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

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Role of Education in Shaping Ambedkar’s Vision
(Context of vulnerable communities in the country)

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

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

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

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

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

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

In 1913, Ambedkar got an opportunity to go to USA for higher studies on a Baroda State scholarship. He was the first Mahar to study in a foreign University. Ambedkar entered the Graduate school of Columbia University. His biographer, D. Keer writes, “Among the first-rate Indian political leaders, Ambedkar was the first to receive instruction in the land of Lincoln and Booker T. Washington.” (Keer 1910: 26) His aim was not only to be a holder of
the highest University degrees but also to be the master of social sciences. He took an enormous number of courses: political science, anthropology, sociology, economics, moral philosophy etc. It was probably in this phase of his life that he discovered and absorbed in his mind the basic tenets; those were to be at the core of his philosophy of life.

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

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

The academic degrees, which he received in USA not only enriched him in ideas but also made him conscious of his social obligations towards his community, and perform them to the best of his ability. He recalled in 1931, “Nobody would have believed, in the period of my student career that an untouchable person like me would represent the Depressed Classes in Round Table Conferences in London and will participate prominently in framing free India’s Constitution. Leave aside others, but personally, I, myself, also could not have dreamt of it…. except my personal well-being. I had no specific aim before me when I had started my journey for America for education. I had not even the slightest glimpse of the matter that I will become one with the grievances and sorrow of my people and lead them to the proper destination within so short span of time”. (Quoted by Khabde 1989: 34)

After two long years of toil, he obtained M.A. degree in 1915, for his thesis ‘Ancient Indian Commerce’; simultaneously working on another thesis that he submitted for the degree of Ph.D. entitled ‘National Dividend of India – A Historical and Analytical Study.’

Ambedkar was deeply influenced by the writings and teachings of Professor John Dewey, one of the greatest educationists of the 20th century, who happened to be his teacher at Columbia University. Ambedkar fully endorsed Dewey’s emphasis on education as a means to change the world and not merely to understand it. Dewey held that democracy cannot go forward unless the intelligence of the mass of people is educated to understand the social realities of
their own time. (Dewey 1916) Therefore, Ambedkar approached the problem of educational upliftment of the masses as a pragmatist. He says that education is one of the basic needs along with food, clothing and shelter. Dewey’s ideas provided him the basis for a systematic analysis of problems relating to society, religion, politics, economy and history.

Equal Opportunity to Access Education

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

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

Ambedkar’s important contribution to the education sector was his belief that ‘Education is something, which ought to be brought within the reach of every one’. The Education Department is not a department, which can be treated on the basis of quid pro quo. Education ought to be cheapened in all possible ways and to the greatest possible extent. He urged this plea because he felt that, “we are arriving at a stage when the lower orders of
society are just getting into the high schools, middle schools and colleges, and the policy of this department therefore ought to be to make higher education as cheap to the lower classes as it can possibly be made.” (Ambedkar 1982: 40-41)

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

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

And the third thing is the method of giving scholarships to the boys of the depressed classes. Ambedkar was worried that the method of giving scholarships is really a waste of public money. The depressed class parents are too poor, too ignorant; to understand that the help given by Government is really the help for the education of the child. The parents look upon the scholarship as a family aid to meet their expenses. It is certainly not made available for the education of the boy as such, which is the primary object of the scholarship. So he urged the government that without the proper direction, the child can easily fall prey to all sorts of evil influences and gives up his education and money spent upon him is lost. “I would, therefore, put it to the Honourable Minister whether it will not be better for him to spend this money in promoting hostels which either Government may open of its own accord or which may be opened by private agency for the promotion of the education of the
backward classes. Sir, it will be a double saving. A hostel, first of all, weans the boy from evil surroundings. It provides effective inspection. And when a hostel is managed by private agency, it will mean some saving of money to Government.” (Ambedkar 1982: 44)

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

Primary Education for All

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

Ambedkar pointed out that, “The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate and continues to be literate throughout the rest of his life.” (Ambedkar 1982: 40) Ambedkar also cautioned regarding the trend of dropout rate at the initial stage, “...if we take
the statistics, we find that out of every hundred children that enter a primary school only eighteen reach the fourth standard; the rest of them, that is to say, 82 out of every 100, relapse into the state of illiteracy.” (Ambedkar 1982: 40)

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

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

Importance of Higher Education

Ambedkar made important interventions during the Bombay University Amendment Act and gave his views on university education that are still very relevant to promote higher education in India. Ambedkar also utilized the opportunity to give suggestions on higher education by submitting written evidence before the University Reforms Committee in 1925. “…it must be realised that the University cannot succeed in promoting research or in promoting higher education, if it makes the examination system the be-all and end all of its existence.” (Ambedkar 1982: 45-46)

According to Ambedkar, “One of the fundamental functions of the University, as I understand it, is to provide facilities for bringing the highest education to the doors of the needy and the poor….I look upon the University primarily as a machinery, whereby educational facilities are provided to all those who are intellectually capable of using those facilities to the best advantage…” (Ambedkar 1982: 61) As a result Ambedkar argued for the adequate representation of different communities in the senate to control the university affairs.

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

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

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

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

Ambedkar was perhaps the first educationist who wanted power to be given to the
academic council in matters of academic affairs in the university. (Quoted in Aryama2007:
348-349) He emphasized that a teaching university should really function as a teachers
university in the sense that teachers hold all academic and administrative posts. (For detail
see Ambedkar 1982: 292-312).
As an Educational Pragmatist, Ambedkar approached the problem of educational upliftment of the masses as a pragmatist as his views on education seem to have strengthened in the course of time. As an educationist, Ambedkar practiced what he preached. The Bahshkrit Hitkarni Sabha” established in 1924 also aimed at promotion and –

a) spread of education among the Depressed Classes by opening hostels or by employing such other means as may seem necessary or desirable.

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

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

d) To represent the grievances of the Depressed Classes. (Quoted by Lokhande 1982: 55)

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

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

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

In brief, the People’s Education Society has significantly contributed to the spread of higher education among the vulnerable communities. The colleges gave monthly
scholarships, provided cheap accommodation and paid immense attention to student’s problems and encouraged progress. On the other hand, the students, after completing their education, have been working in villages and cities in various capacities in various bodies and offices. Ambedkar’s voluntary efforts also included educational modernization but he said that it’s a task that the state should undertake. Thus, in state socialism, he allocated a major role to the state in discharging its duties in respect of education of the unlettered millions of citizens in the country. (Foe detail see Ambedkar 1979)

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

Concluding Remarks

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

The American writer, Professor Eleanor Zelliot, in her book on Dr. Ambedkar, writes: “…Dr Ambedkar was not only concerned that the Depressed Classes have education, but that education itself is bettered. It seems to me that the documents submitted to the Southborough Commission, Indian Statutory Commission and the University Reforms Committee in 1942
illustrate much of what I admire about Dr. Ambedkar’s way of thinking and action: to state exactly what is wrong, to suggest ways of correcting it, to help those most in need of help and, to always remember all the people, the whole nation. (Lokhande 1982: 231)

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

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

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DR. B.R. AMBEDKAR’S VISION ON BUDDHIST PHILOSOPHY

Dr. Yatendra Pal,
Principal Govt. Ideal Residential School, Gandhinagar

INTRIDUCTION

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

INSPIRATION TOWARDS BUDDHIST PHILOSOPHY

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

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

**AMBEDKAR’S CONVERSION**

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

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

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

**TWENTY-TWO VOWS OF AMBEDKAR**

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

1. I shall have no faith in Brahma, Vishnu and Maheshwara, nor shall I worship them.
2. I shall have no faith in Rama and Krishna, who are believed to be incarnation of God, nor shall I worship them.
3. I shall have no faith in Gauri, Ganapati and other gods and goddesses of Hindus, nor shall I worship them.

4. I do not believe in the incarnation of God.

5. I do not and shall not believe that Lord Buddha was the incarnation of Vishnu. I believe this to be sheer madness and false propaganda.

6. I shall not perform Shraddha nor shall I give pind.

7. I shall not act in a manner violating the principles and teachings of the Buddha.

8. I shall not allow any ceremonies to be performed by Brahmins.

9. I shall believe in the equality of man.

10. I shall endeavour to establish equality.

11. I shall follow the Noble Eightfold Path of the Buddha.

12. I shall follow the ten paramitas prescribed by the Buddha.

13. I shall have compassion and loving-kindness for all living beings and protect them.


15. I shall not tell lies.

16. I shall not commit carnal sins.

17. I shall not take intoxicants like liquor, drugs, etc.

18. I shall endeavor to follow the Noble Eightfold Path and practice compassion and loving-kindness in everyday life.

19. I renounce Hinduism, which disfavors humanity and impedes the advancement and development of humanity because it is based on inequality, and adopt Buddhism as my religion.

20. I firmly believe the Dhamma of the Buddha is the only true religion.

21. I consider that I have taken a new birth.

22. I solemnly declare and affirm that I shall hereafter lead my life according to the teachings of Buddha's Dhamma.

Ambedkar believed that The Buddha established a classless society by opening the gates of the Sangha to all deserving individuals, making no distinction between caste and class. The fundamental principle of Buddhism is equality.
Buddhism was called the religion of the Shudra’s.” There was only one man who raised his voice against separatism and Untouchability and that was Lord Buddha... Buddhism is the only religion, which does not recognize caste and affords full scope for progress.

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

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

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

BabaSaheb said that the first point, which makes off Buddha from the rest, is his self-abnegation. JESUS insists that he is the Son of God. MOHAMMED went a step further. He claimed that he was the messenger of God on earth and insisted that he was the last messenger. Lord KRISHNA went a step beyond both Jesus and Mohammed. He claimed that he was “Parameshwar”— the God of Gods. BUDDHA
never arrogated to himself a status. He was born a son of man and was content to remain common man and Krishna claimed for themselves a role of MOKSHADATA; Buddha was satisfied with playing the role of MARGADATA.

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

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

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

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

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

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

Dr. Parul Azad
Assistant Professor, IITE Gandhinagar

Introduction

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

Dalit Education

Ambedkar was very much influenced by Dewey’s ideas on scientific method, experimental approach, democracy and pragmatism in the field of education. He insisted that to his Dalit people, ‘Educate to organize and to Struggle’ for their own betterment using whatever educational facilities. Education is not only a layer for their social mobility but also opens the doors for their modernization. Ambedkar has been described as a philosopher, a patriot, scholar or a writer, the constitution maker, a social revolutionary, a humanistic thinker, or the socialist and he had also contributed a great deal to the cause of education. He mainly emphasized that the education as a vital force for individual envelopment and social change. Ambedkar envisaged that, education was an instrument for the change of the lives of untouchables. He declared that the elevation of the depressed classes was recognized to be the cause of all the enlightened people in the country. He thought that education would enlighten his people and bridge the gap between the rich and the poor to which the untouchables belong. Education plays an important role. It is an effective instrument of mass
movement to safeguard life and liberty. Education could encourage the oppressed ones to fight and remove injustice and exploitation and pave ways for the free thinking. He recognized that, lack of education was the main cause for the backwardness of poor people. Educate, agitate and organize are three final words of our savior. According to Ambedkar one must get educated before he is conducting agitated thoughts for the movement, so that people can organize with his support. A singular role that Ambedkar played in the upliftment of the untouchables in the early 20th century and the importance that he gave to modern education for their betterment deserves special emphasis. In conferences, lectures and also in meetings, Ambedkar encouraged untouchable youth to acquire education in order to raise their social status and image. His educational contribution starts on a wider scale of educating classes as well as masses starts with this work. For Ambedkar, education was the main key to open the doors of light, vision and wisdom. He himself said, “Education is something which ought to be brought within the reach of every one. The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate continuous to be literate throughout the rest of his life.” Ambedkar’s ideas for the untouchables was to raise their educational standards so that they may know their own condition, have aspirations and rise to the level of highest Hindu and be in the position to use political power as a means. This is best reflected in Ambedkar’s famous slogan of Educate, Agitate and Organize.

Educate

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

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

Organize

Educated and agitated minds will easily organize for a common mission. We must get ourselves educated and our thoughts agitate so that we can collectively organize. Agitated minds for a common mission will help them to unite and struggle for their common goal as one force. Only education can bring this change. Ambedkar had also given lot of emphasis on getting education. He had given prime importance to education. He further added that, “The backward classes have come to realize that after all education is the greatest material benefit for which they can fight. We may forego material benefits of civilization but we cannot forego our rights and opportunities to reap the benefits of the highest education fully. That is the importance of education. From this point of view he advised the backward classes to realize that without education their existence is not safe.” In Ambedkar’s idea on educate, agitate and organize Ambedkar’s idea of giving education and equal opportunity to the people aims at removing the barriers in Indian Hindu religious caste system and development of backward caste as well as all marginalized communities. According to the social work students, educate agitate and organize means create power in people to experience basic rights in the society, to achieve success in the life and also struggle for social justice. In the social work field Ambedkar’s idea about educate agitate and organize is very much relevant in the current context because in the Indian society, people are illiterate and they are not aware about education as well as their basic rights of the life, still people are facing caste discrimination in society and lack of support and motivation. Educate, Agitate and organize must be maintained to see the effective results of the movement for the upliftment of our people. For the upliftment of the depressed classes he developed a programme of education
as a part of the general manifesto of Indian Labor Party before the general elections of 1937. To stamp out the illiteracy, he emphasized the necessity of full and compulsory and liberal education. He emphasized that many pupils from depressed classes did not have money. To overcome the financial problem which is acting against their studies, he stressed the necessity of scholarships in educational institutions.

**Conclusion**

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

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ABSTRACT:

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

Key words: Perspective of Ambedkarji, Adoption of Buddhism, Social change and impact on 21st century.

Introduction:

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

Adoption of Buddhism:

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

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

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

Dr. B.R. AMBEDKAR’S Concept of Social Change:

For Dr B.R. Ambedkar, society should come before politics. Yet, the most fundamental avatar of Dr B.R. Ambedkar can be seen in his role as a social champion. While at the same
time it can be observed that his radicalism was never devoid of the spirit of intellectual reasoning and liberty.

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

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

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

1. To him, violent approach to a peaceful society is not only unscientific but also improper and immoral.
2. It is a contradiction to suppose that a society of liberty, equality and fraternity can be built by means of violence. Resorting to violence would be the violation of the principles which were dearest to Dr. Ambedkar’s heart and mind.
3. Dr. B. R. Ambedkar suggested a ‘common participation’ on the family level among the touchable and the untouchable classes of the Hindus.
4. Dr. B. R. Ambedkar said that the live contact thus established will familiarize both to a common and associated life and will pave the way for the unity which we are all striving after. The only thing that can hold them together is love.
5. Dr. B. R Ambedkar holded that political institutions should take up the responsibility of reforming the existing social institutions, by taking into account the social forces existing in the society. Ambedkar admits using legislative force when the means of peace and persuasion fail to yield the results.
6. Dr. B. R Ambedkar opined that the social forces, at times, may manifest itself through the legislature. They may be reflected in legislative changes. In the process of
legislative measures Ambedkar proposed the introduction of the ‘Hindu code Bill’ through an act of legislature in 1950.

7. On the political front Dr. Ambedkar wanted to spread of mass education and the establishment of a two party system to be implemented for good functioning of legislature and democracy.

8. Dr. B.R. Ambedkar wanted to bring about economic self sufficiency, justice and equality of the poor through an act of legislature.

9. It is only through peaceful means of economic planning and legislation that Dr. B.R. Ambedkar wanted to achieve economic justice in the society. Dr. B.R. Ambedkar was a multifaceted personality.

10. The egalitarian society can be established by the peaceful means of educate agitate and organize. The three slogans of Dr. B.R. Ambedkar were purely for internal change of self. He adopted the method of three slogan from the Buddhist trinity namely, Buddhham.

Suggestions and recommendations for future:

1. 8th July (1945), the day of the foundation of People’s Education Society by Dr. Ambedkar should be declared as International Educative Democrative Day especially in India.

2. Buddhist ethics should be introduced in the curriculum of all levels of education from primary to university.

3. Media like Prasar Bharti should disseminate the Buddhist moral values among the Indian families to adopt and live upto them for the betterment of social life.

4. Bharat Nirman programme may incorporate values.

Conclusion:

The nucleus of Dr. B.R. Ambedkar’s philosophy of life was the main system of belief of liberty, equality and fraternity. The first reason for adoption of Buddhism of Ambedkarji was conversion to Buddhism as emancipator performance and improving human worth and a
great reward to modern civilization. It was, is and can be a norm for the global civilization to act upon and transform forthcoming generations of human race.

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

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

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Vinodapik School College, Aurangabad.
Saurashtra

1.0 Prasthapan

Bharatini Anu Bahuari Vasantnari ki Anekh ranoly paksha hi, mahalan abhayoha
bhadha hi, matram bhashable yo bhada hi, vishita ane noni purusho bhada hi, ane
khuso paata dekhava hi. Parantu viyshamo parenya jhi lokonhi khar yavhi ke ke
yemalo ‘bahujan suvastra’ –
‘bahujan hitay’ mare poteanu sawast sampani karyu ke ke
veva garinapata lokonhi Dr.
Bimbarao Sankalp ane paashthi Dr. Bimbarao Ambedkar ane tyaarvate
Dr. Bimbarao Sankalp Ambedkarne atyare yav kairey. Jene apao bhavasahayana
hutamaapana namadii aapalo jatherya shy.

2.0 Dr. Bimbarao Ambedkar Anu Jivan Shikshakarya

Dr. Bimbarao Ambedkar aek taksidi vishayoi r Xia halta. Teyonhi shikshik harshitni
asuyant gvalant halti ke ke
- jaan: 14 April 1891-mahapradeeshni madh tukhri chavgiyo mahoro
patroinshni chavgiyo mahisharatrikim ignyo. Pitay sankalp ane mata bimbaro
14 Shey
- 7, November 1900 – garmount varjyuktar harskool, satrashyo pravey.
- Deeybhar 1904 – marala harskool pravey.
- Januvarti 1905 – othijankshan harskool, manav pravey.
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अंबेड्करला शैक्षिक विषयांमध्ये अने २१मी सदी' विषय पर बोझवेल जे हिंदीसी सार्थक संगीतांमध्ये चूपर रुढ क्रमांक १४ एप्रिल २०१७.
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3.0 डॉ. बीमारक अंबेड्कर श्वेत्तली शैक्षिक संस्थाने

डॉ. बीमारक अंबेडकर शिक्षणाने सामाजिक संस्थाने उत्साह मात्र उद्देश्यांना धडक भागता. तयाच्यांंसोबत कोह रुग्णांनी साविता साध्यांच्यांमध्ये हे लो शिक्षित थवू असे प्राथमिक जुनीबार असे. आकाशात समाज जवन नरमित्यां तयाच्यांमध्ये सामाजिक अनेक विषय रीते सेवा कर्या जवा जवा झळकते. तेथेच १९२४मध्ये विद्याकरीतली संस्थाने संपन्न करी, तेथे मुग्धत्वाच्यांत अला विद्यालयांनी 'शिक्षित वनो' रुग्णांच्या संस्थानांचा प्राध्यात्मक सूचना प्रसार करता होता.
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- 20 જુલાઇ 1945ના દિવસે પીપલ્સ ઓફિશિયલ સોસેશન સોસાઇટીની સ્થાપના કરી.
- 20 જુન 1946ના રોજ ‘પીડિયા’ કોલેજની સ્થાપના કરી. જયા તમામ સાથીના અધયાપકો કાયપટ કરતા હતા, આજ તે કોલેજ વગ્રહ બનીને કાયદ્રણ છે.
- 1950માં મારાખાવા (ઓફાંગાફા) જેવા અત્યંત પદ્ધતિ વિસ્તારમાં મિલીને મહાવિદ્યાલયની સ્થાપના કરી, પદ્ધતિ આ શૈક્ષણિક સંકલ વિશાલ વડું છું. જેની મારાખાવા યુનિવર્સિટી કરવામાં સુખનો ડો.અંદેકરને એજ કરવામાં અને સમય જતા આ મારાખાવા યુનિવર્સિટી ડો.અંદેકર યુનિવર્સિટી તરફે જાણીતી હતા.
- આભા ટેક્નોલોજી વિભાગ વધુ બનાવવાના શીલી તરીકે તેમાંથી સતત એજ ડો. બીભયાલ અંદેકરના વિશ્વસની શાળમ તૈયાર કરી હતી. આભા, ઉપરાંત વિષણદ શ્રમિક વિદ્યા કરતા શેરે કે ડો.અંદેકરના શૈક્ષણિક હેમાગલી હતા, સમાજના ઉડાળ માટે શૈક્ષણિકને કંયતનું ગુણી પોતાનાથી શ્રી રાજે તેમાં શૈક્ષણિક વિષયમાં સમાજ માટે શૈક્ષણિક વિષયક વસ્તુએ તેમાંથી કરી છે.

4.0 ડો. બીમાર અંદેકરના શૈક્ષણિક વિભાગથી

ડો. બીમાર અંદેકરના પોતાના સમગ્ર જીવન દરમિયાન અંદેક ચીટે ઉતાર આવ્યા છે. તેમની શૈક્ષણિક, વ્યવસાયિક, રાજકીય અને સામાજિક કારકીમાં જયા જ્યામાં તક સાપદી છે ત્યા ત્યા શૈક્ષણિક વિભાગથી વાવા છે. તેમને પોતાના
વભ ગ્ર જીલન દયશભમાન દયશભમાન શળક્ષણ શલચાય૊ વ્મતત કમામ છે. જે અમ જફ છે.

- આંફેડકયે ઩૊તાના ત્રણ ગ ર  બ દ્ધ, કફી જ્મ૊શતફા ફૂરે ઩ૈકી જ્મ૊શતફા ફૂરેના શળક્ષણ અને કમામભાુંથી પ્રેયણા પ્રાપ્ત કયી શતી.
- ડૉ. આંફેડકય સ્઩ષ્ટ ભાનતાકે શળક્ષણથી સ્લાણબભાન પ્રકટે છે. શળક્ષણથી વભાજ સ્લાલરુંફી થત૊ શોમ છે.જેને ઩હયણાભે વભાજની પ્રગતી થતી શોમ છે.
- જેલી યીતે વાજત્લક શલટાભીન તેભજ અમ સાને ત્લ શલે લગય વ્મક્તત દ ફમ઱ અમ લા઱૊ થામ છે તેલીજ યીતે શળક્ષણના પ્રખય હશભામતી શતા.
- શળક્ષણ જ યાષ્િીમ કાય નીન્નતીન૊ મ ઱ભુંત્ર છે, વાભાજજક પ્રવૃશિના પ્રાયુંબથી જ તેઓ શળક્ષણના પ્રખય હશભામતી શતા.
- 1924ના હદલવે મ ફુઇ આરાકા ફહશષ્કૃત ઩હય઴દના પ્રમ ખ ઩દેથી પ્રેયણાદાુઇ પ્રલચનભાું તેભણે કહ્ કે, 'શભત્ર૊ જ ન તેટલ વ૊ન તેવ ચારલે નહશ, લડલાઓએ કય એ દીકયાઓએ કયવ એ ઩ણ શલે ચારલે નહશ, ઩હયક્સ્થશત ફદરાુઇ છે અમ લણે ઩ડળે. જ્ઞાની થવ ઩ડળે. જેટર૊ વભમ જામ છે તે હકભતી છે. શલે લેડપલ૊ એ ઩ણને ઩૊઴ામ તેભ નથી. ઩ણા ફા઱ક૊ને શળક્ષણ અમ ઩વ કયીએ ત૊ ઩ણા વભાજની પ્રગશત ખ ફજ ઝડ઩ી થળે.
- સામાજિક પ્રવૃત્તિના પ્રારંભિક જ તેઓ શળક્ષણના પ્રમ હિમાધાતી હતા.
- ભા-બાપ સંતાનીના જ્રણને વળાંક આપે છે, આ વાત આપના લોકોના મન ઉપર હસવી. જે આપણે છોકરાયોના શળક્ષણ સાથે છોકરાયોના શળક્ષણ માટે પણ પ્રયાસ કરીયે તો આપણા સમાજની પ્રગતી મૂજજ થડપી થશે.
- મૂબાઈ વિધાનસભા ભાષકીય પોતાના પ્રધામ વક્તાવ્યમાં 24 ડિસેમ્બર 1927ના રોજાં પર તેઓએ આરીલેસ પોતાના વિચારો વ્યક્ત કર્યા હતા.....સામાન્ય માધ્યમ માટે શિક્ષણ સુખદ બને તેવી વાસ્તવાત કરવી જોઈએ, નીચેથી વગ્ના માટે ઉદ્યમ શિક્ષા પ્રયોગ હોવું જોઈએ નહીં. નીચેથી વગ્ના ઉપલબ્ધ વગ્નાં સમકાલે લાગ આવવા માટે સવાલ આપવી જોઈએ. શિક્ષણ માટે રાજ્યો સારવાર છે કારણકે તેમના હાથમાં શિક્ષણની નાડી છે. સમાજ સુધારાવાની ક્ષેત્રે શ્રી શિક્ષણ કોણા અને કેવી હોય જોઈએ અને જોઈ મહત્વનો વીજો પુષ્ક નથી. તેઓએ આપેલા સુધીમાં "શિક્ષણ કોણા, સંગીત કોણા, સંગીત કોણા" માટે પહતા શિક્ષણને પ્રધામ સ્થાન આપ્યું છે.

5.0 ડો. લીંદરા આંબદકરના શિક્ષણ શલચાયોનું પ્રશ્નમાં મુલાકાત

ડો. લીંદરા આંબદકર આજ્ઞાન શિક્ષણને વર્ત્તા યુક્તિ હતા તેઓ જાણતા હતા કે જો પ્રશ્નોને સમજાય ઉજરતીની માટે લાગ આખી હોય તો શિક્ષણ માટે પ્રધામ જગ્યાને પ્રશ્ન જોઈ નથી. માટે તેઓએ પ્રધામ શિક્ષણ માટે જયોત જલાવવાનું આશા કે શિક્ષકને આપું. વચનપદ સમયમાં તેઓએ વિચારો પ્રશ્નુત છે જે જો આપને આ પ્રથમ મુલાકાત કરી શકી શકી?

- તેઓએ બંધારણમાં જે જોગવાઈ કરી છે તે અનુસરણ મક્લા અને કૃતિયત શિક્ષણ RTE - 2009 કાયદા અનુસાર સમગ્ર દેશમાં લાગુ પાડી ગયું છે.
- શિક્ષણ તે મહત્તમ અને કૃતિયત માનતા તે સંખ્યાને આજે ગુજરાતની વાત કરીઓ તો સફળતા હોય 79.31% છે જેમાં પુરાજનો સફળતા હોય 87.23% અને મહિલા સફળતા હોય 70.33% છે. શ્રી શિક્ષણની ઉજરતી વાત તેઓએ અહેં પહેલા કરી જે આજે સાર્થક જગ્યાથી લાગણી તમામ ક્ષેત્રમાં નારીઓ શક્તિ આગામિયતાનું સ્થાન ધરાવી છે.
- પછાત વગ્ના સામાન્ય વગ્ના સાથે સિક્ષણ ભાગવત ઉમેદી પ્રધાન સરકાર દ્વારા હોયેલો છે.
- સદકારની અંદર શાનદાર વિષયક ગોળતા તથા છાત્રા અને સદકારી શાનદાર દો.બીમરાવ આંબેદકરનું સ્પનની સાચતા કરતી હેઠળ તેનું જનાવ્યું છે.

6.0 ઉપસંહાર

ડો. આંબેદકર શિક્ષણ સમાને સપટ માનતા કે "શિક્ષણ એ પિવિત્ર સંદર્ભ છે. શાળામાં માનવ સુસંગત બને છે. શાળા એટલી ઉતમ યોજનાનું ધારાસનં પચ્છી રીત. શિક્ષણ એટલી રાજસાયતા માનવતા અને અંદરનું હુદાય કાર્ય. આચ દો. બીમરાવ આંબેદકર પોતાના શિક્ષણ માટે પાણી જળાય હતા અને સામાજક શિક્ષણ માટે પાણી. પોતે સમાજ પાસેથી શિક્ષણ લખ અને સક્ષમ હોવા તથા તયારાવા સમાજનું રૂપ આપ કરવા અંદર સામાજિક કાર્યો દ્વારા શિક્ષણની જ્યોતે પ્રગતાયી. આચા વીર નર રતનને તેની ૧૨૬મી જન તિથી લિખતી સતત સતત વંધન.

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Educational thoughts of Dr. Babasaheb Ambedkarji and 21st Century

Dr. Vijaya Patil,
Asso.Prof., School of Education, Y.C.M.O.U.
Nashik (M.S.)

Introduction:

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

Ambedkar was not only the father of Indian Constitution; he was a great freedom fighter, political leader, philosopher, thinker, economist, editor, social reformer, revivalist of Buddhism and was first Indian to break down the barriers in the way of advancement of women in India. He laid down the foundation of concrete and sincere efforts by codifying the common Civil Code for Hindus and other s of the Indian society. He stated that women should be given all round development more importantly social education, their well being and socio-cultural rights. He emphasized that each and every of Indian women be given their due share and it is a must to maintain and protect dignity and modesty of women (Shukla 2011). Dr. Babasaheb Ambedkar always believed in movements led by women. He also added that if the women from all walks of life are taken in to confidence, they may play a significant role in the social reforms. They have played very massive and active role to eradicate the social abuses. He insisted that every married woman must participate in her husband’s activities as a friend. But she must show the courage to deny the life of slaves. She
should insist on the principle of equality. If all the women follow it, they will get the real respect and their own identity (Gunjal 2012).

**Ambedkar and justice to women**

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

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

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

He strongly advocated for family planning measures for women in Bombay Legislative Assembly. In 1942, being a Labour Minister of Executive Council of Governor General, he introduced a Maternity Benefit Bill. He provided several provisions in the
Dr. B. R. Ambedkar’s approach to women’s right is exclusively different from other social reformers like Jyotiba Phule, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar and Mahatma Gandhi who tried to reform the Hindu society of certain outdated customs and practices without questioning the hierarchical social order. But Ambedkar made his own view for the women rights and that has been reflected in Indian constitution. His goal was to make a society based on social justice. To secure this goal, Ambedkar has given equal status to women on par with men by providing many provisions in the Indian constitution. To him, sexual discrimination should be root out from the society and everybody should get equal opportunity in the society. The Preamble of Indian constitution guarantees social and economic justice to women and that is because of Ambedkar contribution. In the preamble it is mentioned: i) social, economic and political justice, ii) freedom of thought, expression, belief, faith and worship, iii) equality of status and opportunity and iv) fraternity assuring dignity of the individual and national unity to all the citizens of India without any discrimination of caste, creed or sex.

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

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

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

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Dr. B.R. Ambedkar: An Eminent Educationist

IRFANALI G. SHAIKH
(Research Scholar-BAOU)

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

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

Education: An Agent of Social Change

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

Dr. Ambedkar advised the dalits to leave their traditional callings and take up secular occupations, which they could achieve only by educating themselves and their children. By receiving education, including technical and professional education, he believed that the
Dalits might be able to break the age-old caste-based structure of division of labour in our society.

Education: Means for Social Emancipation of Dalits

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

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

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

Primary Education

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

Dr. Ambedkar considered education to be essential for all men and women irrespective of their social and economic status. All men and women must get at least the
minimum education so that they may know how to read and write. The primary education caters to the minimum essential need of educating the masses.

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

**Higher Education**

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

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

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

**Disparity in Education**

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

<table>
<thead>
<tr>
<th>Communities</th>
<th>Order in respect of population</th>
<th>Order in respect of education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advanced Hindus (Brahmins and allied castes)</td>
<td>IV</td>
<td>I</td>
</tr>
<tr>
<td>Intermediate Hindus (Marathas and allied castes)</td>
<td>I</td>
<td>III</td>
</tr>
<tr>
<td>Backward Hindus (Depressed Castes and Tribes)</td>
<td>II</td>
<td>IV</td>
</tr>
<tr>
<td>Mohammedans</td>
<td>III</td>
<td>II</td>
</tr>
</tbody>
</table>
While the Depressed Classes constituted the second largest group in respect of population, they stood lowest on educational ladder.

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

**People's Education Society**

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

The Milind College, Aurangabad, was the second Institution founded by the People's Education Society. The foundation stone of the College was laid by Dr. Rajendra Prasad in September 1951. King Milind was a great Buddhist scholar. By naming these institutions after Siddhartha and Milind, Dr. Ambedkar wanted that' their staff and students should emulate the lives and teachings of these great religious preachers and visionaries, known for their values, moral caliber and intellectual integrity. They should follow their teachings in their practical life too. Dr. Ambedkar said that he was always ready to make sacrifices for
great values and ideals. Both these colleges have grown in strength and stature over the years. The People's Education-Society later started many more such institutions at various places in Maharashtra. Dr. Ambedkar himself used to supervise the construction work of these colleges. During his visits to Aurangabad, instead of staying in a hotel, he used to stay in a small room of the college-building. The logic behind this was that he did not want to spend money unnecessarily. The society that was running these institutions was a society of the poor and for the poor. Dr. Ambedkar used to visit these colleges quite often and address their staff and students. His addresses were full of knowledge, information and encouragement. He used to narrate his own experiences of student life. He adhered to the view that a person should remain a student throughout his life. Though these institutions were set up to further the educational interests of the Scheduled Caste people, caste, however, was not the basis for admission of students and appointment of teachers in them.

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

References:

સ્નાયુદૃષ્ટિ:

આપણે ભારત દેશ સર્વાજનિ વિવિધતાને ભુરી અને તેમની વૈદ્યક્યસ્થ સંખ્યા માટે વિશ્બાર્માં જણાવી છીએ, તે ભાષાનું એક ભારતિય હેઠળ માટે આપણે સૌને જીવા છે અને રહેશે. પરતુ આપણા બુંધકાળની વાત કરીને તો આજે પહેલા અંગેસે આપણા દેશના શલચાણે કામ કરીને તેના જાગૃતિને ગુિલામી અભાવા અને શારીરિક અને માનિક અથવાયારણી લોક બનાવી હતા. તે ભાષા આજે પાસે આપણે બુંધી શકથી નહીં પરતુ તે ભાષા પાસે ના બુંધી શકીએ કે અંગેસે કરતા પાસ વધારે તે આ જ તેના જાગૃતિને કામેઓ સવારે સાથી માટે માનિક અને શારીરિક રીતે વધારે થાયનાથો આપી હોય અને ગુિલામીનો આખસાસ કરવાયો હોય તો તે છે અસપૃથ્યો. ભારતના સદ્ધ્વ બુંધકાળના વારસમાં એક કલકા સાધન થયું હોય તો તે છે અસપૃથ્યતા. આ જ અશ્વધાલ ગાઢાતી સાધને જેમલ એક વસ્તુય વ્યક્તિગત હેઠળ વિધની સૌથી મોટી લોકજાહી ગારાવતા સેના વાતકાળનું ઘડાવીએ ડિ.બાઘબા સાહેબ આંબેડકર. આજે સ્વાધીનતા સંઘયાં દેશ જયારે તેમને યાદ કરીને પુષ્પાંખ અને તે ભાષા જીવવાની છે પરતુ આજે પાસ વચંચણના સમયભાવના આંબેડકરના વિચારો અને તેમના કાર્યશીળી અથવતે આવય્યા ઉઠી હોય છે. એક સામાન્ય ગાઢાતા પરિવારમાં પિતા સમજેલી અને મતા બીમાણાની ક્રમે ચી ૧૪ અપ્રિલ ૧૮૮૯ ના લેજ મધ્યપ્રદેશ બુંધી છાપણીમાં આંબેડકરનોજ જો થોડો. પિતા વાસાયે ભારતીય લખક્રમના
સફાદા હતા. વાલી બીમને પિતાયે બાલયાંના ૧ ધામિકલ સંકારા આવયા હતા. જેનો તેના સમગ જવન ઉપર ખોડી પ્રભાવ રહી હતો, આબેકરાની જવન ધરણમાં માતા પિતાયે આપેલ ઉવાદ સંકારી જ હતા. આબેકરાનો પરિવાર ધનવાન નહીં પરણુ તેમના ધરણની વાતાવરણ કેટલ સુધીલ અને પ્રકૃતિશાળ ધરને શેરી તેવું હતું. માતા પિતા દ્વારા નાનાપામાં જ ઉવાદ અંજની અને આલયમાં ધરણનું ઉવાદ સંકારી થયેલ પોતે મહાર ગણાતી અભૂત જાતમાં જમેલા હોવાધી આબેકરાને અશ્વષ્ટતાના ભું જ કરવા અનુભવ હતા. આબેકર પણ વર્ષના હતા તાજેશ તેમની માતાનું અવસાન થ્યું હતું. માતાના અવસાન બાદ જ જારે તેમની સમગ પરિવાર સતારામાં રહીતી હતી તાજેશ સતારામાં તેઓને અશ્વષ્ટતાના કરવા અનુભવ થયા હતા. તેઓના વાળ કૂપાય માટે કેટલ તેખાર ન હતું તેમના મોટા બઘેને તેમને જબૂતરે બેસાકી તેના વાળ કૂપાય હતા. બાના સાહોખને નાનાપામાં જ આવા કેટલા કૂપા અનુભવ થયા હતા. અશ્વષ્ટતા, જાતિશાલ અને વાણીયાણસથી નાનાપામાં જ મુંદની ભું જ અમશતી કરી મુક્ખા હતા. જેમ જેમ સમય વીતતી ગયો તેમ તેમ તેઓ શિક્ષા મેળવા ગયા. સંજ્ઞા આવતા જ તેમને વાણીયાનસથી વિશ્વના પોતાના વયાનો વધારે વેગ મધ્યો. અશ્વષ્ટતાને જન આપતા હંદુ સમાજ તેની સમાજ રજના અને હંદુ ધરામા શાખા અને તત્કાલનનું હંદુ અધયોથ કર્યુ અને હંદુ ધર્મ અને હંદુ સમાજ વયાનસથી તેમને તયા કરો અને બોલ્યું ધર્મ અંજિકાર કર્યુ હતો. તેમના બોલ્યું ધર્મ અંજિકાર વયાનો ઉમ્મે તેમા તેજ પ્રેશાદાયી હતા. તેમનું માતા હતા કે હેદે વયાને પોતાના જીવનનું તત્કાલન મલાડ કે હેદે યોકસ હેદે તેમના માતને તત્કાલન કે હેદે માપવણી જ વયાને જીવનમાં કેટલા સાડ્ય કરું કે કેટલા પોટું કરું તેનું અંકલણ કરી શકાય છે. અને તેમનું જે કોઇપણ પ્રકારની
ભૂર થામ ત૊ આપણે તેને સુધારવા માટે સજજ એક શકાય તેઓ દ્રાપકોએ એવું કહેતા કે મારા જીવનવિષયકનું તત્વજાળ માટે નહીં કરું છે. તેમને પ્રતયે આ તત્વજાળને સ્વાતંત્ર્ય, સમતા અને બંધુત્વમાં જ ધોમનું તત્વજાળ સમાધી દીખું છતા. તેઓ કહેતા કે મારા આ તત્વજાળનું મૂળ રાજકોટ નહી પાણ ધરમને છે અને આ તત્વજાળ તેમને સ્થાપના બનાવી તત્વજાળમાંથી લીધું હતું. બોં ધરમમાં એ ત્રણ શિલ્ત્ર વાક્યો હતા. પણ તમું બોં ધરમની વિચારસહજથી અનુસાર શિલ્ત્રો અલગ અલગ પ્રેશ અને જીવનમાંથી આવેલ હોવા છતાં જેમ સાગરમાં બધી જ નદીઓના સંગમ બદ નદીઓનું અલગ અલગ સંચિત રેખતું નથી તેમ બોં સંઘ સાગર સમાન છે તેમ આબેંડર માનતા હતા. તેમાં બધા જ ચેક જેવા અને ચેક સમાન છે. આમ, બોં ધરમની ચેક સમાનતાવચ વિચારસહજથી આબેંડર ભૂ જ પ્રેશિત થયા હતા. આજ રૂપૂ વર્ષ પછી પણ યુનિયામા બોં ધરમને મળે છે. માતૃ અમેરિકામાં જ બોં ધરમની 2000 થી પણ વધુ સંખ્યાઓ છે બનાવી તલ્લી અજાર છે. સ્થાપના બુધના માતા-પિતાને બને સામાન્ય હતા. આપને બોં ધરમ સંયોજા તો સ્વિકારચે અન્યા તો સમજા તેના સ્વિકારચે આત્મ ઉતારતા અન્ય ધરમમાં જીવા મળી નથી. બોં ધરમનું કારય લોકોનું હેમ ઓછું કરવાનું છે. આમ પાણી સાહેબ આબેંડરના જીવનમાં સ્થાપના બ્રુ અને બોં ધરમની વિચારસહજથી જોડી પ્રબાદ જેવા માલયો છે. જેણા દ્વારા સ્થાપના વિકાસની વાત કરી છે.

• નિરદિશાચાર મુક્તિ
જયારે ધામાલતાર એ મૂક્ય સવાલ હોય ત્યારે બીજ ધ્રુભ ધર્મના બેઠે વોડ ધર્મ શા માટે સ્વીકારો માં ઓળખાતા એક રાજ ૧૮૩૫ હિંદુ ધર્મ ત્યાજ કરવાનું આંદિત થયો? તાલુકી દેશકા છેતરતી હેતુ ખેડી ધર્મમાં જન્મથી હતું. પાસા ધીરે શરુ કરાયાં હતું હિંદુ ધ્રુભ પ્રતિતમાં મૂલય પામીને બેઠે ધર્મના અંગીકાર માટ કહું છે. નજરમાંથી મૃણાલી હોય તેવું લાગે છે.

• આદિના આંદોલનના બેઠ ધર્મના વિયારો અને આદિના સમાજ

હોયાના સાહેબ આંદોલકરો એક આદિના સમાજ કેવી હોય જોરે તે પોતાના પુષ્કર. ઉનહા ધર્મ ના ગૌતમ પણ ઓરનના પુષ્કરમાં વિસ્તારે સભ્યતા કરી દેખવા. મી સહી માં ભૂપ જ જદું છે આદિના વિશ્વાસ આતંકવાર્દના આ વિયારો કોમવા વગરે સમસ્યાઓ થી ત્રસ્ત છે ત્યારે આદિના સમાજના પ્રેતશવાદ, જનિનાદ વ જ આવશ્યક છેનિમાં માટ તેમના ધર્મ અને સમાજ અંગેના તત્વવાદ પુષ્કર જે છે. તેમના ધર્મ અને આદિના સમાજ અંગેના શ્રૃણ વિયારો પ્રતિત કરો છે.

1. આદિના સમાજ કહો છે બાબાજોના મત અનુસાર વેદીમાં પણધૂલ સંઘાને? પ્રેમ દ્વારા વેદ રાત સમાજ સપ્તાહ પણ ખેડી છે વેદ અને પ્રભાવક પ્રોડક્ટ કે?

2. વેદી અનુસાર આદિના સમાજ ત્રણ સહાયકો પ્રાપ્ત શકે છે?

3. સમાજમાં સાહેબ, વૈશ્વ અને પુદંક ગુજર યાર બકો ખેડી છે, સ્વામી, લોક.

4. તેમાં પારમપર હિંદુ-સમાજ વિશ્બવિદ્યા ઉપર આંદિત હોય જોરે છે - 

બધું એય સરામં ના મનું જોરે છે.
5. યાત્રામાં હેઠળ વાળને નિર્દેશિત વ્યવસાય કરવી શકેશે અને સુધીને આ નદીનો વાળની સેવા કરવી

6. કોઇ ભદ્ર ભગવતે વ્યવસાયનું ઉલંઘન કરી અને વાળની વ્યવસાયમાં જરૂરી કરી શકીશે નહીં.

7. આ આદેશ સમાજનો આગ્રહ રાજીને વચાલી તે લોકોને શીખવાવૂં.

લગ્નન બુઢને આ સિકિમને પર વિશ્વાસ હતો. લગ્નન બુઢ આદેશ સમાજની પાંચ માટે બધુંતા અને સમતાને મહત્વના ગાયત્રી. લગ્નન બુઢ જમધ્યી જ યાત્રામાં આપારે થયેલા સિકિમને કેવી રીતે નકામા તે અંગે વાસના સાધે કહે છે કે.....

- ઉચ્ચ કુલમાં જમે લેવા કરતા જીવનમાં ઉત્સવ આદેશ રાખવા વધારે મહત્વ છે: 
- લગ્નન બુઢે ઉપદેશ છે.
- જન્મભૂષના અને ઉત્સવ નીચના બેદબાજની પસચ્ચાટ રાખે શકે બ્રાહ્મ જ મનુષ્યો સામાન છે.
- જમધ્યી બધા લોકો વિષમ હોય છે.
- કોઇ તંકદર્સન તો કોઇ નવાદર હોય છે.
- અમુક લોકો કુશળ ભુક્તા પરસવાત હોય છે તો અમુક લોકોને સાથ જુડતા પણ હોતી નથી.
- કોઈ ધનશાળા તો કોઈ ગરિબ હોય છે.
- ઉપરે ઉચ્ચ વધાર પ્રકાશના લોકોને જીવનમાં સંપૂર્ણ કરવી પડતો હોય એકજ્ઞણ. 
- સંપૂર્ણ વિષમતાને સબકાલી છીલી માની ટેકમાં આવે તે કામને લોકો અસહ્ય

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મસ્થશતભાં મુકામ દમ છે। શલિચતાને જીલનનો શનમભ ભાનલાથી ચારળે. જીલન વંઘિતભાં રૂઓ મોામ શળે તેઓ જ કી ળકળે.

આઝા કોઈ વાટયાએ જલાફ ના. આ કાયણ થી ફ૊દ્ધ ધભતના લીખલાડે છે શ્રેષ્ઠતભ ભનુષ્મની આલળમકતા છે મોામાભની નહશ વભાજ જ૊ ઩યસ્સ્ય શલય્ય વભાજની ફની ગમ૊ ત૊ અવંગહઠત અને છીગ - ણબગ થઇ જલે આલા વભાજથી બમ ઉા઩ગ થામ છે. તેઓ ઩૊તાના વભક્ષ કદા - દા આદળત તથા મુલમ - ભાઢના કદા  ભાઢદંડ૊ યાખે છે.

આદલા કાયણે વભાજભાં લગત પ્રધાં સ્તય ફને. ભાણરક ભાણરક ફની યશે છે અને હુરાભ હુરાભ જ ફની યશે છે. ફાફા વશેફના ભતે ફંઈ એ બબાલો અને બબાલો રે નીશત.

આદલા કાયણે ફ૊દ્ધ ધભતના શલચાય્યો પ્રામક્ષ વ્મલશાયભાં અબર કયલન૊ એક યસ્ત૊ ફાફા વાશે ભળ્મ૊ તે શત૊ બાયતની ફંધાયણીમ વશભશતના અધ્મક્ષ.

આદલા કાયણે એકાાભ દ઱લી ળકામ નહશ.

આદલા કાયણે વભાજના શલચાય્યો પ્રામક્ષ વ્મલશાયભાં અબર કયલન૊ એક યસ્ત૊ ફાફા વાશે ભળ્મ૊ તે શત૊ બાયતની ફંધાયણીમ વશભશતના અધ્મક્ષ.
બાયતને કલમાણકાયી રજખ બાનાવાની હતી તેના કારણ કે સમાજની સ્વાતંત્ર્ર નથી.

યાષ્રલાદના વાભાજજક ઉદેઆમ ઉ઩ય ફાફા વાશેફ વોથી લઈ બાય મુક્યો છે. યાષ્રલાદના વાભાજજક આળમન૊ ઩ામ૊ તેભણે સ્લત્રંતા વભતા અને ફન્દ્ઈુતાના ત્રણ તાલ૊ ઉ઩ય યાઉમ૊ છે. અ ત્રણેમ તાલ૊ તેભણે ગોતભ બુદ્ધના ધભતણાન તાલભાંથી રીધા છે. તેઓના ભતે વભતા, ફંઈુતા અને સ્લાત્રન્દ્ામ ફ્રેંચ ાાંશતભાંથી ઉધાય રીધા નથી. તેઓએ આ ફાફત તેભના હુ ુ ગોતભ બુદ્ધ ઩ાવેથી ગ્રશણ કયી છે.

• ૨૧મી સદીમાં બાણા સાહેબના વિયારણીઅવશયકતા : 

અંધકાર અથવા ઘણા વાણી ગુલામીમાં માંડી મુક્ત થાય ગયો તેને પછી ઘણા વધુ ઘણા ઘધ ગયા. વીચમાં સ્મધી આપવા દેશને ભારતી મંડી અને આંધ્રપ્રદેશના ૨૧મી સદીમાં વિશ્ની પ્રતિસપાદંદી ઉસા ઘધ શક્તિ છે તેનું મૂડ કારણ આપવા વધારાભા મંડી આપવા અધિકારીઓએ કારણે અને અધિકારી આપવાનું શેય વચના ભાણા સાહેબનો કાળો જય છે. દેશમાં એક મજબુત રાષ્ટ્રવા鄂 બદલે તેવી તેમની પ્રક્રિયા ઘધ હતી અને તે માટે તેમને અસમૃત પ્રવાસ કરાવી અંધકાર જ્યારે આે દેશ જ્યારે પ્રજાની નવી રાજ ઉપર છ તયાર ૨૧મી સદી પછી અસમૃત પ્રવાસ કરે એટલે નાબુધ ઘધ પર્વપર લાટુલાઇનો ,પ્રજાકુ સામાજક જનતિવાડ અલાં વગેરે લાલ્યિ સમાજ મજબુત બનાવવાના બહદી ગેટ ફોર્મલા સમાજ તરફ. 52
હોયી જય તારે આજ દેશને બાળક સાહેબે આપેલા મજબૂત ઇરાદાઓ અને મજબૂત વિદ્યાર્થીઓની તાતી જુદાઈત હલવી છે કારણ કે બાળક સાહેબે માટે નાલજતના - .સમાજને જોડવા લાભામાં તંતુઓને નવા પડે છે. કરણા સમજ દૂરા બને છે જતિવાદ માટે તેઓએ તીરી પ્રકાર કરતા કાળું કે જે પરમા મવરેલ્હ હોવ તે ઘર ઘર શકાતું નથી માટે . સમાજની આ તારણકે આપણે નહી હોવરે તો લોક્ટ અંધા દખા જશે . 

હવે બાણ મિલ પસાર કરતી વાતી બાળક સાહેબે . જીવનીએ લાભામાં સંખ્યા છે སેવ અને જીન આ અનોયા સમાચાર , હવે વિવિધ સામાજિક વયાયા અપા તમાજ શીન . તેમજે જેમ પણ, હવે કરવાયું કે સમાજિક કાયદાના સંહ્યામાં હવે શીન- જી- તો- સમાજિક . જીન અને શીન અંધા પડે કા-સાનમાં ભીવડાખમાનિક તવ રોક જે કે પરાતુ વધારને માનવવાંધ આ જે કે એ તેઓ . સંગઠના વિષયવાની બાબતમાં ખગ પડે છે હવે ધરમી ત સમાજિક કાડ્યું નકારતા નથી દાખ કે તેઓ પોતે જા કાયદાના જાણ ખભાદા મીમાંસા સમજ સૂધારા માટે ધરમી સૂધારા અને ધરમી સૂધારા માટે ધરમી વૃદ્ધ જે . આ મીમાંસાય અનુસાર હવે સમાજને શું કરે તેવા સંગઠનની જરુર છે . તેમજે કરી છે તેમજને હવે સમાજમાં જયનું સુધી જાતિ છે . તેઓ સંખૂદી મૂલ્ય બાબત કાઢી શકે તથય સુધી હવે સમજ દૂરા રહેશે જીતને કરણા રાજયી એકાતમતાની ખલાના ઉતપન . 

વોગે જેની . હવે સમાજને સૂધારા વગર ધારમિક સૂધારા થાય એ શકાત નથી . તાસી નથી અને વાતસ્વયની તો કામ આપવા રહેશે . બાપુથી તેમજે સ્પષ્ટ પુષ્કળં કે નાના નતન નિયમને કરણા રાજ્યી પ્રત્યેની ખલાના અને વખતારી અને દેરી ઘટતી જાતી હોવ તેમજ શિક્ષણ અને રાજકારણ જીતવાદ હર કરવાને બદલે જીતવાદ 

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વધારવામાં મહિનુપ પરખાર થતું હેઠળ તમ લાગે છે કે એક મજબુત રાજ અને 
રાષ્ટ્રવાહી તાવામાં તેમ દેશના તમામ નાગરિકોને સમાજની એક ધારામાં 
લાવવામાં અને એક તાંત્રિક બંધાવામાં જતીવા અને ધ્યુદ્ધ બનાવે છે યો નબના રહેશે . 
જે જે આંફેડકય ફંદ્મ૊ ફન્દ્મો છે અને ફનતો યશેલે 
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  પાબલિકેશન
The Role of Education in Women Empowerment

Devila H Rohit,
Research Scholar, Kachchh University, Bhuj

Introduction:

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

Objectives of the Study:

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

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

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

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

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

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

B. Government Efforts:
The government has taken initiatives for women empowerment through enacting laws and implementing several schemes operated by different departments and ministries. The National Commission of Women was set up by an act of parliament in 1990 for safeguarding the constitutional right and legal provisions for women. The reservation of seats in the local bodies of Panchayats and Municipalities for women has been provided by the 73th and 74th Amendments (1993) to the Constitution which is needed for socio-political empowerment. The Department of Women and Child Development (DWCD) under the MHRD was established to implement various schemes relating to women advancement. The National Mission for Empowerment of Women (NMEW)2010 has emphasized to facilitate the process of integrating all programmes for welfare and upliftment of women undertaken by the ministries and department. The National Resource Centre for Women acts as a national convergence centre for all programmes for women. The National Literacy Mission is being set up towards eradication of literacy in the age group of 15-35 years. The Functional Literacy for Audit Women (FLAW was started in 1975-76 to provide illiterate adult women to gain functional skills and to awaken desired awareness for health, hygiene and children practices.
Government Schemes:
The Government of India has undertaken different schemes for welfare upliftment and security of the women. Some of these may be noted here— „Rastriya Mahila Kosh‖ (RMK) 1992-93, „Mahila Samridhi yojana‖(MSY) 1993, „Indira Mahila Yojana‖ (IMY) 1995, „Swa Shakti Group‖ „Support to Training and Employment Programme for Women‖ (STEP), „Creches/Day-care Centre for the Children of working and ailing mother‖, „Hostels for working women‖, „National Mission for Empowerment of Women‖, „Integrated Child Development Services‖ (ICDS), „Rajib Gandhi Scheme for Employment of Adolescence Girls‖ (RGSEAG),2010, „Women‟s Development Corporation Scheme“(WDCS), „Working Women‟s Forum, „Indira Priyadarshini Yojana‖, „NGOs Credit Schemes. The present Prime Minister Modi Government has launched the programmes of „Beti bachao, beti padhao‖ aims at tackling the low child sex ratio of 918 girls child in resources and savings of a family which is helpful to meet the expenses of higher education and marriage. The first year of New Millennium (2001) was declared as „Women Empowerment Year‖. It is necessary to supplement Government efforts by non-government organizations for facilitating women empowerment. Yet India has not achieved the expected goals, hence comprehensive programme for empowering women is still demanding.

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

- The Hindu Succession Act, 1956 which provides women the right to parental property.
- The Dowry Prohibition Act, 1961 which declares the taking of dowry an unlawful activity.
- Equal Remuneration Act, 1976 which provides the payment of equal remuneration with men for equal value of work.
- The Criminal Law Amendment Act, 1983 which prohibits various types of crimes against women.
- The Indecent Representation of Women (Prohibition) Act, 1986 which prohibits the vulgar presentation of women in the media.
The protection of women from Domestic Violence Act, 2005 protects women from domestic violence committed against them.

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

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

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

1. gender discrimination.
2. lack of proper educational programme.
3. female infanticide.
4. atrocities on women.
5. child marriage and dowry system.
6. financial constraints.
7. patriarchal order and the subordinate status of women.
8. lack of health care and safety.
9. professional inequality, particularly workplace harassment.
10. Inequality in sharing the burden of household work. It is also noted that the gender inequality is related to social and economic structure, traditional attitude towards women, economic insecurity and negligence of men and lack of sincere efforts of all concerned.
Role of Education in Achieving Women Empowerment:

In spite of constitutional guarantees, legislative provisions, judiciary mandate and administrative efforts, the women empowerment in India is still lacking in some areas. Mere enactment of laws and chalking out of schemes are not much effective for women empowerment. Hence education is needed for this. The National Curriculum Framework of Women pointed out, “Education of women is an important key to improving health, nutrition and education in the family and also empowering them to participate in decision making”. Moreover education enables women not only to acquire knowledge but also help them to achieve economic security, self-confidence, vocational and technical skills and guidance, good health and safety, courage and inner-strength to face challenges in every spheres of life and enable them to play equal role as men in nation-building. Education can be used as a tool for reduction of inequalities and gender bias so that women can move from weak position to execute their power or capabilities in society. The National Policy for the Empowerment of Women, 2001 stated, “Equal access to education for women and girls will be ensured, special measures will be taken to eliminate discrimination, universalize education, eradicate illiteracy and create gender sensitive educational system, increase enrolment and retention rates of girls and improve the quality of education to facilitate life-long learning as well as development of vocational or technical skills of women.” Hence some practical steps should be taken as follows: 1. Different types of educational institutions should be established exclusively for women in the state. 2. Traditional evil norms and practices, such as child marriage child labour, dowry system, child prostitution, polygamy and female feticides should be strictly banned by enforcing laws and creating public awareness. 3. The government should provide a package of educational grants, such as „Kanyashri” of women and concessions in the form of providing free books, uniform, mid-day meals, scholarships, cycles and so on for enrolment for more girls and reducing the drop out students, especially from marginalized families of BPL. 4. Adult and continuing education, social education, home schooling etc can be used as a tool of basic change in the status of women. It would help to develop in women entrepreneurial skills and job opportunities. In rural areas mobile library, distance education through the media, non-formal schools should be provided for the life-ling education and empowerment of women. 5. Technical and vocational education should be provided.
particularly to the rural women, such as tailoring and weaving, mushroom farming, bee-keeping, fruit pulping etc, for improving their vocational efficiency so that they can be self-appointed and self-supportive. The government will have to offer financial support and teach them how they can earn money by starting business activities. 6. The efforts of Govt. and N.G.O.’s will be co-ordinated in respect of implementation of schemes and programmes for empowerment of women. Better facilities of health care, sanitation and medication should be provided to women. The judiciary should look after the molestation cases with special care and transparency.

- **Concluding Remarks:**

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

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દ્ર.રામજુલાખ અન.પેપેલ
અસોસિએટ પ્રોઝેસર,આમ અંગ કેલેજ, વડું

પ્રેશાલનના:

દ્ર.બાબાસાહેબ આંધેકરનું જીમ અને મહાર કુંદુમાં ૧૪મી અગસ્ટ ૧૮૮૯માં રાણાનગી જાલના આંધેકર ગામમાં થયો હતો. તેમની માતાનું નામ લીલીબકેલ્લાં અને પિતાનું નામ રમઝુ સહપાલ હતું. તેમજે આંધેકર જાલના શાલામાં કરવા અનુભવો થયા હતા. કે જથી જરા નથી. શાલામાં પાિલીની પાિલી માં નથી જોવા અને કરવા અનુભવો થયા હતા. મુંબઈની અંદરીસ્ત હાસ્યભાષામાંથી બુટલો બાસ્ટી તેમને સંભવત- દોવાસી ધાભ શીખવાની ના પાડી હતી. શીખવા ન ગામ આંધેકર પરથી તેમની અટક આંધેકર પરી હતી. એસ. ૧૯૨૨માં સાબજા ગામકલાડ જીજીની શિષ્યતાસ્તિત્વી સહાયભારી તેણે ગેજુયુટ થયા હતી. એસ. ૧૮૫૦માં નાનીવેદીનો શિખા વાલંક ની પુત્રિ રૂમ-રૂમાં સાથે જાણ થયા હતા. ગામકલાડ સરકારનું કામ અધિ કરવા તેણી કલરીશ રજ્ઞાની મોર પસ્તા થયો હતા. તેમજે અસ્મત હોવીને લિધી કેટલા જેટલા બચાવે માડળ સાથ આપતા ન હતા. તેમજે કુણી કલરીશના રજ્ઞા સાબજા ગામકલાડ દ્વારા વિશેષ સહાયભારી શિષ્યતાસ્તિત્વ સાહેબ પણ પણ થયો હતા. તેમજે એમ. એ, એમ. એ. વી થયા હતા. એસ. ૧૪૧૮માં તેઓએ વિશેષની વિષયપીઠમાં પીઠેય ની પાકતી પાણત કરનાર તેઓ પ્રથમ ભારતીય હતા. તેમજે યુનિવર્સિટી કલાના સમિનારી સરકારના જતાયો તેની ઉત્તાતી અને વિકાસ વિભાગ પર વિસ્તર્ત વિગતવા આવી હતી. તેમજે જાણના થોંથી કરવા અનુભવો પરથી તેમજે અસ્મતજ્ઞતા અને જતિપજાતની રક ટીકા કરી જતાયો પ્રથમ સમાજ પરિવર્તનની લાગતમાં ચેન સ્થાપી લિધી. જતિ વધારાના અંત માટે ધ્રુપાની, સમાજ માનસ અને ધર્મ સ્વાભિમાન સાથે સંબંધિત રાજસંબંધમાં આભ પરિવર્તન લાવવાનું પણ તેવી સામુદ્રિક રજ્ણામત કરી હતી. તેમજે સમાજ પરિવર્તન માટે સમાન અધિકાર, સમાન તક, શોધસ્મુદ્રી લિંગ-લેખ માટે સતત સંઘર્ણ કરી. તેમજે કહ્ કે સીઓને શિક્ષા આપવામાં આવશે તો જ સમાજ પરિવર્તન અને દેશનો.
કાગડો લેવા પહેલા. સ્ત્રી વળક્તતયણ ભાટે ફુંધાયણ કર્યાં. તેઓનું અર્થશાસ્ત્ર, આદાનશાસ્ત્ર, ધમશાસ્ત્ર, તત્લજ્ઞાનની અંગેના પ્રદાન કરી. તેઓની સમાજ જગ્યા પાઠી થતી જે નીચે મુજબ છે.

સ્ત્રીઓને સામાજિક ન્યાય દ્વારા સમાજ ઉદ્ઘાટન:

દે બાબાસાહેબ આમદીકર ભારતની સમાજના ઉદ્ઘાટ માટે સાત અંગ્રેજી અને જલિય વ્યવસ્થાના અંત માટે 1842માં ચાલયા શુંધયું કરાસની સ્વભાવ કરી હતી. તેમણે અસપ્તય સમાજની જાગૃતિનું અંગે સંગ્રહનાં કાર્ય કરવા ત્મકર્યે સમાન પુષ્કળ સંપ્રદાયી વેચાણ કરી. તેમણે મુખાંકર, બાદલ ભારત, અને જનતાની વસ્તુઓ વલક્તત સમાજમાં જાગૃત લાવવાની કામ કરી. તેમણે સમાજ જાગૃતિના પરિવર્તન તરીકે સ્વિથ્પાને અનુસાર ગાળિ હતું. શે્લ્કિન્ટ સ્ત્રી જ સમાજના નવાબમાંથી વીશચાના સામાજિક લક્ષમાં સમાન અધિકાર મળવાના સંશ્રુત કરી તેવું માતતા હતી. દેશની સમાજમાં જાગૃતિ લાવવાની અધિકારને લડવાની પ્રેરણા લાવવાનું કામ હતું. તેમણે માત્રાં માનવી કાલની અને હિંદુધર્મમાં અસ્પૃષ્ટોની સ્વાધીનતાની વિષય હતી. હિંદુધર્મમાં અસ્પૃષ્ટોને સમાન તરીકે માણસો અદભુત છે તે નિષ્ક્રીક્રિયા પર હિંદુધર્મમાં વિચાર કરી હતી. 1842માં હજારો અનુયાયી સાથે વીશચાને સ્વચક કરી. તેમણે સ્વિથ્પાને મહિર પ્રેવાના, ગુમાતના ત્રીયા પર પાઠિ સરવાળા અધિકાર સંશ્રુત સાત સંશ્રુત કરી. તેમણે સ્ત્રીઓને મહિર પ્રેવાના, ગુમાતના ત્રીયા પર પાઠિ સરવાળા અધિકાર સંશ્રુત સાત સંશ્રુત કરી. તેમણે સ્ત્રીઓ કાલખમારા, વાચવું ખલાસ, સ્ત્રીઓનું સમાજમાં ધ્યાન શોશ્કા સામે અવાજ ઉદાલયો હતો તે સામાજિક સ્વચ્છતા સાથે રહેતી હતી. તેમણે જેવી સંખ્યાની વધુ સંખ્યાની અગ્રણી અદ્ભુત હતી. તેઓ મનુષ્યતા વિશે જદ્દુ કહ્ય કે સાધુતા સમાજની બંધમાં આધીને વેદિશી બનાવી હિત્યું છે. મનુષ્ય દલણે ગણે અન્ય વાણીને પસભી પસ઼ણ હીલ અવસ્થાથી મૂકી દીધો છે. તેમણે કહ્યુ કે...
સ્ત્રીઓ સાથે સમાન વયાર કરવા માટે તેમજ તેને માન સંભાળ મળવું જ જોઈએ. તેમના વિશાલામાં સ્ત્રી વિકાસ અંગેની એકની વિચારતા હતી. તેમની સ્ત્રીઓ ું અધિકારના સાથે મુખ્યત્વ હતા. તેમને સ્ત્રીઓનું પુર્ણ સમોવડ સાવા તેને પુર્ણ જેતા જે હોય મળવા જોઈએ. તેમને કબું કે સ્ત્રી શિક્ષણ સવય શિક્ષણના કણો નકામાં છે. કોઈપણ પ્રકાશનું ધરમકાર યો સ્ત્રી ઉપચેર વગર સક્ષમ હતી નથી. શ્રીશાલિકત વગર ની યાસવલો નકામી છે.

સ્ત્રીઓને શિક્ષણ રક્ષા અને સ્વતંત્રતા માટે હતું:

દ્ર. બાબાસાહેબ પણું કે સ્ત્રીઓને પુર્ણ જેમ જે શિક્ષણ મળવા માટે પુરતૂ મહત્વ આપવામાં આવે છે શેષાના સાર દેવસી હું નથી, શેષાના પ્રેત યોડક હશે તેવું કહીને સ્ત્રીઓને શિક્ષણ પર વિશેષ લાંબ વયુક કરવી હતી. સ્ત્રી શિક્ષણ સવય શિક્ષણ ના કામમાં છે. સ્ત્રીઓને શિક્ષણ આપવાથી કુંઠપંથ અને છેલ્લી સમાજ નો વિકાસ યાર તેવી સમજ સમજવી હતી. સ્ત્રીઓ અનેક પ્રકાશની સમાધિક વેદનાઓ, સમાજની પ્રગતિ દ્વારા થતા અંતયાંથી સમે રક્ષણ મળવા માટે બંધાર્ણમાં જુરી કાયદાઓને સ્થાન આપ્યાં. તેમને કબું કે કોઈપણ કાયદીકી ભાવનો સ્ત્રી અને પુરુષ ને સમાન મળવા જોઈએ. તેમને સ્ત્રીઓની સ્વતંત્રતા માટે સંવિધાન માં જુરી કલમો સમાધી કરવી. સ્ત્રીઓને પોતાના મંડલાં વયુક કરવાનો, અન્યાથા સામે અવાજ ઉકેલવાનો, શિક્ષણ મળવાનો, વિધાન શિલ્સામાં લાગ લેવાનો હો અન્યાથા. વિધાન સ્ત્રીઓ પુત્રમાં કરી શકે છે તે માટે અવાજ ઉકેલવા હોય. તેમને સ્ત્રીઓને સ્વતંત્ર અધિકાર મળવા માટે લેવાનો હોય. સ્ત્રીઓ પૂરા જણેશ્વરમાં જેડાં પોતાની અવાજ રજ કરી શકે છે તે માટે પ્રેમ આપી હતી. તેમને સ્ત્રીઓને પોતાના અધિકાર માટે સંગ્રહ થવા હક કરી હતી.

સ્ત્રીશાલિકતા માટે ઉદ્દેશ્યો: 
• મહિલા પ્રવેશ:

દિજસ. ૧૯૨૮માં સમાવેશ ડો.આંફેદકયના પત્ની જ્ઞાની સ્ત્રી સ્વયંસેવકોનાં પ્રમુખ હતા. તેમણે નાસ્તિકના ક્ષેત્રમાં ૫૦૦ સ્ત્રીઓ સાથે પ્રવેશ મળયો હતો. તેમાં ધાલી સીધી સીધી જેવી જ પગ્લા હતી. તેમાં સ્ત્રીઓ ને પ્રોત્સાહ અધિકાર માટે જાગૃત કરી હતી. કુલ તે તમામ પાદ્યના પાણી દ્વારા પ્રતિબંધ માટે જુનબેશ ચલાવી હતી.

• મનુસ્મૃતિની હોલી:

ડો. ફાફાવાશેફ આંફેદકયે મનુસ્મૃતિ વિશે કહ્યું કે વૃદ્ધ વખતમાં સહાય કરીને કામદારી કરી. તેમણે મૂકી દીધી છે. સ્વયંસેવકતા કે જે અપમાન કરતા તેમની પ્રગતિ વિષય સમાધાન આપવાની જોડ કરી. તેમાં આવશ્યક અને રાજકીય ગુંડામણીને કામ કરવાની મનુસ્મૃતિ ની હોલી કરી. દલી અધિકાર મેળવી જાય અસમાનતા ઓર કરવાનો હતો.

• સ્ત્રી અધિકાર માટે વધારણાઓ કરાવા:

ડો. ફાફાવાશેફ આંફેદકયે અધિકાર સમાનતા માટે અધિકાર દહાવો હતો. તેમણે પ્રભૂત જેડો જ સમાન અધિકારક્ષીઓ ને મળયે જોડયે. તે માટે સંવિધાનમાં સ્વતંત્ર અધિકારો એ અને દા જાતિઓ માટે નાગરિક સેવાઓ સાથે. છેલ્લા કોલેજમાં નોકરીઓ માટે અનામાત પ્રથા કાઢી 26 નવેમ્બર દ્સ. 1949ના રોજે સંખૂના પસાર કરવામાં તેમને નોકરીઓ માટે અધિકાર કરવા આપી હતી. 1942માં કુંબડ નિયોજન વિષે વધારણાઓ માટે માનનીય અધિકાર માટે સંખૂના અધિકાર માટે ઓર કરવા હતો. તેમાં સ્ત્રીઓ ના અધિકાર માટે સંવિધાનમાં નીચે મૂખના કાઢા પસાર કરવા હતી.

> આઈડીલ્ટ-14 આધિક્ય અને સામાજિક ક્ષેત્રમાં સમાન અધિકાર અને સમાનતા
આટીકર-15 જાતના આવારપર ધત બેદબાલો પર પ્રતિબંધ મુકવો

આટીકર-15(3) સ્ત્રીઓની તરફે કાઢમાં હકારાતમક વલણ

આટીકર-37 સમ્બન્ધમાં માટે સમાન વેતન

આટીકર-42 માનવી કામ કરવાની કશમતા અને પ્રવૃત્તિના લાલો

આટીકર-46 સામાઝિક રીતે નગળા લોકોને સામાઝિક વ્યવસ્થા

આટીકર-51 (a) (c) સ્ત્રીઓની મોલાને નૃત્સન કરતા વયોધરોને તાલીમ માટે મુંભૂત અધિકારો

આટીકર-243 (D) (E) (R) (3) બાનટવાતી રાજ્ય તેથી સ્ત્રીઓને કાલ્પનિક

• હિન્દુસ્તાન બિલ:

મનુસ્મૃત સ્ત્રીઓને કોઠપાડ પ્રકારની આણકારી આપવા ન હતી. હિન્દી ધર્મ ગ્રંથોમાં નારીના સ્વાધી માટે ઘણા મતલબનંદર હતા. હિન્દુ ધર્મ ગ્રંથોમાં સ્ત્રીઓ માટે પ્રકાર કહેવાય, લિખાય અને તેમાં નારીની રાખ થાય છે કે તેમાં શ્રી નારી નું પ્રશ્વ થાય છે તેમાં દેવતા જે વસ થાય છે.જવાર જેવે જાણે પૂજની જમને દૂરભાગી ભાણ અને પ્રશ્વ જમને આકષણ જ્યથી મનાવવામાં આવે છે.અધીન હું રૂપિયાની વર્તી સ્ત્રીઓને યુષ ગણાયછે. દર.બાલાસાહેબ હિન્દુસ્તાન બિલ દ્વારા પાણાની સૂચિ સમૃદ્ધ માતે હતા.1951ની હિન્દુસ્તાન બિલ સંશેષ માં પહેલા કાલેબ્ચ, તેમને વિષય હતો કે સ્ત્રીઓને પ્રગતિ ત્રાર જ શ્રેષ્ઠ કે જયારે તેને કુટુંબ અને સમાજ પૂમખ જેવો અધિકાર આપશે. તેમણે હિન્દુ સ્ત્રીઓ બિલ દ્વારા સ્ત્રીઓને કોઠપાડ પ્રકાર શર્ત વગર પણ કે પીતણી મિળકું તે મોટી વદનનો હક અપાવયો.હિન્દુ સ્ત્રી પ્રશ્વ પ્રકાર મૂલક પ્રકાર અપાવયો ની કે હું સ્ત્રીઓને એક પણ વધુ પાંચ રાજયા પર પ્રતિબંધ અપાવયો. આ તે મોટી ધાર્મિકવિવેધિક તાલમ કરતા સ્ત્રીઓને અધિકારો મેળવવા તેમણે તાલમ મેળવવા નથા તક મળની હિન્દુસ્તાન બિલ પાણા નો હેતુ સ્ત્રીઓને સ્વતંત્ર અપાવયો આવે પ્રશ્વપ્રાથ અપોલો નાબુની થાય. આ મિળ વધુ હતું કે જેથી હિન્દુ સામાજને જાતી
ahkan लिंग ने कारणे उद्योगी असमानता टू थाय.हिंदूक्रेड बिले सृजनो तलाक द्वारा दान विकेने एक पक्ष आयो छ जहाँ बीज बाज़ रीने पुरुष निर्माण अन्वय सकत करतांभां भकत आपी छ.पुरुषते एक पी वातनी राजन्या पर प्रतिबंध लगाव तेमली रहखलो पर आता मेल्को छ.सीने आत्मविश्वास अने स्वतंत्र अपारी देशीने पुरुष नी मिलकत पर अधिकार अपारी आर्थिक रूप सहकर करूं छ. अने पराधीनता दूर करूं छ. हिंदूक्रेड बिलना संविधान अंत प्राश रोझालो नीचे मुख्य नहीं।

- हिंदू मेणेज एक्ट 1955
- हिंदू सक्षमसन एक्ट 1956
- हिंदू मोनोटीम एन्ड गाडेलनशीप एक्ट 1956
- हिंदू ईडोप्शन एन्ड बेन्टनल्स एक्ट 1956

सारांश:

ड.आंदेकर पासे एक बास मानवीय प्रकृति हतो. तेमला वाक्यो अने शाखोरां सृजनो विकास मातंनी ढैंडी छिंता अने लागु लली. सीने अंत हे तेमने साया मुक्तिकाल ग्राम्य हतात. तेमनुं स्वात्म विशेषण पृथ्वि अतिरिक्त समानता अने लिंगवेद अंशें हतूं. तेमना विध्वारे मात्र सृजनोदेख नहीं परंतु समग्र भारतीयो उपयोगी हतात. तेमला विध्वारे सामाजिक पुनः बंधारप मात्र महत्त्व हतात. तेमलो सृजनो अधिकारी मात्र संस्कर हिंदूक्रेड बिल प्लास्टर दवाच्यं तेमच्ये अस्पृस्तता. जातिवाद, सीने धारा शेषपुर मात्र सतत संघर्ष कर्यात. तेमच्ये कल्याचे केलेच निर्माण बिकास मात्र पुरुष शिक्षण जेटलं ज महत्त्व तेमलो शिक्षण मात्र आपण श्रीकर्मे. तेमचे सी अने पुरुष ने समान अधिकार मजावा श्रीकर्मे ते बाबत पर सार मुख्यो. मनुस्मृति घंट श्रीकर्मे अन्य पर्यावरण ने पशुरी पडा हीन अवस्था मान मूळ दीप दत्ता. मनुस्मृतिमारी सीने श्रीकर्मे श्रीसागर प्रदान आजारी आपवांग आणि न हती तेनी जावरमां होणी करून हती. अम डो वाणिज्य आंदेकर बंधारप ना.


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D.keer (1987) Dr. Ambedkr Life and Mission, popular prakashan, Bombay