Baroda State Service after returning from his studies in the USA and the United Kingdom, as part of the terms of his scholarship agreement. He worked in the city of Baroda, the place of the ruling family of Gaikwad, which financed his studies abroad. He worked as secretary in the defense office of the Maharaja of Baroda State. However, despite his foreign education, he had to endure insults while at work due to his low caste origin. He was a victim of the cruel Dalit discrimination. He suffered the ignominy of having document files hurled by peons at his face. He suffered the humiliating experience of not being served drinking water during official functions. At the officer's club, he had to sit in a corner and keep his distance from the other members belonging to higher castes. He also had difficulties in finding a rented house, as he was not allotted government bungalow. He stayed in an inn owned by Parsis (members of Zoroastrian religion). One morning, as he was getting ready to go to work, a dozen Parsis, allwielding sticks, rushed up to his room screaming that he had polluted the inn and insisted on his immediate departure. He begged them to let him stay for a week longer since he hoped to get his government bungalow by then. But they were obdurate. If they found him at the inn that evening, they said God help him. After spending much of the day in a public garden, Ambedkar, in utter frustration and disgust, left for Bombay by the 9 pm train.

These scorching incidents goaded Ambedkar to work for the protection of Dalit rights and upliftment of the status of the Dalits. In 1924, he started legal practice in Bombay and founded the *Bahishkrit Hitkarni Sabha* (Depressed Class Institute) to uplift the Dalits.

Henceforth, he started his movement and took the cause of the Dalits. He roused the Dalit consciousness to fight for the eradication of Dalit discrimination; to claim equality of treatment, status and opportunity; to equally enjoy all rights? civil, political, social and economic ? and respect for the dignity of persons. He was considered a crusader for the human rights of the Dalits in India. The Hindu religious belief that "All human beings are not born equal" creates caste-based discrimination against the Dalits that leads to various forms

of violence against them including public humiliation, torture, rape, beating and killing. Reacting to the values of Hinduism, Rabindranath Gore wrote, We do not value Hinduism, we value human dignity... We want equal rights in the society. We will achieve them as far as possible while remaining within the Hindu fold or if necessary by kicking away this worthless Hindu identity.

Ambedkar was a great supporter of women's liberation. He blamed the verna system, which has not only subjugated Dalits but also women. He questioned *Manu Smriti* (Laws of Manu), the law book (Dharam-Shastra) of Brahminic Hinduism and attributed to Manu, the legendary first man and lawgiver. *Manu Smriti* prescribed the Dharma of each Hindu, stating the obligations attached to his or her social class and stage of life. It was hostile to the interest of lower caste people and women.

It prohibited re-marriage of widows. He felt that *Manu Smriti* was solely responsible for the downfall of Hindu women. He encouraged the Dalits to embrace Buddhism to liberate their own selves from Hindu subjugation. Hence he fought for the right to choose ones' faith. After embracing Buddhism, Ambedkar said, "[U]nfortunately for me I was born a Hindu Untouchable..

I solemnly assure you I will not die as a Hindu." He practiced what he advocated and became a Buddhist in 1956. He also wrote about the French revolution ideas of fraternity, liberty and equality. He thought that the French and Russian revolutions failed to realize all three ideas. He believed that they could not all be realized except through the way of the Buddha.

❖ Conclusion

Thus, Ambedkar was critical of Gandhi, attacked caste system, converted to Buddhism, and became a true representative of the oppressed castes. Ambedkar's analysis of caste has been inspiring to many dalits and Non-dalit intellectuals. He developed a critique of Indian society based on the Enlightenment ideals of Liberty, Equality and Fraternity. He was intellectual, liberal and more modern than many of the Indian thinkers and leaders. Ambedkar's passion for the eradication of caste system is still relevant as the 'caste system' is still a serious social problem in India. Ambedkar is India's one of the greatest original thinkers and leaders for the 'Social Change'. He is a scholar, outstanding social reformer and a Messiah for the

downtrodden people. His emancipator ideals are still relevant to every dream of a just, modern, liberal, secular, humane, democratic Indian society and they are inspiring to the present day youth for the socio-political change in the country. His ideals and arguments are significant to achieve a casteless Indian society and a society which is based on Liberty, and Equality. In these following words, Dr. B.R. Ambedkar expressed hope that the caste system can be eradicated with the education and continuous struggle for freedom, “My final words of advice to you are educate, agitate and organize; have faith in yourself. With justice on our side I do not see how we can lose our battle. The battle to me is a matter of joy. The battle is in the fullest sense spiritual. There is nothing material or social in it. For ours is a battle not for wealth or for power. It is battle for freedom. It is the battle of reclamation of human personality.” Ambedkar is India's foremost human rights activist during the 20th century. He is an emancipator, scholar, extraordinary social reformer and a true champion of human rights. It can be said that he is one of the highly regarded Indians whose emancipation and empowering role for oppressed groups that cut against the gender divide has inspired subaltern groups all over the world. All should try to take inspiration from Dr. B. R. Ambedkar's life and work for the creation of a just and gender-neutral world.

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THE PATHWAY OF DR. BABASAHEB AMBEDKAR FROM HINDUISM TO BUDDHISM

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Introduction:

Dr. Bhimrao R. Ambedkar is known as the father of Indian Constitution. By getting world's best knowledge, he proved that there is a not permanently right of any one particular caste/castes over the knowledge. Birth is mere an accident and there is no relation between birth and talent. It is untrue that untouchables have no ability to acquire knowledge. Being untouchable he had not only faced difficulties in his childhood, but also in whole life. Dr. Ambedkar is the most learned man of the India and he want to create one India on the base of the modern democratic thought instead of the conservative thought of Hinduism. He did not want to get only political democracy, but also social and economical democracy. He believes that nationality is the greater than caste or religion. However, he tried to get the human rights of the Depressed Class through awakening and reforms of Hinduism. But he faced severe oppose from the orthodox Hinduism. Lastly, he understood that there was no hope for the change of mind set of the follower of Hinduism. He renounced the Hinduism after a study of the world's main religions. He embraced the Buddhism which is based on the egalitarian society. Hence, this path was not a plain, but it was the full of thorns and various difficulties.

Methodology:

The secondary source of the data is used for the study and the description of the research paper. However, the Writing and Speeches of the Dr. Ambedkar, various articles, research papers, Internet, etc., were used for the study. The research has tried to get conclusions through some important incidents and various experiences of the life of Dr. Babasaheb Ambedkar. However, the life of Dr Ambedkar could be classified into three forms of his personality for this study.

(1) Iconoclast Ambedkar:

(2) Protestant/Reformer Ambedkar:

(3) Revolutionist Ambedkar:

Objectives:

- (1) To get such important incidents from the life of Dr. Ambedkar that inspired him to embrace the Buddhism.
- (2) To find out the important incidents that forced Dr. Ambedkar for renouncing the Hinduism.
- (3) To throw lights about the ideas of Dr. Babasaheb Ambedkar about Religion.
- (4) To discuss his journey from the Hinduism to Buddhism.

Discussion:

(A) Iconoclast Ambedkar:

A) In the Childhood:

Experiences of the untouchability, struggle for find out its roots and criticism of the Hinduism:

Untouchability is woven like a shade of the body and it does not hide in the absent of the sun. However, the discrimination of the depressed class is very common in whole fields of life. Dr. Ambedkar had faced it from the childhood to the end of the life. However, he understood and concluded that the caste system is the roots of it. The dharmshastras (holy books of Hinduism) is the source of inhuman caste system. The scriptures of Hinduism sanctioned it. The Ramayan, Mahabharata, which is not only narration of the greatness of the Brahmins and the Kshatriyas, but also it, is the degradation of the Shudras and the Untouchables.

Dr. Ambedkar is not accepted the discrimination and degradation of the depressed class from the Ramayan and Mahabharat. He questioned and tries to get its answer from his rational mind. His father forced him to read these books and after reading of these holy books, he concluded that 'Bhishma and Drona were hypocrites. They said one thing and did quite the opposite. Krishna believed in fraud. His life is nothing but a series of frauds.' Dr. Ambedkar also examined the Ramayan. In his book Buddha and his Dhaam, Dr. Ambedkar said that 'Equal dislike I have for Rama. Examine his conduct in the Sarupnakha

[=Shurpanakha] episode [and] in the Vali Sugriva episode, and his beastly behaviour towards Sita. My father was silent, and made no reply. He knew that there was a revolt.”
(<http://bihar.humanists.net/Ambedkar.html>)

B) In Young Age:

Fight against the discrimination and tried to get the solution for Human Rights of the Depressed Class:

1) Experience of Baroda:

After getting education, while he appointed as the Military secretary in Baroda, he could not get the residence in any hotel or hostel. Even his peon made distance from him and not giving file direct hand to hand and flung files on the table. He forced to leave his temporary residency and pushed to the road by Parsee owner of Hotel. According to, bihar.humanists.net,

“The humiliations reached a climax, when one day a group of Parsees armed with lathis forced Ambedkar to vacate the Parsee hotel where he was living. No Hindu or Muslim was prepared to give him shelter in the city All this was unbearable to him. He sent a note to the Maharaja; but the Diwan expressed his inability to do anything in the matter. Ultimately Ambedkar left Baroda and went to Bombay in November 1917.”
(<http://bihar.humanists.net/Ambedkar.html>)

2) Mahad conference, 1927:

In preparations for holding the conference, attitude of the touchable is not helpful and they want to failure of the whole programme. According to the book ‘Dr. Ambedkar life of Mission,’ “As no Hindu land lord allowed the use of land for the pandal, a site for the conference was secured with great difficulty from a Muslim. As the local merchants refused to have any dealings with the men connected with the conference, the Reception committee had to purchase corn and other material from outside, sufficient to last for ten days.”

“Ambedkar avowed that it was the ultimatum aim of politics to maintain and protect those human rights: he added: ‘Removal of untouchability and inter-caste dinner alone will

not put an end to our ills. All departments of services such as courts, military, police and commerce should be thrown open to us.’ Concluding his speech he said: ‘Hindu society should be reorganized on two main principles-equality and absence of casteism.’” Dr. Ambedkar said that “this conference has been called to inaugurate an era of equality in this land” (Keer: p.99).

“At the conclusion of the conference, Ambedkar and his party went to see in the neighborhood of Mahad, the excavations supposed to have dated from time of Lord Buddha. (Keer: p.107).

3) Burning of Manusmriti, December, 25 1927:

The aim of burning of Manusmriti was mentioned in the resolutions: “Among other resolutions a resolution was passed to burn the *Manusmriti*, which according to Ambedkar perpetuated the social, economic, religious and political slavery of the untouchables. Accordingly, the *Manusmriti* was burnt publicly on December 25, 1927. By another resolution, it was demanded that priestly profession among Hindus be democratized, allowing everyone who desired to have an opportunity to become a priest.”(<http://bihar.humanists.net/bAmbedkar.html>.)

“The report that *Manusmriti* had been burnt as a part of the Mahad Satyagraha gave rise to strong revulsion and much criticism in the caste-Hindu press. Justifying this action, Ambedkar wrote in the 3 February, 1928 issue of the *Bahishkrit Bharat* that his reading of the *Manusmriti* had convinced him that it was insulting in its treatment of the Shudras and that it did not even support the idea of social equality. To burn a thing is to register protest to the idea it represented. By so doing, one expected to shame the persons concerned into modifying their behavior. He said further that it would be futile to expect that anyone who revered the *Manusmriti* could be genuinely interested in the welfare of the untouchables. He compared the burning of the *Manusmriti* to the burning of foreign cloth recommended by Gandhi. (<http://bihar.humanists.net/bAmbedkar.html>.)

4) Jalgaon Conference, May 29, 1929:

In his book Dhanajay Keer mentioned that “In ‘Jalgaon Conference’ which was convened by the Depressed Class of Central Provinces and Berar on May 29, 1929. It was at this conference that a resolution was passed stressing the need for embracing some other religion in the event of continued disregard for their condition by the caste Hindus. In this concluding speech Ambedkar told the conference bluntly that ‘it was quote impossible for them to get their disabilities removed by remaining in the Hindu fold. So he advised such of them as could endure no longer the pangs of poverty, misery and disabilities, to embrace some other religion for the betterment of their lot and honour, if their disabilities were not removed by the caste Hindus before a prescribed date.’” The feeler however, was not taken seriously by the Jalgaon Hindus. They thought it was a ruse aimed at bargaining for more civic rights by working on the feelings of the caste Hindus in a puerile manner. But, the time limit expired, and about twelve Mahars embraced Islam in the first week of June 1929. (Keer: p.130)”

‘By this incident the eye of Sanatani opened to the realities and reason for some time. Those who held that stigma of pollution disappeared with the death of a Mahar were moved to throw open two wells to the Depressed Classes without delay or demur.’ ” (Keer: p.131)

Yeola conference in Nasik, 1935:

Dr. Ambedkar declared that he was born as a Hindu, but would not die as one.

5) Round Table Conference and Poona Pact: 1932

In the Round Table conference, Dr. Ambedkar had succeeded to put the actual side of the depressed class and the British had given the separate electorates to the depressed class. But, the opposition of Gandhi and his fast with the support of orthodox leaders of Hinduism pressurized Dr. Ambedkar to leave his demand of the separate electorates. Due to all sided pressure, there was no way to Dr. Ambedkar except the accepting formula of reservation of seats with the common electorates. It is said that the ‘Poona Pact’ proved that the mindset of Hinduism would not changed and he has to choose another way to take care of the security of the depressed class.

6) Annihilation of Caste:(1936):

“When the Hindu reformist group, the Jat-Pat Todak Mandal (Forum for Break-up of Caste) of Lahore, which had invited Ambedkar to deliver its annual lecture in 1936, asked for and received the text of the speech in advance, it found the contents “unbearable”. The Mandal realized that Ambedkar intended to use its platform not merely to criticize the practice of caste, but to denounce Hinduism itself, and withdrew its invitation.” (‘Annihilation of Caste’: Editor’s Notes: Dr B.R. Ambedkar 1936).

Middle Age:

1) The Constitution of India:

The Constitution of India is not only reflection of ideas of modern democracy, but also it reflects Buddhism. It is the unique combination of both and it is necessary for a future of the democratic state. Dr. Ambedkar said that the ideas of Freedom, equality and fraternity are not coined from the French revolution, but it took from the Buddhism.

2) Embracing the Buddhism:

According to Keer, Dr. Ambedkar told in a meeting on the occasion of the Buddha’s anniversary in New Delhi that “Buddha’s religion was based on morality. It was based on ethics and the Buddha acted as a Guide and not as a god whereas Krishna said that he was the god of gods; Christ said he was God’s son and Mohammad Paigamber said that he was the last messenger of God. Except the Buddha, all founders of religions claimed for themselves the role of Mokshadata (Saviour) and claimed for themselves, while the Buddha was satisfied with the role of Margdata (Guide). The religion of the Buddha was morality. In place of god in Buddhism there was morality. The Buddha propounded a most revolutionary meaning of the word ‘Dharma’. (Keer: p.420)

In place of Karma the Buddha substituted morality as the essence of Dharma. The social gospel of Hinduism was inequality where as Buddhism was for equality. Geeta upheld chaturvarna.” (Keer: p.420)

“After embracing Buddhism Dr. Ambedkar said: “It is the greatest benefit I am conferring on the country by embracing Buddhism, as Buddhism is a part and parcel of

Bhartiya Culture. I have taken care that conversion will not harm the traditions, the culture and history of this land.”(Ambedkar Vol-017, p.XX.)

(B) Reformist/Protestant Ambedkar:

Dr. Ambedkar had tried to eradicate the caste system from the Hinduism and he elaborated how this inhuman system has forced to live the Depressed Class like a hell. The caste system divides the whole society and it is the main hindrance of the unity of the state. He enforced that one has to work for the nationality of the state, not for the identity of the caste. He gave various examples of the different faiths like Islam, Christian etc. While one asks a simple question ‘who are you?’ to the follower of the particular religion like Islam, Christian, they will give only the name of their faith. While in the Case of Hinduism, the answer of that question is only name of the caste. Dr Ambedkar tried to work for various reforms of Hinduism and he initiated such movements and also gave support to work of ‘the Bahiskrit Hitakarini Sabha’ (Outcaste Welfare Association) for abolishing of the caste system.

Use of ‘Protestant Hindu’ word:

Dr. Ambedkar used the word ‘Protestant Hindu’ for the Depressed Class during the ‘Round Table Conference. According to svarajyamag.com, “On January 4, 1931, Dr. Ambedkar submitted to the Round Table Conference’ a ‘Supplementary Memorandum’ in which he state that the term ‘Depressed Class’ was considered by the so-called untouchable communities as ‘degrading and contemptuous’. Instead, he suggested three official names: ‘Non-caste Hindus’, ‘Protestant Hindus’ or; Non-conformist Hindus.”

He emphasized that "It is not possible to break Caste without annihilating the religious notions on which it, the Caste system, is founded." Hence, some touchable also gave support to Dr. Ambedkar and Babasaheb also tried to remove the roots of the inequality. He worked for the happiness of the all, not only for the Depressed Class. Dr. Ambedkar is a foresighted man and he identified the caste system as the hurdle of the unity of India. So, he emphasized that Indian Society must give up the caste system and adopt the modern views of democracy.

Dr. Ambedkar had tried to evaluate the thought of Hinduism and showed the some contradiction. However, he had tried to give up such inhuman and exploitative ideas of the Hinduism for the unity of the India, for the dignity of the every human being who follow the Hinduism. It is said that in this phase, Dr. Ambedkar had worked like the Martin Luther King. Dr. Ambedkar had tried for human rights of the Depressed Class. He had tried to give new shape to the Hinduism with the rational ideas of liberty, equality and fraternity. He tried to reform of Hinduism and it becomes the rational religion.

1) By Movement:

However, he organized some movements for alarming and awakening to the Hinduism. He had also struggled for the basic rights of the Depressed Class. ‘Mahad Satyagrah’, ‘Kalaram temple entry movement’ etc. are important movements. Hence, “The first phase of Ambedkar’s struggle was to create an opening for the untouchables within Hindu fold by trying to smash the bastion of caste and its religion by trying to gain access to public places and utilizes where the untouchables were discriminated.”
(www.buddhismtoday.com)

2) By the negotiation: (Round Table Conferences):

“In the very first meeting of the conference, November 1930, Ambedkar asserted that nobody else can remove their grievances and the Depressed Classes need political power to solve their own problems. It demanded adequate representation in the legislatures and a right to elect their own men as their representative by separate electorates and it also demanded adequate representation of the Depressed Classes in the government services.”
(Shastree Uttara: 1995, p.12)

“At the Second Table Conference, 1931, Ambedkar confronted Gandhi, who not only refused to consider separate electorates for the Depressed Classes, but also opposed any form of special representation involving reserve seats.”

At the third conference, we know about the declaration of the communal Award by the British government which gave the right of double vote to the Depressed Class. They

have to give two votes, “One in a special constituency for a modest number of reserves seats, and one in the general electorate.” (Shastree Uttara: 1995, p.12)

3) **By the Constitution and Law:**

The Indian Constitution is the world’s best constitution; Dr. Ambedkar had tied to make it as the best documents of the egalitarian society of social justice with principles of the political, economical and social democracy. Untouchability is abolished by the law; and prohibiting of the discrimination based on the ground of religion, race, sex, caste, creed or the place of birth and practice of it’s in any form is believed as an offense and punishable by the law. The fundamental rights are the golden line of the Indian Constitution. It is said that the Indian Constitution reflects the Buddhist vision of Dr. Ambedkar in some extent.

“The Hindu reform which Dr. Ambedkar dreamed through the Hindu Code Bill met with a steel resistance from the Hindu orthodoxy. Dr. Ambedkar realized that, thousands year old mental twist of the Caste Hindus would be impossible to untwist. Hence Dr. Ambedkar resolved to renounce Hinduism.”

4) **The Buddha and his Dhamma:**

It is the greatest book of Neo-Buddhism; hence it is called the holy book of Neo-Buddhism. He had participated various rituals, celebration festivals and conferences of Buddhism. Yet, Dr. Ambedkar observed too much expense in celebration of festivals of Buddhism and it is used for grandeur for religion celebration. However, he also observed that some followers of Buddhism were used money for propagation of Buddhism. He deeply observed rituals, celebration of Buddhism and tried to understand the philosophy of Buddhism from various books. After detailed study and observations of Buddhism he wrote ‘The Buddha and his Dhamma.’ Dr. Ambedkar cleared that it is a compilation and assembly plant and the material has been gathered from various books. In the introduction of book, Dr. Ambedkar mentioned the following questions:

- I. The first problem relates to the main event in the life of the Buddha, namely, Parivraja. Why did the Buddha take Parivraja?

- II. The second problem is created by the four Aryan Truths. Do they form part of the original teachings of the Buddha ?
- III. The third problem relates to the doctrines of soul, of karma and rebirth.
- IV. The fourth problem relates to the Bhikkhu. What was the object of the Buddha in creating the Bhikkhu?

(C) Revolutionist Ambedkar:

Dr. Ambedkar had observed the work of the Bahiskrit Hitakarini Sabha, various social Conference like ‘Prathana Sabha’, ‘Bhramo Sabha,’etc. They “did their bit in the field on the basis of humanitarianism. The galaxy of humanitarians, Mahatmas and rationalists diagnosed the disease in their own way and prescribed for it, but in vain. The disease was in stomach and often the medicine was applied by the reformers to the head. Few of them provided for the education of the Depressed Classes, many fondled them, some partook food with them, others helped them to reform their concept of living, dwelling and dress while taught them how to bathe.” (Keer: p.57).

What was the attitude of social reforms of the Hindu about the eradication of the caste system among the Hindus? Dr. Ambedkar was very aware of it. When the Jat-Pat-Todak Mandal an organization of Caste Hindu Social Reformers invited to Dr. Ambedkar for the conference as the president, Dr. Ambedkar first declined the invitation. According to Dr. Ambedkar, “As a rule, I do not like to take any part in a movement which is carried on by the Caste Hindus. Their attitude towards social reform is so different from mine that I have found it difficult to pull on with them. Indeed, I find their company quite uncongenial to me on account of our differences of opinion.” (‘Annihilation of Caste’:1936)

However, while reactionary Hindus purified the ‘Chowdar tank’ after drank of Dr. Ambedkar and his followers, Dr. Ambedkar understood that caste Hindus were not ready to give the equal status to the untouchables. So he concluded that self help is the best help.

According to Keer, “He knew from the history that injustice is not removed till the sufferer himself does away with it by his own exertions and actions. As long as the conscience of a slave does not burn with hatred for his slavery, there is no hope for his salvation. ‘Tell the slave he is a slave and he will revolt.’ was the slogan raised by Dr. Ambedkar He exhorted the untouchability to fight for self-elevation. Self-help, self-elevation and self-respect was the symbol on the standard he unfurled.” (Keer, p.60)

Before discussing the question of why Dr. Ambedkar renounced Hinduism and embraced the Buddhism? First, we look about the ideas of him about what is the religion?

- ❖ **Why Dr. Babasaheb Ambedkar embraced Buddhism?**
- ❖ **Why Dr. Ambedkar renounced Hinduism?**
- ❖ **What is religion?**

➤ **Why Dr. Babasaheb Ambedkar embraced Buddhism?**

“Why I am inclined towards Buddhism?”

In the preface of ‘The Buddha and his Dhamma,’ Dr. Ambedkar had discussed this question. According to him, “The direct answer to this question is that I regard the Buddha's Dhamma to be the best. No religion can be compared to it. If a modern man who knows science must have a religion, the only religion he can have is the Religion of the Buddha. This conviction has grown in me after thirty-five years of close study of all religions.”

“How I was led to study Buddhism is another story.

In this book Dr. Ambedkar deeply explained about religious life of his father. Dr. Ambedkar wrote that “From my early age I found certain contradictions in my father's religious way of life. He was a Kabirpanthi, though his father was Ramanandi. As such, he did not believe in Murti Puja (Idol Worship), and yet he performed Ganapati Puja--of course for our sake, but I did not like it. He read the books of his Panth. At the same time, he compelled me and my elder brother to read every day before going to bed a portion of [the] **Mahabharata** and **Ramayana** to my sisters and other persons who assembled at my father's house to hear the

Katha. This went on for a long number of years.” (Dr. Ambedkar: ‘The Buddha and his Dhamma:’ preface.)

In this book, Dr. Ambedkar also showed that how his community organized the celebration of a public meeting to congratulate him (Dr. Ambedkar) for passing the English Fourth Standard examination, which was presided by Dada Keluskar and he got the book on the life of the Buddha as a gift from Dada Keluskar. Dr. Ambedkar read the book and he was greatly impressed and moved by it.

After reading of the life of the Buddha, Dr. Ambedkar wanted to know more about the Buddhist literature instead of the **Mahabharata** and **Ramayana**. Dr. Ambedkar argued his father that ‘the **Mahabharata** and **Ramayana**, which recounted the greatness of the Brahmins and the Kshatriyas and repeated the stories of the degradation of the Shudras and the Untouchables.’

His father had protected of reading of these holy books, and told that the characters of these books could help him to remove the inferiority complex. Dr. Ambedkar got some force in his answer, but he was not completely satisfied and told that “I do not like Bhishma and Drona, or Krishna. Bhishma and Drona were hypocrites. They said one thing and did quite the opposite. Krishna believed in fraud. His life is nothing but a series of frauds. Equal dislike I have for Rama. Examine his conduct in the Sarupnakha [=Shurpanakha] episode [and] in the Vali Sugriva episode, and his beastly behaviour towards Sita. My father was silent, and made no reply. He knew that there was a revolt.” (Dr. Ambedkar: ‘The Buddha and his Dhamma:’ preface.)

However, It is said that Dr. Ambedkar want to such thing which can give the answer of his curiosity. The book of life of Buddha worked as the ‘Parasmani,’ which is his internal desire to get it. Dr. Ambedkar accepted that “This is how I turned to the Buddha, with the help of the book given to me by Dada Keluskar. It was not with an empty mind that I went to the Buddha at that early age.” (Dr. Ambedkar: ‘The Buddha and his Dhamma:’ preface.)

1) Article of the Editor of the Mahabodhi Society's Journal of Calcutta (1951):

According to Keer, in his article entitled ‘Buddha and the future of his Religion,’ of Mahabodhi Society's Journal, Dr. Ambedkar mentioned about “the thought of Buddhism:

- (i) The Society must have either the sanction of law or the sanction of morality to hold it together. Without either the society is sure to go to pieces.
- (ii) Religion, of it is to function, must be in accord with reason which is another name or science.
- (iii) It is not enough for religion to consist of a moral code, but its moral code must recognize the fundamental talents of liberty, equality and fraternity.
- (iv) Religion must not sanctify or ennoble poverty.” (Keer:p.421)

In one article of the Editor of the Mahabodhi Society's Journal of Calcutta (1951), Dr. Ambedkar emphasized that “the Buddha's Religion was the only religion which a society awakened by science could accept, and without which it would perish. I also pointed out that for the modern world Buddhism was the only religion which it must have to save itself.” In that article, Dr. Ambedkar also noted that “Buddhism makes [a] slow advance is due to the fact that its literature is so vast that no one can read the whole of it. That it has no such thing as a bible, as the Christians have, is its greatest handicap”

Naming his new home as Rajgriha:

Dr. Ambedkar has internally attraction to the Buddhism and naturally he selected the Buddhist word for name of his house. “In early 1030s, naming his new home as ‘Rajgriha’ reflects his early inclination towards Buddhism.” (www.buddhismtoday.com)

➤ Why Dr. Ambedkar renounced Hinduism:

Why do you remain in the Hinduism?

In the Speech of Mahad conference: 31st May 1936, Dr. Ambedkar said that “Why do you remain in a religion which does not treat you as human beings? Why do you remain in a religion which prohibits you from entering temples? Why do you remain in a religion which prohibits you from securing drinking water from the public well? Why do you remain in a

religion which comes in your way for getting a job? Why do you remain in a religion which insults you at every step? (www.columbia.edu/itc)

Goal of the Renouncing Hinduism:

Dr Ambedkar gave the told that “The only question before this conference is, what should be done for the betterment of our life? How to carve out the path for our future life?” (Speech of Mahad conference: 31st May 1936: www.columbia.edu/itc)

1) Aspects of the Renouncing Hinduism and What is religion? :

“There are two aspects of conversion: social as well as religious, material as well as spiritual.”

2) What is religion? (Speech of Mahad conference: 31st May 1936: www.columbia.edu/itc)

In Discussion of the Spiritual Aspect of Conversion, Dr. Ambedkar mentioned the following definition of religion as a principal which is given by Lokmanya Tilak.

- a) “That which knits the people together is religion.”
- b) “Religion means the rules imposed for the maintenance of society.”

Dr. Ambedkar discussed this definition very deeply and he accepted the same concept of the definition of religion. He raised the question of the nature of the rules which maintain the society. He argued that “the question still remains as to what should be the nature of the rules which govern society. This question is more important than that of definition. Because the question, of which religion is necessary for a man, does not depend on its definition but on the motive and nature of the rules that bind and govern the society.”

c) What should be the real nature of religion?

In Speech of Mahad conference: 31st May 1936 (www.columbia.edu/itc), Dr. Ambedkar discussed that what should be the real nature of religion? What should be the relation between a man and the society? He answered with the concepts of the modern

social philosophers. According to them, “They have proposed three answers to this question.

- (i) Some have proposed that the ultimate goal of the society is to achieve happiness for the individual.
- (ii) Some say the society exists for the development of man's inherent qualities and energies, and to help him develop his self.
- (iii) However, some put up [=maintain] that the chief object of the social organization is not the development or happiness of the individual, but to create an ideal society.”

The concept of the Hindu religion is, however, much different from all these concepts. There is no place for an individual in Hindu society. The Hindu religion is constituted on the class concept. The Hindu religion does not teach as to how an individual should behave with another individual.”

3) Aim of Religion:

In Speech of Mahad conference: 31st May 1936 (www.columbia.edu/itc), Dr. Ambedkar told that “A religion which does not recognize the individual is not acceptable to me personally. Although society is necessary for the individual, social welfare cannot be the ultimate goal of religion. To me, individual welfare and progress is the real aim of religion. Although the individual is a part of the society, his relation with the society is not like that of the body and its organs, or that of the cart and its wheels.”

“So also, I do not accept a religion in which one class alone has a right to gain knowledge; another has only a right to use arms; the third one, to trade; and the fourth, only to serve. (Speech of Mahad conference: 31st May 1936: www.columbia.edu/itc)

“Everyone needs knowledge. Everybody needs arms. Everyone wants money. The religion which forgets this, and with a view to educate a few persons keeps the rest in the dark, is not a religion but a strategy to keep the people in mental slavery.” (Speech of Mahad conference on: 31st May 1936. (www.columbia.edu/itc).

“A religion which permits some to bear the arms and prohibits the rest is not a religion but a plan to keep the latter in perpetual slavery. A religion which opens the path of acquiring property for some, and compels others to depend on these few even for the daily necessities of life, is not a religion, but an utter selfishness.”(Speech of Mahad conference: 31st May 1936, www.columbia.edu/itc)

4) Final Goal of concentration on True religion is ‘Appo Dipo Bhav’:

Dr. Ambedkar concluded from his lifelong experiences that self help is the best help and without trying one’s endeavor of future vision the follower of Hinduism have no interest to welfare of the depressed class. They have no interest to give equal status to the Depressed Class and they have no love and ‘karuna’ to the Depressed Class. So, only one way of self-elevation, self sufficiency is remained. So Dr. Ambedkar said that “I also take your leave in the words of the Buddha.”Be your own guide. Take refuge in reason. Do not listen to the advice of others. Do not succumb to others. Be truthful. Take refuge in truth. Never surrender to anybody!" If you keep in mind this message of Lord Buddha at this juncture, I am sure your decision will not be wrong.” (Speech of Mahad conference: 31st May 1936, www.columbia.edu/itc)

What is Buddhism?

As mentioned in the article ‘why Ambedkar converted to Buddhism’ in youthkiawaaz.com, “In the hymns of the Rig Veda, Ambedkar [said](#), “*we see man’s thoughts turned outwards, away from himself, to the world of the gods.*” Buddhism, he said, “directed man’s search inwards to the potentiality hidden within himself”. Whereas the Vedas are full of “prayer, praise and worship” of the gods, Buddhism aims at “**training of the mind to make it act righteously.**”(youthkiawaaz.com).

Conclusion:

The following are the important conclusions of the research paper can be carried down.

- 1) It is easily concluded that Dr. Ambedkar had decided to renounced Hinduism was not a day dream or decision of one second, but it was taken through passing of a lots of churning process (theoretically and practical experiences) done by the greatest learned man of the world (Dr. Ambedkar).
- 2) Dr. Ambedkar had tried to cave the new path for redefining of the status and place of the Depressed Class.
- 3) It is try to get freedom of the Depressed Class and also try to get new identity and dignity.
- 4) The main goal of the path of Buddhism is to get dignity, equal status, self respect, and Human rights of the Scheduled Caste.
- 5) In the pathway of Dr. Ambedkar, it is taken care that the new path would be nationalizing the Depressed Classes (followers) and it would also be enriching and strengthening to the Indian culture.
- 6) B.R. Ambedkar provided the new path of religion which is the free from the casteism, 'karm' and 'rebirth'. Buddhism believes in equality of man. 'Pranjna (understanding)', 'Karuna' (love).
- 7) It is concluded that Dr. Ambedkar attracted to the Buddhism, because it consists of Liberty, equality and fraternity of the egalitarian society and its emphasized morality and love etc. These principles had satisfied the thirst of Dr. Ambedkar about the future of religion.

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The Role of Dr. B. R. Ambedkar in Modern India

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Introduction

Some people are born brilliant, some have brilliantness thrust upon them and some achieve brilliantness. To the last division, Dr. B. R. Ambedkar belongs. Dr. Ambedkar was a great patriot, social thinker, political reformer, philosophical writer with progressive ideas. He stood for all political, social and cultural activities which increased the cause of human progress and happiness. He was the soul for the constitution of India. He crusaded for the betterment of the oppressed and depressed classes. And in

this struggle, he stood rare crusading spirit, carving out in this process plays significant role for himself among the leading architects of modern India.

Objectives of the Study:

- i. To know the impact of the pioneering work of Dr. B. R. Ambedkar in the field of human dignity, against caste discrimination in India.
- ii. To highlight his role as one of the founders of Modern India.
- iii. To analyze and assess his Legacy and Contribution to India.

Methodology

The present study on 'The Role of Dr. B. R. Ambedkar in Modern India' is based on historical method. This research is based on a good deal of primary and secondary sources that are available. Dr. B. R. Ambedkar's writings, What Congress and Gandhi have done to untouchables (1945), Federation versus Freedom (1939), The problem of Rupee: Its origin and its solution (1925), Annihilation of Caste (1936), Castes in India: Their Genesis, Mechanism and Development (1918), Who were the Shudras (1946), The Untouchables: Who were they and why they became Untouchables (1948) and diverse collection of secondary sources for the study were also consulted. Dr. Ambedkar as a social reformer. Dr. Ambedkar believed in peaceful methods of social change. He was supported to constitutional lines in the evolutionary process of social transformation. He thought the factors like law and order which are indispensable for social life. It also strives to sustain institutions that will make better 'social order'. He was opposed to the violent methods in social change for it obstacle the tranquility and creates chaos. He had no faith in anarchy methods. A welfare state of all cannot be developed on the grounds of terror, force and brutal methods. According to him violent methods to a peaceful society is not only improper but also unscientific and immoral. He was a true

Renaissance man, a person who excelled in many different areas of inquiry. Though he was hated by orthodox Hindus and labelled as a destroyer of Hinduism, historians now realize the crucial role Dr. Ambedkar played in recognizing Hindu society. Far from being a traitor, he played an important role in revitalizing Hinduism, reviving it by challenging everything that was unjust and unfair within it. In fact, he brought about a renaissance of Hinduism by provoking the Hindus to rethink some of the basic tenets of their religion.

He had a great faith in social reformers to create public opinion for against of the gross inequalities in the society. He urged them to found organizations to deal with urgent cases of discrimination. The organizations should deal the powerful section of society to give a chance to the oppressed and depressed classes to work in different sectors. The Hindu society should give a space to depressed sections by employing them in their various sectors suited to the capacities of applicants. According to Dr. Ambedkar, social change and social justice are indeed critical to the egalitarianism that any democracy must aspire it. As a social democrat Dr. Ambedkar stressed on a much broader notion of stable reconstruction of country with inclusive growth and cultural integration in the Nation without caste discrimination. As the major architect of the Indian constitution, Dr. Ambedkar constructed the safeguards for establishing a more equitable society to millions of oppressed and depressed classes. In this process, Dr. Ambedkar emerges not only as a Valliant upholder of the Indian democratic republic, but also captures the uniquely distinctive place in the Indian Pantheon as a rare intellectual mass leader who awakened the social conscience of Modern India.

He was strongly believed that political institutions were responsible for reforming the existing social institutions by using legislative force to yield the results. Political institutions will survive only when they actively work for social reformation.

Dr. Ambedkar was a freedom fighter of the truest kind, not merely dreaming of setting India free from British rule, but of transforming India into a country where freedom holds meaning for everyone. While Mahatma Gandhi led fellow Indians in a struggle against discrimination in South Africa, Dr. Ambedkar led a battle, too, against prejudice within his own country. By securing equality for his community, he was creating a more equal world for us all.

Dr. Ambedkar as an emancipator of the Dalits

Dr. Ambedkar dedicated his life for the uplifting of Dalits. He was opposed to the theory of caste based superiority and social discrimination. He made a path for legal rights to enact the laws in connection with progress of dalits which could positively change their lives.

Dr. Ambedkar always led by example. He showed his followers, through the way he lived his own life, that education and hard work alone held the key to their liberation. The untouchables had been a demoralized, helpless group of people, but Ambedkar taught them to stop waiting for help to come from the outside and to rely upon themselves instead. The idea was a revolutionary one for a people who had always been told that their lot in life was preordained and that they had no control over it.

Dr. Ambedkar said, "You can change your lot, but do not flock to temples hoping for justice to come to you in heaven. There is justice to be found on earth if you can fight for it. This idea gave them a new courage and a sense of self respect that they had never

known before. The Ambedkar statue was an icon for depressed and oppressed classes civil rights. His posture, constitution in his hand and showing a new path for millions of down trodden people to modern society were symbols in the new era⁵. To conclude, Dr. Ambedkar has always resembles in lives of 160 million strong Dalit communities throughout the country. Dr. Ambedkar views were consistently been inspiring the oppressed, depressed and the downtrodden classes to challenge the dominant strands of political articulations in the country. According to Raja Sekhar Vundru who calls Dr. Ambedkar as the other father said: "Dr. Ambedkar gave millions of untouchables an identity of their own ... (He) is now regarded as a great Indian, a person relevant for all times to come. This is not because his followers are unwavering in their devotion, or that they happen to be numerically higher than supporters of any other person (dead or living) in India, and certainly not because he probably has been represented in the highest number of statues erected for any man in history. It is because his following has transcended generations. His relevance political, social, ideological, religious, economic will persist as long as the clamour and struggle for justice and equal rights exists".

Dr. Ambedkar as a Scholar

He starved through university life, saving every penny for his family back home and to buy books. It was no easy at any point to fight his way forward without a family fortune behind him and yet he did. He turned his hardships into an opportunity to become stronger and to fight harder. He was unafraid of opposition, of thinking differently from the crowd and of speaking his mind.

Dr. Ambedkar, in his brief life time, managed to acquire several University degrees at the finest schools in the world, to edit newspapers, to write books, to become the principal of a law college, to lead mass movements, to address public conferences and to work on committees involved with the making of the Indian nation. It was as though

he sensed very early on that he had a lot to achieve and that time would always be running out for him. He was an intellectual giant and perhaps if the plight of the untouchables had not pushed him into politics, he could have been a scholar.

Books were not only his weakness. He had a penchant for fountain pens of all kinds. He enjoyed well-tailored clothes and loved dogs. As an adult, he took up both painting and playing the violin because he believed that every man should love music and art. His hobbies, be it reading or music, spoke of his softer side. But in his political career, not many people saw this side of Ambedkar. He was often described as British bulldog and Sarojini Naidu once called him Mussolini. There is perhaps no one who had escaped his sharp tongue and unforgiving sarcasm, especially if those rebukes were deserved. He was truthful to the point of being harsh.

Dr. Ambedkar as a Nation builder

He was outspoken about his ideas of nation building. He possessed great foresight and his warnings about the future of India ring so true today. In a speech before the constituent assembly he cautioned his fellow legislators against the use of non-constitutional methods of protest, such as civil disobedience and Satyagraha, because they were essentially anarchic in nature. He rallied against the Indian tendency to engage in hero worship. He was afraid that the people of India would lay their liberation at the feet of someone they worshipped or entrust them with extraordinary limitless powers. He also underlined the importance of creating not just a political democracy, but also a social and economic one. His PhD thesis was inspired to set up for the Finance Commission of India and his works helped a lot in framing guidelines for the RBI Act 1934. He was one of the founders of Employment Exchanges in our country. He played a vital role in establishment of the National Power Grid System, Central Water Irrigation, Navigation Commission, Damodar valley project, Hirakud project and Sone river project.

Dr. Ambedkar as a major contributor to Indian constitution

Dr. Ambedkar had imprinted his mark of talent and vision in drafting Indian Constitution. His statesman qualities can easily visible each and every article of Indian Constitution. Ambedkar preferred the parliamentary system In England than the Presidential System in America. Dr. Ambedkar described the role of President as “He is the head of the state but not the executive. He represents to nation but does not rule the nation. He is the symbol of the nation. His place in the administration is that of a ceremonial device on a seal by which the nation’s decisions are made known ... The president of the Indian union will be generally bound by the advice of the Ministers. He can do nothing contrary to their advice nor can he do anything without their advice”.

He strongly supported for federal system. He said “The Draft constitution is, Federal Constitution is a much as it establishes what may be called Dual polity. This Dual polity under the proposed constitution will consist of the union at the centre and the states at the periphery each endowed with Sovereign powers to be exercised in the field assigned to them respectively by the constitution..... The draft constitution can be both unitary as well as federal according to the requirements of time and circumstances. In normal times, it is framed to work as a federal system. But in times of war it is so designed as to make it work as though it was a unitary system”.

Dr. Ambedkar supported the minorities’ rights that “It is wrong for the majority do deny the existence of minorities. It is equally wrong for the minorities to perpetuate themselves. A solution must be found which will serve a double purpose. It must recognize the existence of the minorities to start with. It must also be such that it will enable majorities and minorities to merge somebody into one. The solution proposed by the constituent assembly is to be welcomed because it is a solution which serves this twofold purpose”. Dr. Ambedkar clarified about the criticisms of The Directive Principles of state of policy as

“whoever captures power will not be free to do what he likes with it. In the exercise of it, he will have to respect these instruments of instructions which are called Directive Principles. He cannot ignore them. He may not have to answer for their breach in a court of Law. But he will certainly have to answer for them before the electorate at election time”.

Dr. Ambedkar stated about Article 32 that “It I was asked to name any particular article in this as the most important an article without which the constitution would be a nullity I would not refer to any other article except this one. It is the very soul of the constitution and heart of it”.

Dr. Ambedkar said about independent Election Commission that “the greatest safeguard for purity of elections, for fairness in elections, was to take away the matter from the hands of the executive authority and to hand it over to some independent authority”.

He remarked about the constitution as “It is workable, it is flexible and it is strong enough to hold the country together both in peace time and in war time. Indeed, if I may so, if things go wrong under the new constitution, the reason will not be that we had a bad constitution what we will have to say is that man is vile”⁸.

Conclusion

Dr. Ambedkar’s was a short life and yet a most remarkable one. He rose up from dust, from being treated worse than an animal to becoming the father of the Indian Constitution. Dr. Ambedkar was truly a multi-faceted personality. A veritable emancipator of Dalits, a great National leader and patriot, a great author, a great educationalist, a great political philosopher, a great religious guide and above all a great humanist without any parallel among his contemporary. All these facets of Ambedkar’s personality had strong humanist underpinnings. It is only regrettable that the press in

the past as well as the contemporary has projected Ambedkar mainly as a great social rebel and a bitter critic of the Hindu religion. Critics of Dr. Ambedkar have ignored his basic humanistic instincts and strong humanitarian convictions behind his every act or speech throughout his life. Thus we conclude Dr. Ambedkar was one of the foremost makers of Modern India.

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