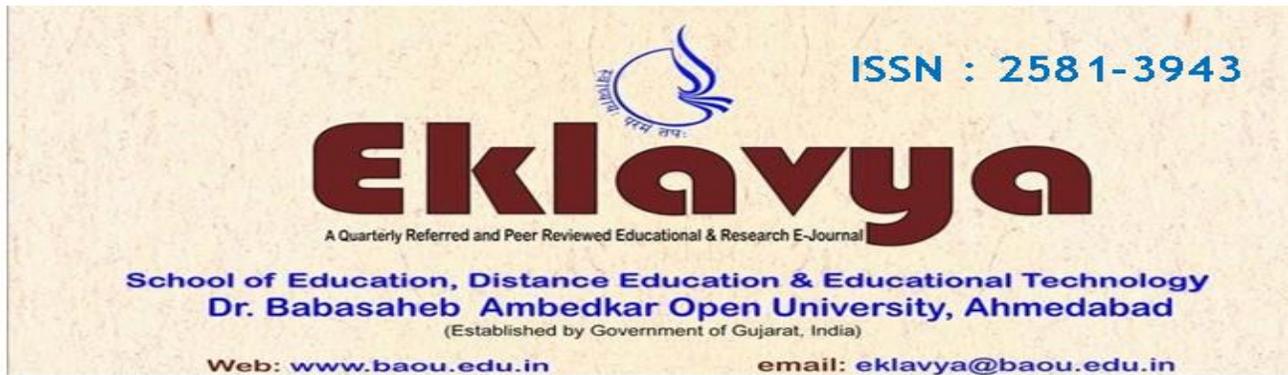


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Dr. Ambedkarji's Vision about Human Right

**Bhupendra M Patel
APP. Sanand Court,
Ahmedabad.**

Introduction:

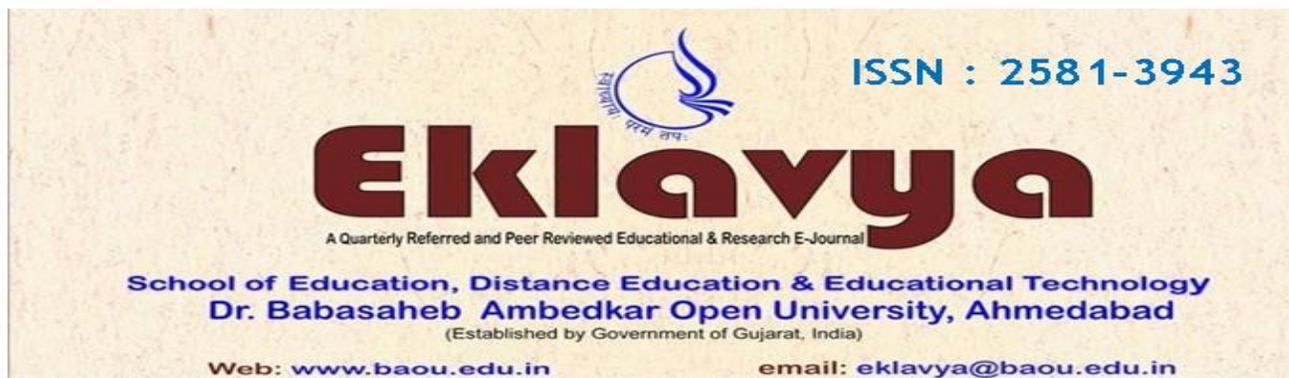
The concept of human rights originated in the ancient doctrine of natural rights based on natural law which can be found in the philosophical teachings of ancient Greek and roman thinkers. Cicero a roman Political thinker laid down the foundations for Natural law and NATURAL Rights. It was advocated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

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

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

EARLY LIFE & EDUCATION

Dr . Ambedkar was born into the "untouchable" Mahar caste on April 14th, 1891, in Mhow, Madhya Pradesh. As a child, at school he was seated on the floor in a corner of the classroom, separate from other students, and his teachers refused to touch him or his notebooks because of his supposed "impurity." Despite such daily caste humiliation and discrimination, Ambedkar



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excelled in his studies. He passed his high school matriculation examination in Bombay in 1907 and became one of the first 'untouchables' ever to attend college in India, studying at Bombay

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

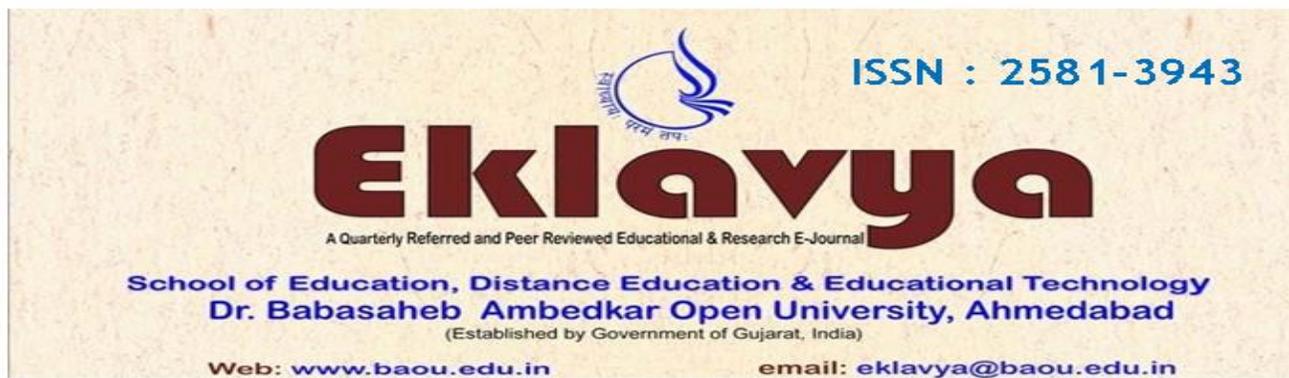
Dr.B R Ambedkar: Emergence of Revolutionary Character Who fought for Human Rights

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

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

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

He suffered the humiliating experience of not being served drinking water during official functions. At the officer's club, he had to sit in a corner and keep his distance from the other members belonging to higher castes. He also had difficulties in finding a rented house, as he was



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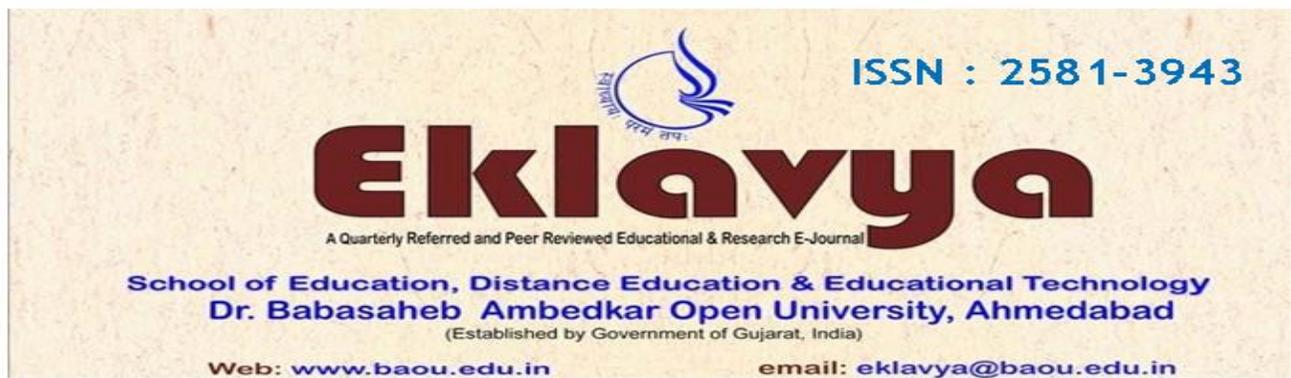
not allotted government bungalow. He stayed in an inn owned by Parsis (members of Zoroastrian religion). One morning, as he was getting ready to go to work, a dozen Parsis, allwielding sticks, rushed up to his room screaming that he had polluted the inn and insisted on his immediate departure. He begged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

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

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

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

Ambedkar was a great supporter of women's liberation. He blamed the verna system, which has not only subjugated Dalits but also women. He questioned *Manu Smriti* (Laws of Manu), the law book (Dharam-Shastra) of Brahminic Hinduism and attributed to Manu, the legendary first man and lawgiver. *Manu Smriti* prescribed the Dharma of each Hindu, stating the obligations attached to his or her social class and stage of life. It was hostile to the interest of lower caste people and women. It prohibited re-marriage of widows. He felt that *Manu Smriti* was solely responsible for the downfall of Hindu women. He encouraged the Dalits to embrace Buddhism to liberate their own selves from Hindu subjugation. Hence he fought for the right to choose ones' faith. After embracing Buddhism, Ambedkar said, "[U]nfortunately for me I was born a Hindu Untouchable... I solemnly assure you I will not die as a Hindu." He practiced what he advocated and became a Buddhist in 1956.



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

Ambedkarji's effort and Struggle for Untouchables:-

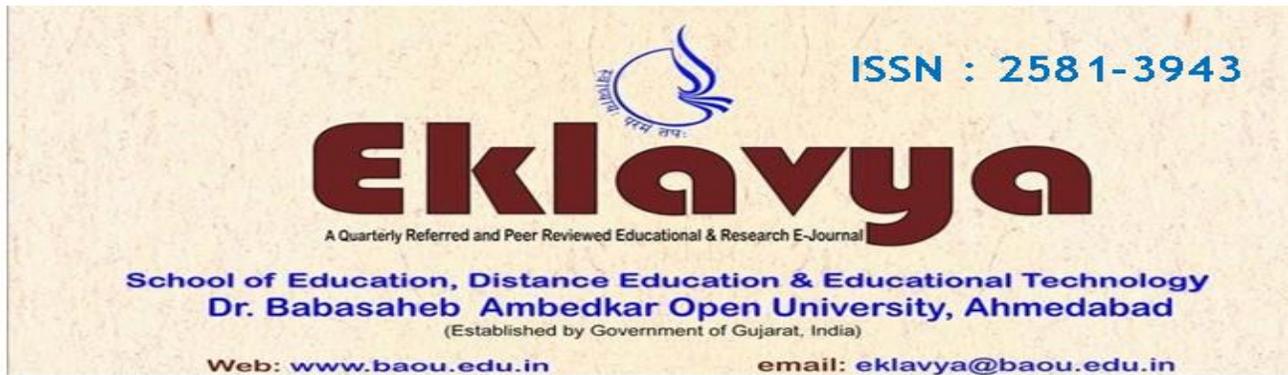
As a Lawyer, economist and anthropologist Babasaheb adopted various means to safeguard the rights of Untouchables, therefore launched a movement against dalit discrimination by creating public opinion through his writings in several periodicals such as *Mook Nayak*, *Vahishkrit Bharat*, and *Equality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

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

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

Another temple entry movement took place at the Kalaram temple at Nasik in Maharashtra State. On 13 October 1935, at a conference convened on the issue, Ambedkar recounted the experience of the depressed classes and the immense sacrifices made by them to secure minimum human rights under the aegis of Hinduism.^[7]



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

Protection for Dalits during British Era:-

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

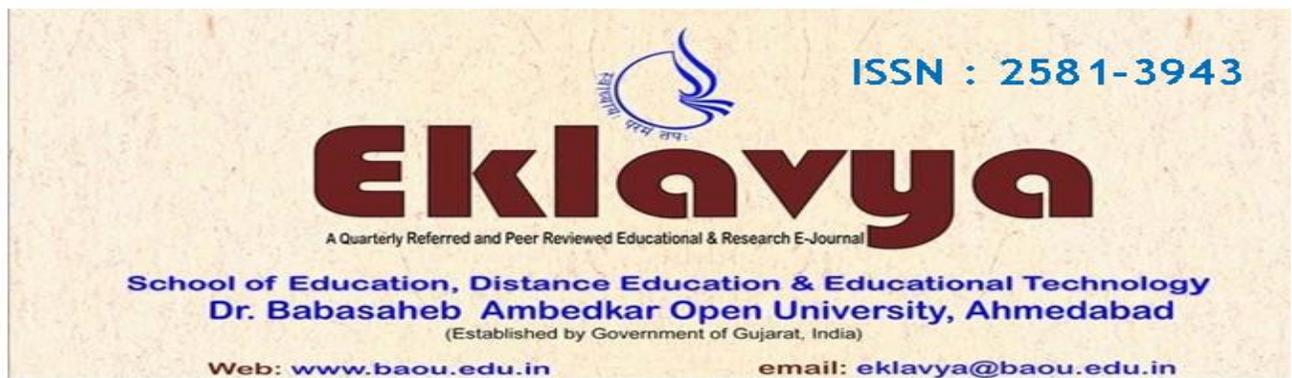
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struggle to give Scheduled Caste people solid statutory safeguard. He was a delegate at the Round Table Conference in London, where he asked for separate electorate for the Dalits. It is not a surprise that subsequently Ambedkar saw to it that the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

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

Conclusion

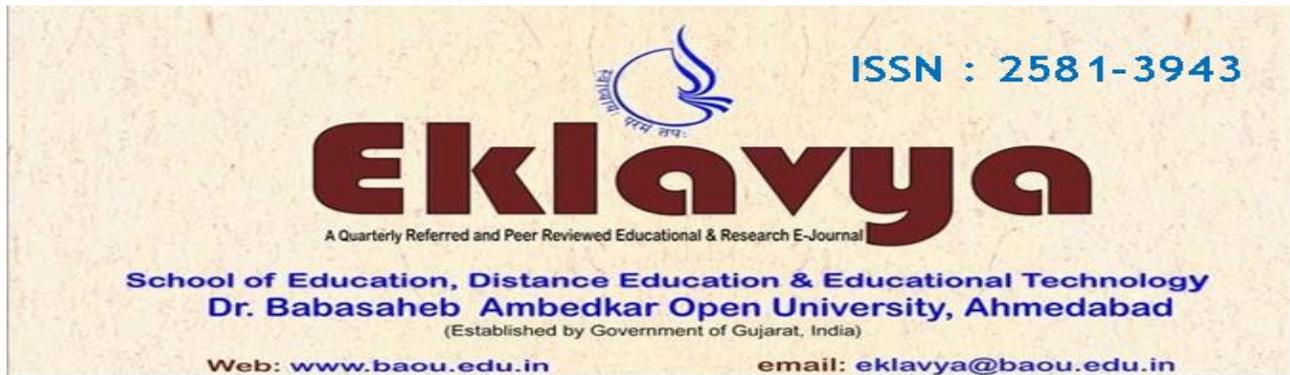
Ambedkar is India's foremost human rights activist during the 20th century. He is an emancipator, scholar, extraordinary social reformer and a true champion of human rights.^[9] It can be said that he is one of the highly regarded Indians whose emancipation and empowering role for oppressed groups that cut against the gender divide has inspired subaltern groups all over



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the world. All should try to take inspiration from Dr. B. R. Ambedkar's life and work for the creation of a just and gender-neutral world.

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BUILDING NATION THROUGH EDUCATION: DR.AMBEDKAR'S PERSPECTIVE

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INTRODUCTION

If you have no knowledge, have no education,

And you yearn not for the same,

You possess intellect but work not on the same,

How then can you be called a human being?

Birds, animals, monkeys, human beings too,

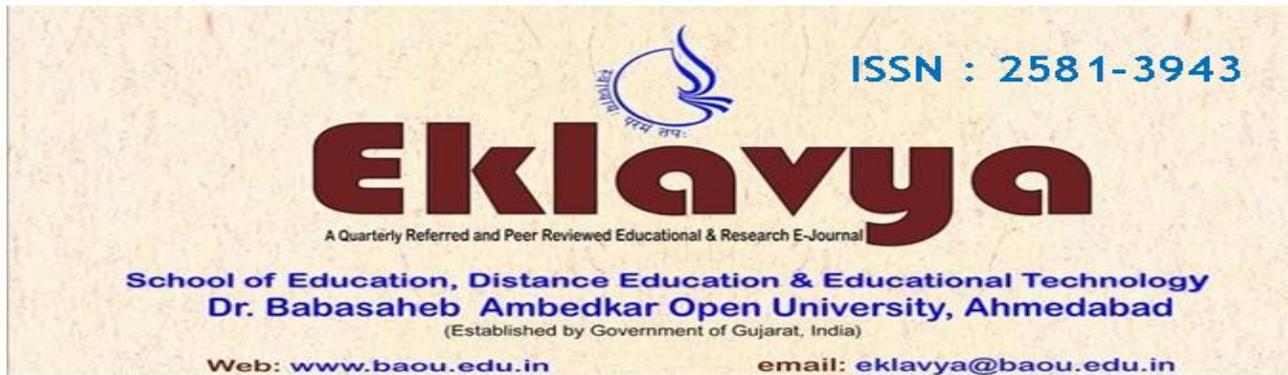
All go through life and death

But if you gain no knowledge about this,

How then can you be called a human being?

(Savitribai Phule)

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



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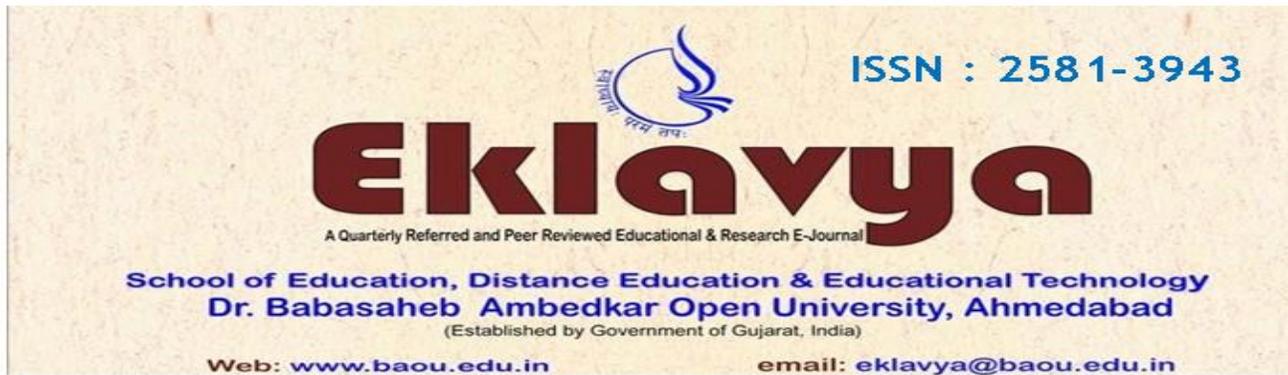
- **CONCEPT CLARIFICATION ('EDUCATION' AND 'NATION DEVELOPMENT')**

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

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

- **PHILOSOPHY OF EDUCATION**

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



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responsibility, and respectable, knowledgeable and reasonable citizens for nation states. The function of educational philosophy is to address the teacher- learner interactions where the teachers carry a philosophical nature when they enter a class room. A teacher should always motivate students to focus on 'VALUE' and be the real contributors of society. If it is successful, we will create the better citizens of tomorrow.

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

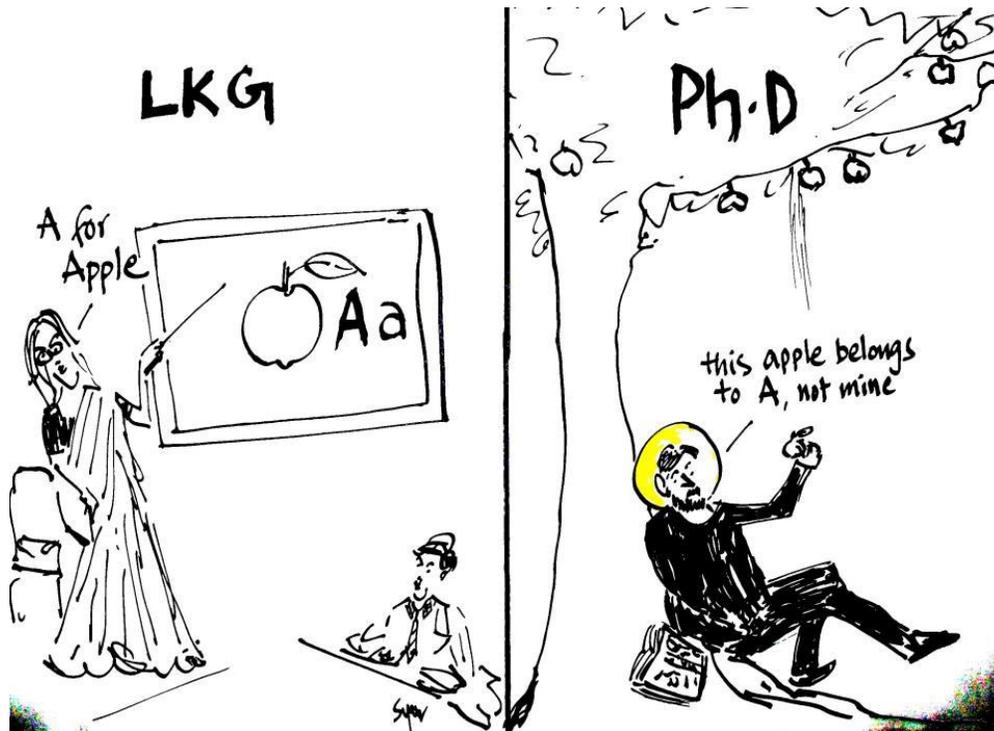
Dr Ambedkar left an indelible mark on Indian Society and Economy. His vision on nation building was closely related to his ideal of a good society and ideal is based on the concept **Liberty, Equality and Fraternity**. Ambedkar's vision of nation building was geared with social transformation and human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

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

“Across the country, enormous strides towards establishing schools within the reach of every habitation have been made. Attempts to put larger number of

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

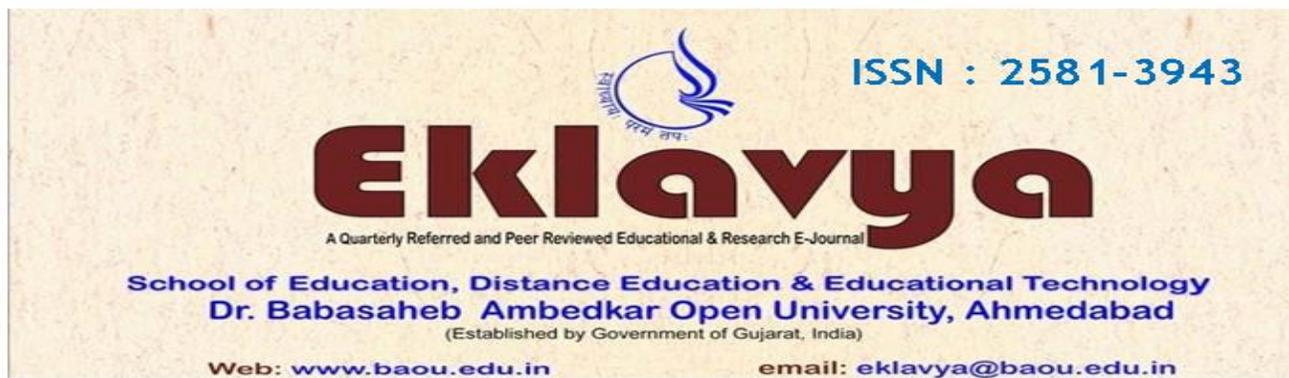


This excerpt from the NCERT's brochure shows its identification of a particular section of Indian society.

PURPOSE OF EDUCATION:

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

- ✓ To acquire it for betterment of others and



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- ✓ To use it for one's own betterment.

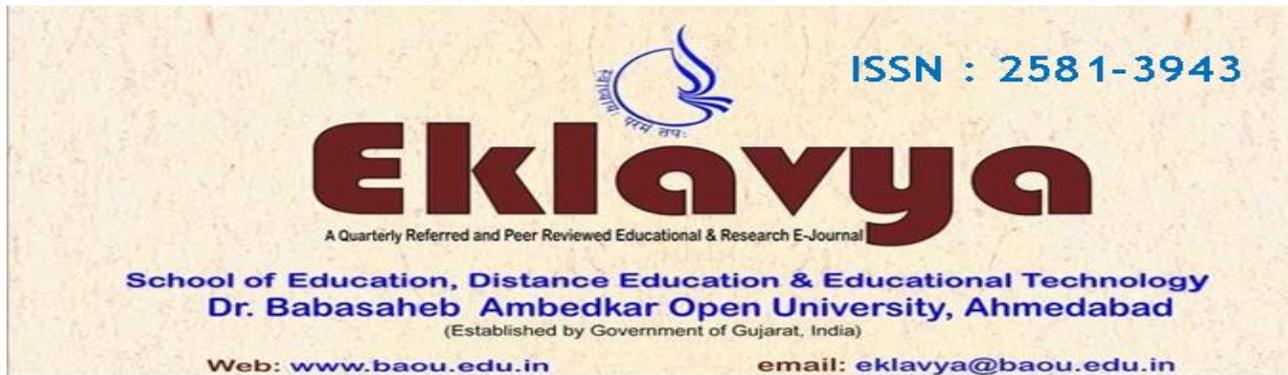
The latter is pursued by a larger circle of people than the former. From this we could conclude that the realization of existence is not the only valid standpoint, but the realization of struggled existence of the 'others' is also important. For example, when there is violence from the upper castes on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

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

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

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

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



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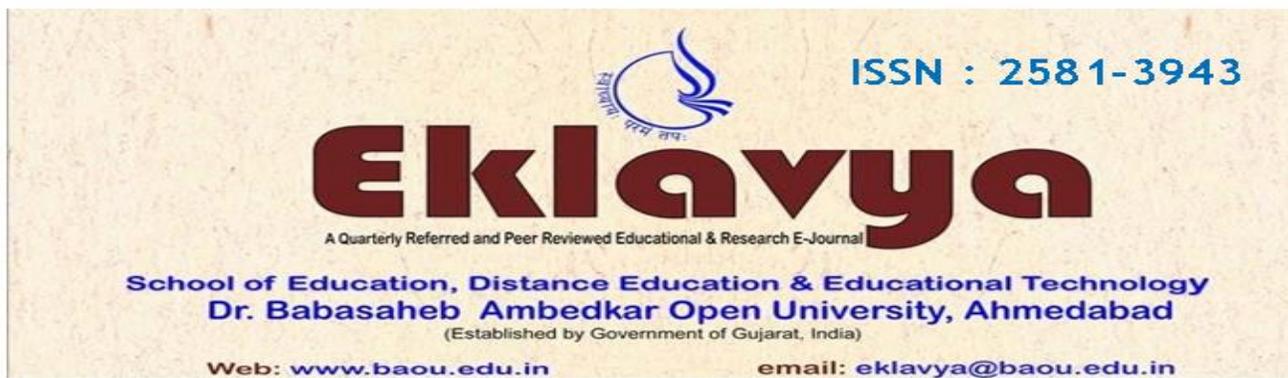
sympathetically the position of those to whose practical conclusions he is most stoutly opposed. He should become able to examine a suggested idea, and see what comes of it, before accepting it or rejecting it. Without necessarily becoming an original student he should gain an insight into the conditions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

4. Character is more important than education so the first focus should be in developing student's character by moulding his thoughts.
5. Spread of education should be a proper function of the University. But this cannot be achieved unless the University adopts vernacular as the medium of instruction, which in the present circumstances is a far cry. He holds a very strong affirmative view on the use of vernacular as a medium of instruction. But I feel that the problem cannot be solved unless Indian public opinion decides which vernacular it selects for common intercourse.

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

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

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



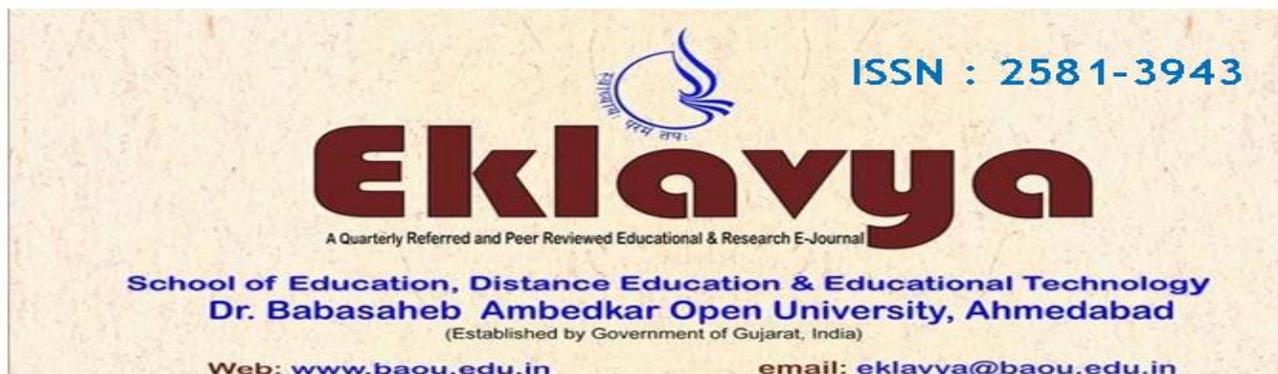
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With the advantage of being a learned person Dr. Ambedkar was in a better position than any other to challenge the relations of the upper and the lower castes and the immobility within them. Education hence proved to be a factor of upliftment when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

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

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

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



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

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

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डॉ. भीमराव आम्बेडकर और उनके शिक्षा संबंधी विचार

- प्रा. नरेश आर. रोहित

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

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

- डॉ. आम्बेडकरजी

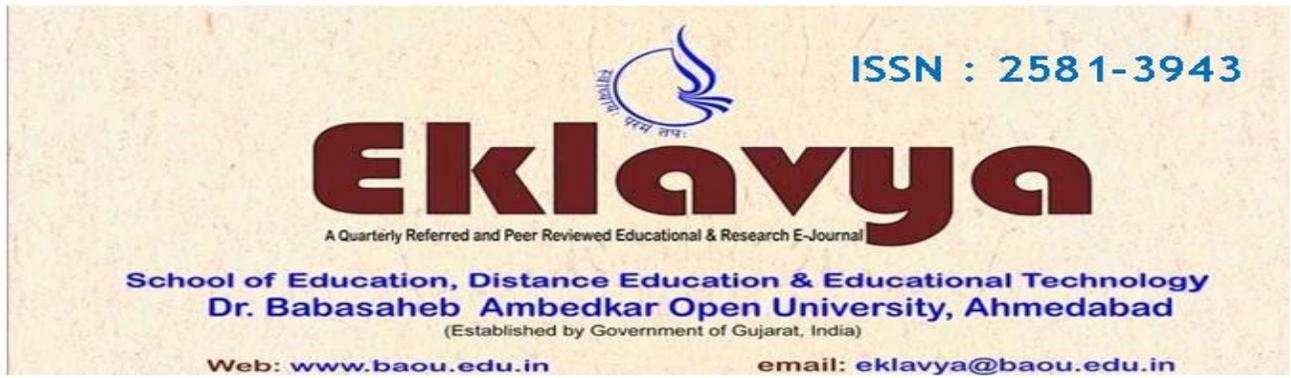
भीमराव आम्बेडकर ने देश के निर्धन और वंचित समाज की प्रगति करने का सुनहरा सुत्र दिया था, उसकी पहली इकाई शिक्षा थी। इससे अन्दाज लगाया जा सकता है कि वे गतिशील समाज के लिए शिक्षा को कितना महत्त्व देते थे। इनका सूत्र था - शिक्षा, संगठन और संघर्ष। वे आह्वान करते थे शिक्षित बनो, संगठित बनो और संघर्ष करो। पढ़ो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

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कर सकते हैं। कम से कम जीवन की भौतिक प्राप्ति के क्षेत्र में तो यह सब हो ही सकता है लेकिन वंचित समाज के बच्चों के लिए साधनों के अभाव में आगे के रास्ते बन्द हो जायेंगे और वे जीवन भर दुःख और वेदना का नारदीय जीवन ही धोते रहेंगे? ऐसा नहीं है इनके लिए एक ऐसा रास्ता खुला है जो साधन सम्पन्न लोगों को उपलब्ध सभी रास्तों से भी ज्यादा प्रभावी और गुणकारी है, वह रास्ता है शिक्षा प्राप्त करने का। शिक्षा से भौतिक जगत में गतिशील होने की क्षमता तो प्राप्त होती ही है, बौद्धिक विकास भी होता है। यही कारण था कि बाबासाहेब ने शिक्षा को प्राथमिकता दी है। ऐसा उन्होंने कहा ही नहीं बल्कि स्वयं अपने उदाहरण से करके भी दिखाया।

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

भीमराव आम्बेडकर ने स्वयं अपनी शिक्षा का उपयोग अपनी सुख सुविधा के लिए नहीं बल्कि वंचित समाज के कल्याण के लिए किया। इसमें कोई शक नहीं है कि आम्बेडकर शिक्षा को वंचित समाज के कल्याण और प्रगति का धारदार और कारगर हथियार मानते थे। लेकिन



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शिक्षा को वे आईसोलेशन में परिभाषित नहीं करते थे, बल्कि उसके सर्वग्राही अर्थों में ही ग्रहण करते थे ।

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

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

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

एक शिक्षक के रूप में उनकी मान्यता थी कि एक दलित वर्ग के विद्यार्थी को सामान्य श्रेणी के विद्यार्थी से ज्यादा परिश्रम करना चाहिए और एक आदर्श के रूप में अपने को प्रकट



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करना चाहिए । एक बार एक दलित विद्यार्थी उनसे सिफारिश करने आया, तो डॉ. आम्बेडकर ने उसे स्पष्ट कहा कि ' माना कि मैं चाहूँ तो यह संभव है पर मुझे यह शोभा नहीं देता । दुसरी बात, इस तरह किसी के लिए सिफारिश करना मुझे धृणास्पद लगता है । मेरी तो बल्कि यही धारणा है कि दलित विद्यार्थी की तरफ से ऐसा व्यवहार ही नहीं होना चाहिए जिस कारण उसकी अपनी बौद्धिकता और योग्यता में किसी प्रकार की हानि प्रकट होवे । मैं तो यह चाहता हूँ कि वह दूसरे विद्यार्थियों की तुलना में एक आदर्श विद्यार्थी के रूप में अपना अस्तित्व स्थापित करें ।

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

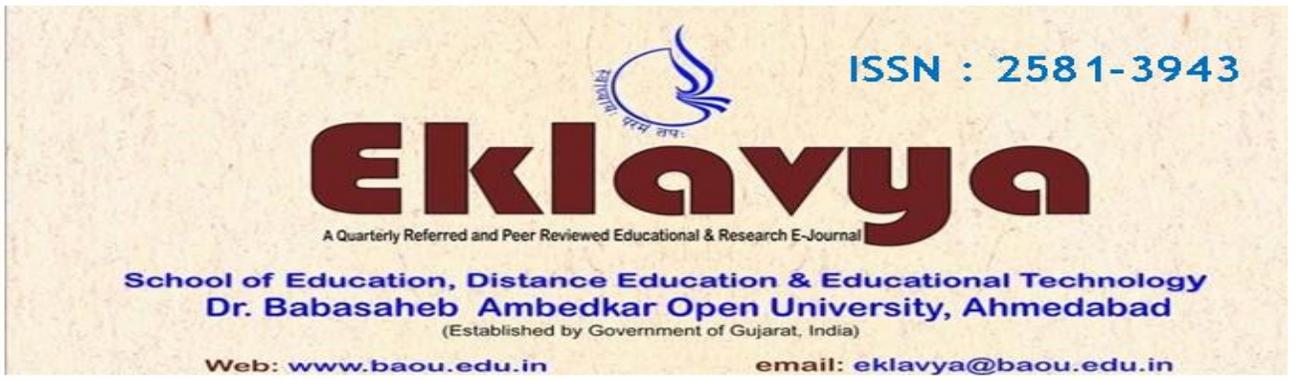
उपरोक्त विवरण से क्रमशः हमें उनके परिश्रम, ईमानदारी और कार्य के प्रति निष्ठा के उदाहरण मिलते हैं । वे कहते थे कि ' मेरी इच्छा थी कि मैं जिन्दगी भर विद्यार्थी बना रहूँ । ' उनका कहना था कि ' हमें यह विचार छोड़ देना चाहिए की मां-बाप बच्चों को जन्म दे सकते हैं, पर किस्मत नहीं । वैं उन्हें शिक्षा दिलाकर उनकी किस्मत को बना सकते हैं । ' डॉ. आम्बेडकर

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के अनुसार, ' ज्ञान आदमी के जीवन का आधार है ।' अतः हमें शिक्षा की तरफ विशेष सकारात्मक दृष्टिकोण रखना चाहिए। सन् 1849 में महात्मा ज्योतिबा फूले ने महिलाओं और शूद्रों की शिक्षा के लिए विद्यालय बनाये और एक आन्दोलन खड़ा किया और उन्होंने शिक्षा की पहली किरण से उन्हें अवगत करवाया जबकि डॉ. आम्बेडकर विद्यार्थियों के लिए एक आदर्श के रूप में उभरे ।

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

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

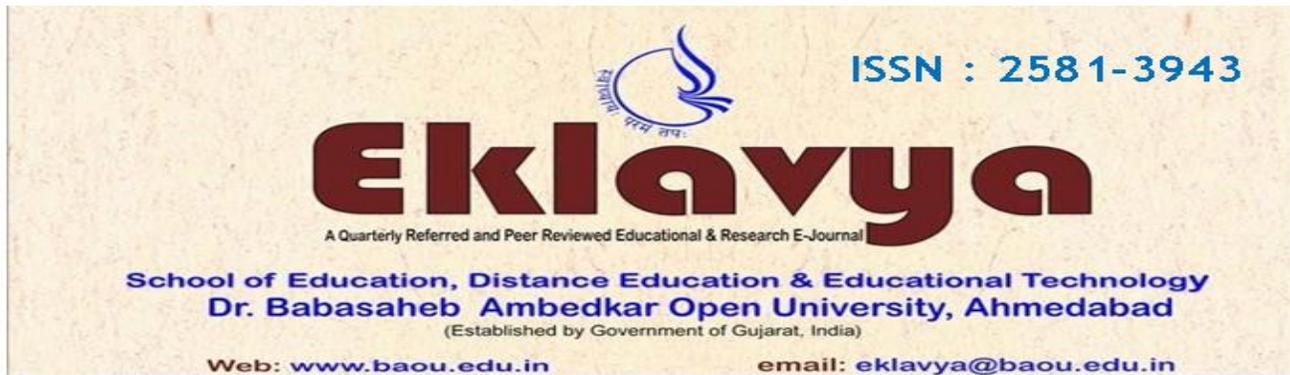


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जो शिक्षा अंधविश्वास, भाग्यवाद, संकीर्णता, प्रतिक्रियावाद जैसी कुरीतियों को ध्वस्त करती है, वह ग्रहण करने योग्य है। प्रतियोगी, व्यावसायिक, तकनीक और उपयोगी शिक्षा आज हमारे समाज की महत्वपूर्ण आवश्यकता है। हम अभी उन पौधों को नहीं सींच पाये हैं जो इन विचारकों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

संदर्भसूची

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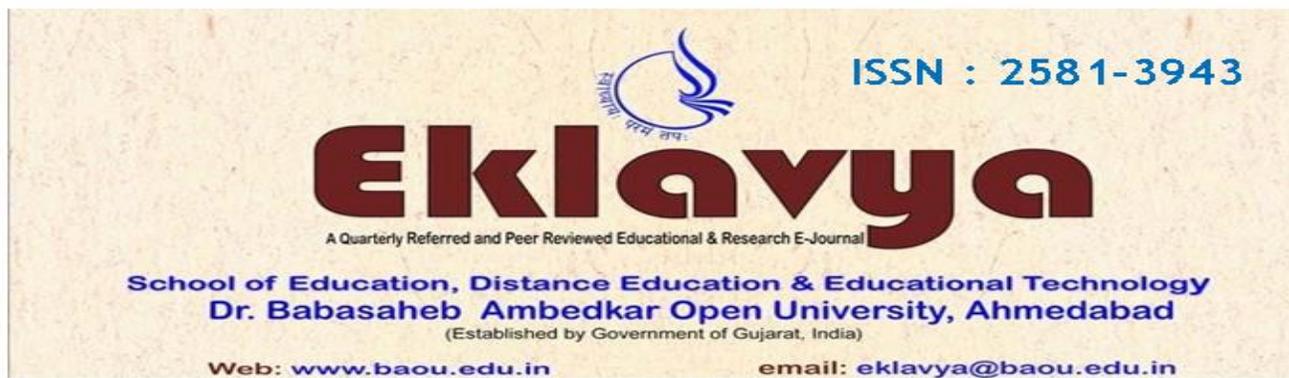
❖ Introduction

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

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

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

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

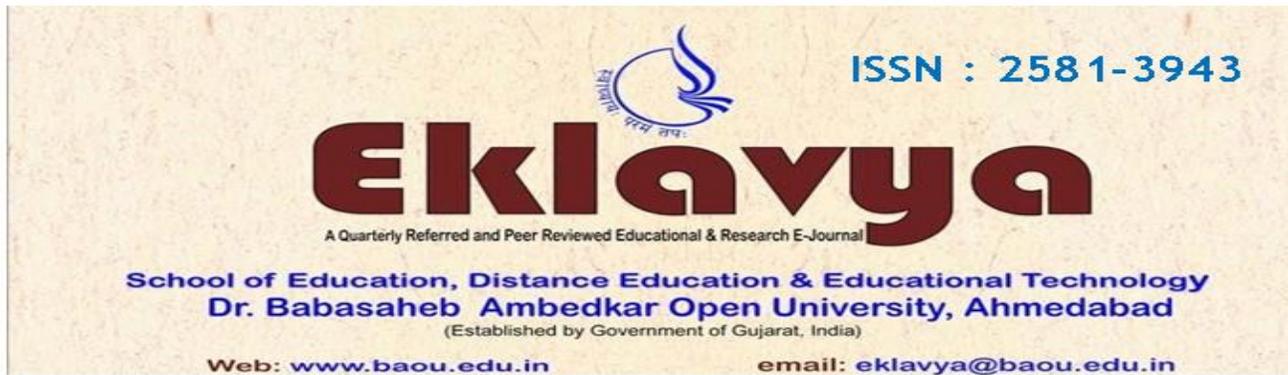


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on principles of human rights, and how this projected where the international human rights movement would go in the decades to follow.

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

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

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



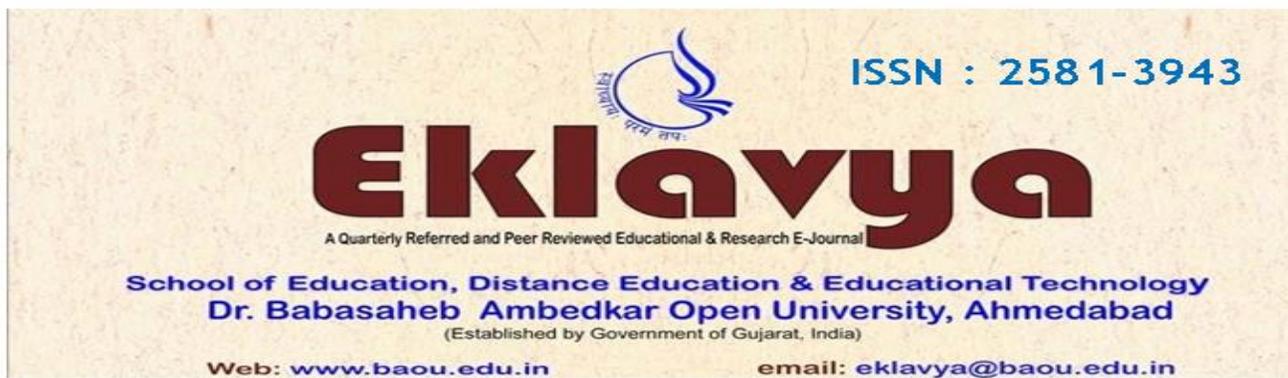
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Third, Dr Ambedkar was visionary in his understanding that democracy alone is not a guarantee for the protection of the rights of minorities. He attempted to build into the constitution several protections for different minority groups in India (as later detailed along with other minority rights proposals in his ‘States and Minorities’ (1947)). Many of his efforts in this regard were blocked, including by Gandhi, pushing him to settle only for reserved seats for Dalits in government under the Poona Pact (1932). This is still an area of human rights where there is a great deal of misunderstanding of how protecting minority groups from discrimination through various tools, such as affirmative action ‘reservations’ used in the public sector in India today, is essential to members of those groups fulfilling their human rights. Far from being a privilege, these measures are a basic tool for achieving substantive equality in the face of discrimination. In the words of Dr Ambedkar, ‘Discrimination is another menace which must be guarded against if the fundamental rights [of the Indian Constitution] are to be real rights’. The global Dalit movement continues to strive towards these aims in their struggle to eliminate caste-based discrimination, to achieve fulfilment of their human rights and for the restoration of dignity and justice. Leaders of this movement look to Dr Ambedkar for inspiration, putting into practice his famous mantra: ‘My final words of advice to you are educate, agitate and organise; have faith in yourself’. Indeed, his words could be a rallying cry for human rights defenders everywhere.

❖ **Ambedkar’s Life as a Struggle.**

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

❖ **Ambedkar’s Idea of Social Justice**



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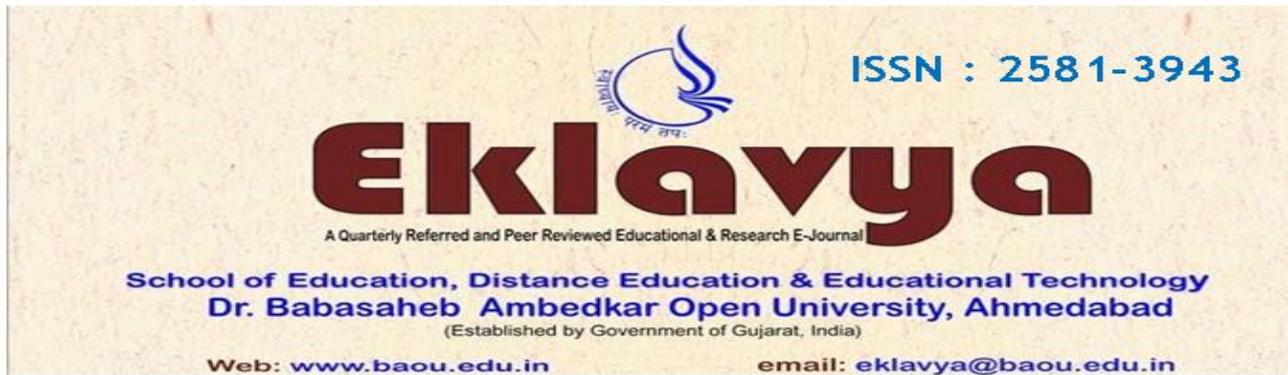
“My Ideal: a society based on Liberty, Equality, and Fraternity” – Ambedkar Social Justice is the view that everyone deserves equal social, economic and political rights and opportunities. Plato and Aristotle initiated the discussion on Justice in the western philosophy. Ambedkar believed in the concept of social justice as it has emphasized the equality of all human beings irrespective of their caste, gender, religion and race. Ambedkar’s concept of social Justice stands for the liberty equality and social justice of all human beings. In his speech, “Annihilation of Caste” Ambedkar stated that his ideal society would be based on Liberty, Equality, and Fraternity.

❖ **Ambedkar as a champion of Women’s Rights**

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

❖ **Ambedkar as a defender of Human Rights**

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



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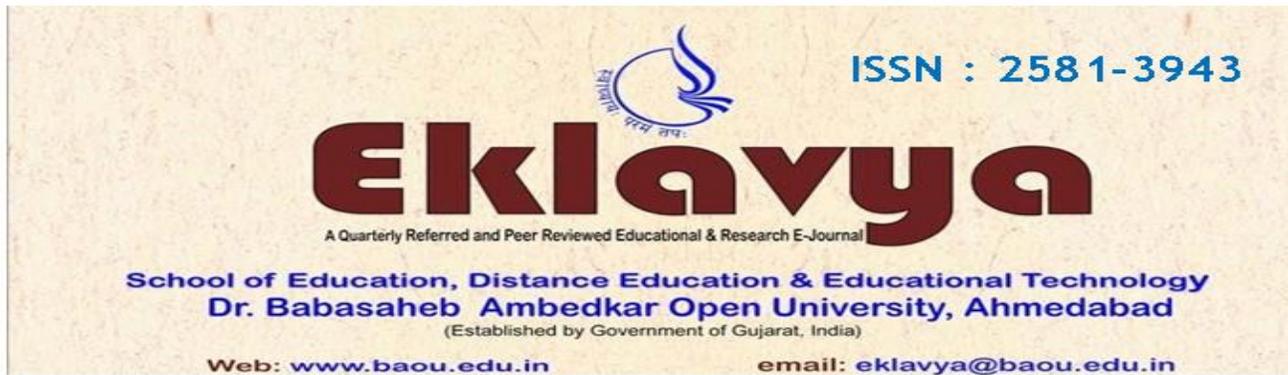
temples and it was viewed as another milestone in the history of dalit movements for human rights & social justice. Ambedkar opined that only political power cannot be a solution for the problems of the depressed classes. But their salvation lies in their social elevation.

❖ Ambedkar's Movement for Human Rights

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

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

Henceforth, he started his movement and took the cause of the Dalits. He roused the dalit consciousness to fight for the eradication of dalit discrimination; to claim equality of treatment, status and opportunity; to equally enjoy all rights? civil, political, social and economic ? and respect for the dignity of persons. He was considered a crusader for the human rights of the



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Dalits in India. The Hindu religious belief that "All human beings are not born equal" creates caste-based discrimination against the Dalits that leads to various forms of violence against them including public humiliation, torture, rape, beating and killing. Reacting to the values of Hinduism, Rabindranath Gore wrote, "We do not value Hinduism, we value human dignity... We want equal rights in the society. We will achieve them as far as possible while remaining within the Hindu fold or if necessary by kicking away this worthless Hindu identity."

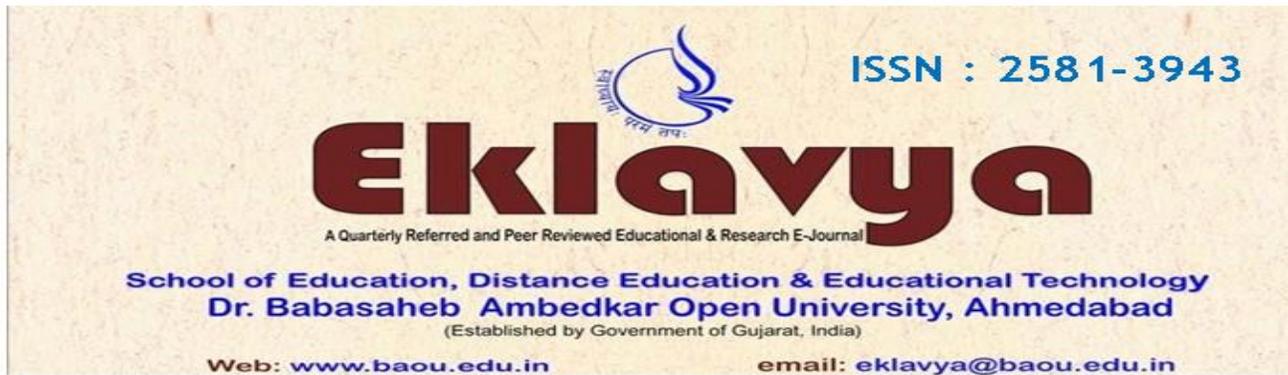
Ambedkar was a great supporter of women's liberation. He blamed the verna system, which has not only subjugated Dalits but also women. He questioned *Manu Smriti* (Laws of Manu), the law book (Dharam-Shastra) of Brahminic Hinduism and attributed to Manu, the legendary first man and lawgiver. *Manu Smriti*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

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

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

❖ Conclusion

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

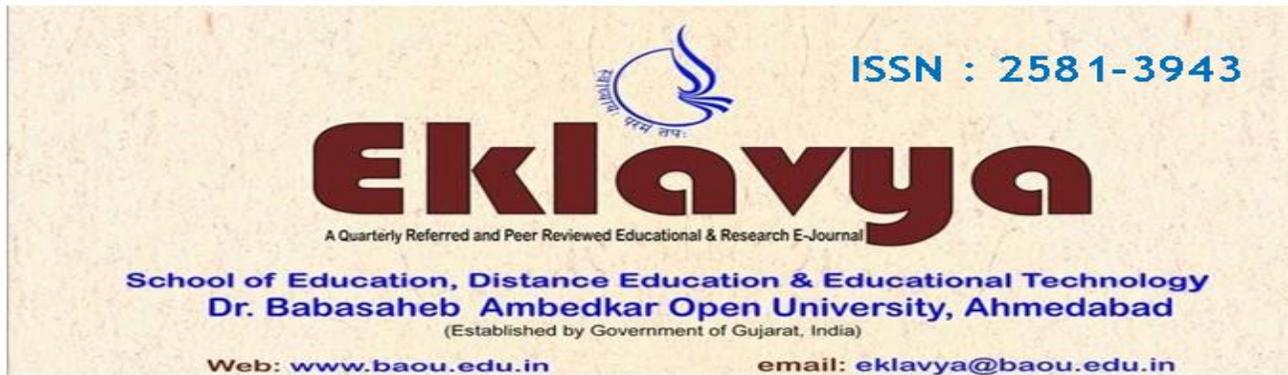


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in India. Ambedkar is India's one of the greatest original thinkers and leaders for the 'Social Change'. He is a scholar, outstanding social reformer and a Messiah for the downtrodden people. His emancipator ideals are still relevant to every dream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

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THE PATHWAY OF DR. BABASAHEB AMBEDKAR FROM HINDUISM TO BUDDHISM

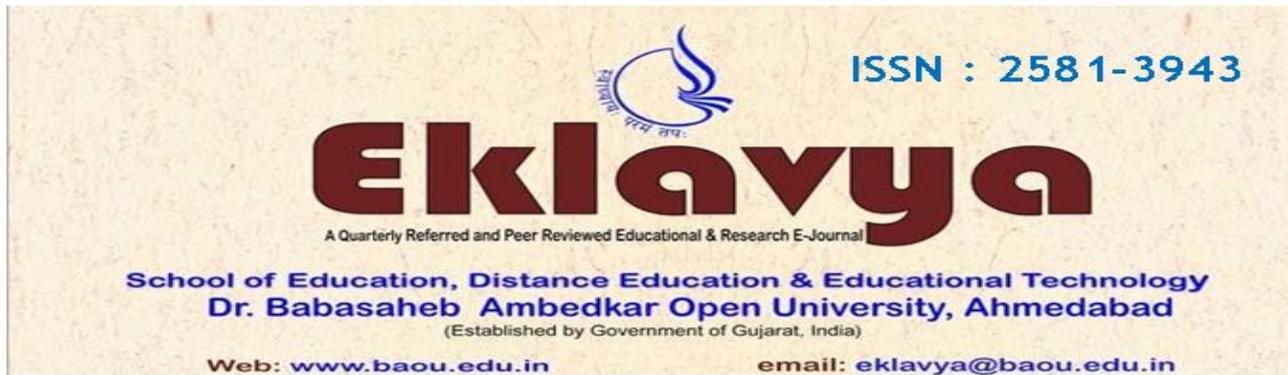
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Introduction:

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

Methodology:

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



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(1) Iconoclast Ambedkar:

(2) Protestant/Reformer Ambedkar:

(3) Revolutionist Ambedkar:

Objectives:

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

Discussion:

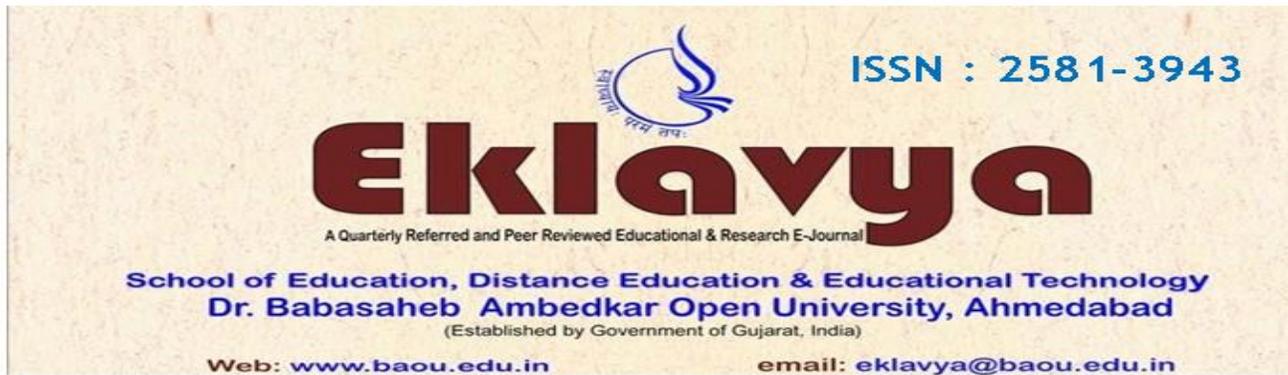
(A) Iconoclast Ambedkar:

A) In the Childhood:

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

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

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



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also examined the Ramayan. In his book Buddha and his Dhaam, Dr. Ambedkar said that ‘Equal dislike I have for Rama. Examine his conduct in the Sarupnakha [=Shurpanakha] episode [and] in the Vali Sugriva episode, and his beastly behaviour towards Sita. My father was silent, and made no reply. He knew that there was a revolt.’ (<http://bihar.humanists.net/Ambedkar.html>)

B) In Young Age:

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

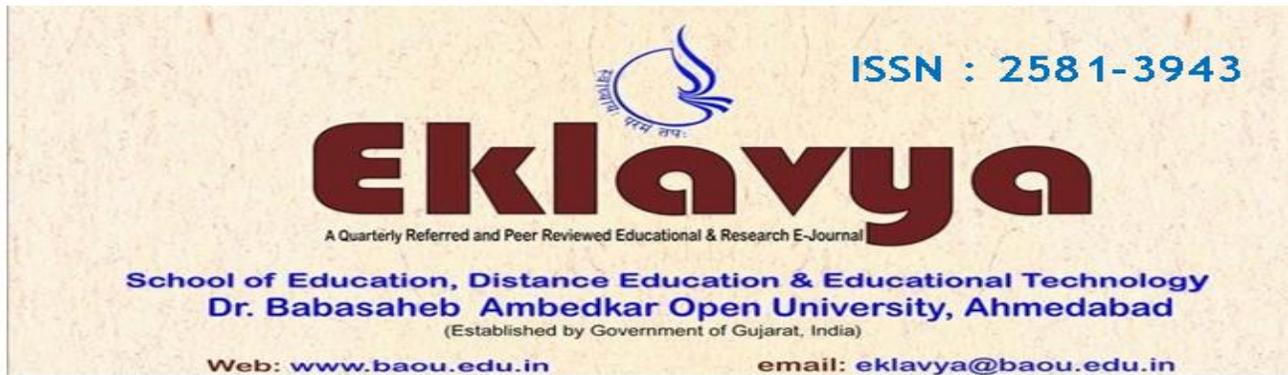
1) Experience of Baroda:

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

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

2) Mahad conference, 1927:

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



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“Ambedkar avowed that it was the ultimatum aim of politics to maintain and protect those human rights: he added: ‘Removal of untouchability and inter-caste dinner alone will not put an end to our ills. All departments of services such as courts, military, police and commerce should be thrown open to us.’ Concluding his speech he said: ‘Hindu society should be reorganized on two main principles-equality and absence of casteism.’” Dr. Ambedkar said that “this conference has been called to inaugurate an era of equality in this land” (Keer: p.99). “At the conclusion of the conference, Ambedkar and his part went to see in the neighborhood of Mahad, the excavations supposed to have dated from time of Lord Buddha. (Keer: p.107).

3) Burning of Manusmriti, December, 25 1927:

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

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

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4) Jalgaon Conference, May 29, 1929:

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

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

Yeola conference in Nasik, 1935:

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

5) Round Table Conference and Poona Pact: 1932

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

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6) Annihilation of Caste:(1936):

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

Middle Age:

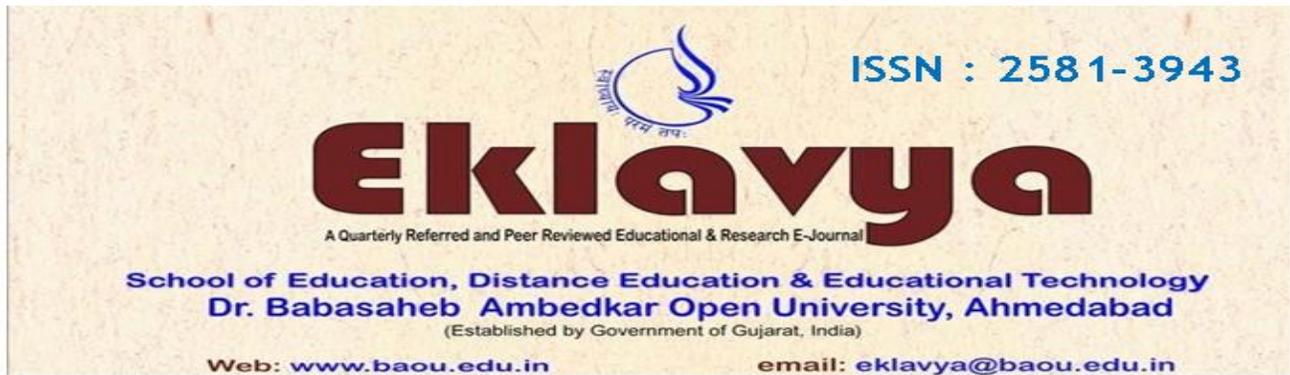
1) The Constitution of India:

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

2) Embracing the Buddhism:

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

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



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“After embracing Buddhism Dr. Ambedkar said: “It is the greatest benefit I am conferring on the country by embracing Buddhism, as Buddhism is a part and parcel of Bhartiya Culture. I have taken care that conversion will not harm the traditions, the culture and history of this land.”(Ambedkar Vol-017, p.XX.)

(B) Reformist/Protestant Ambedkar:

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

Use of ‘Protestant Hindu’ word:

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

He emphasized that "It is not possible to break Caste without annihilating the religious notions on which it, the Caste system, is founded." Hence, some touchable also gave support to Dr. Ambedkar and Babasaheb also tried to remove the roots of the inequality. He worked for the happiness of the all, not only for the Depressed Class. Dr. Ambedkar is a foresighted man and he

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

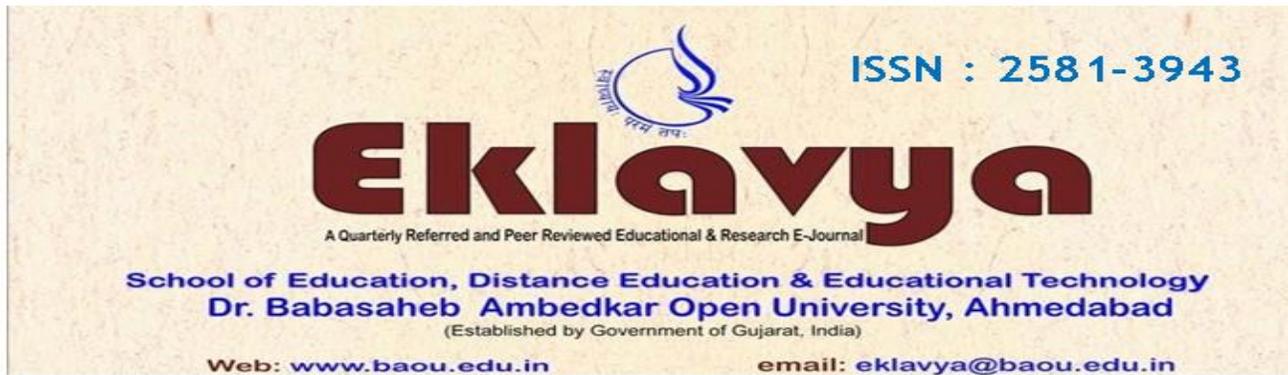
1) By Movement:

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

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

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

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



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At the third conference, we know about the declaration of the communal Award by the British government which gave the right of double vote to the Depressed Class. They have to give two votes, “One in a special constituency for a modest number of reserves seats, and one in the general electorate.” (Shastree Uttara: 1995, p.12)

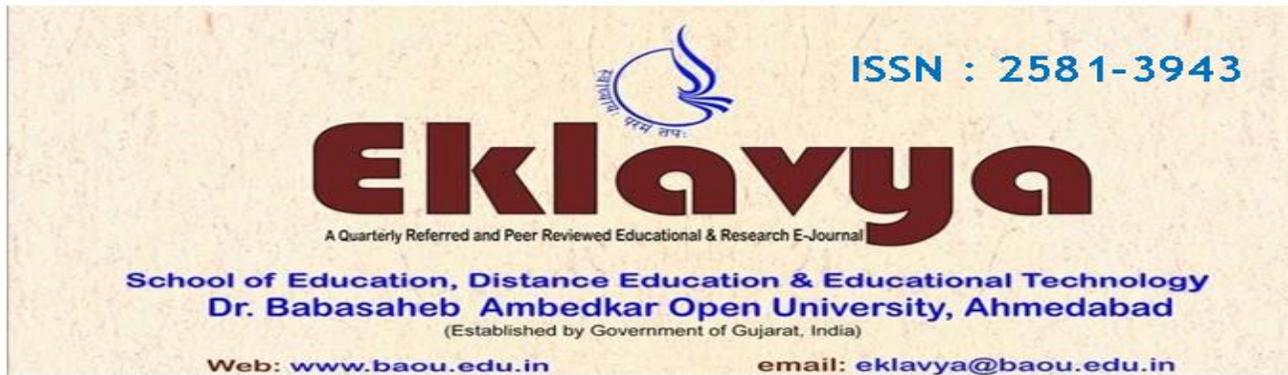
3) **By the Constitution and Law:**

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

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

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

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



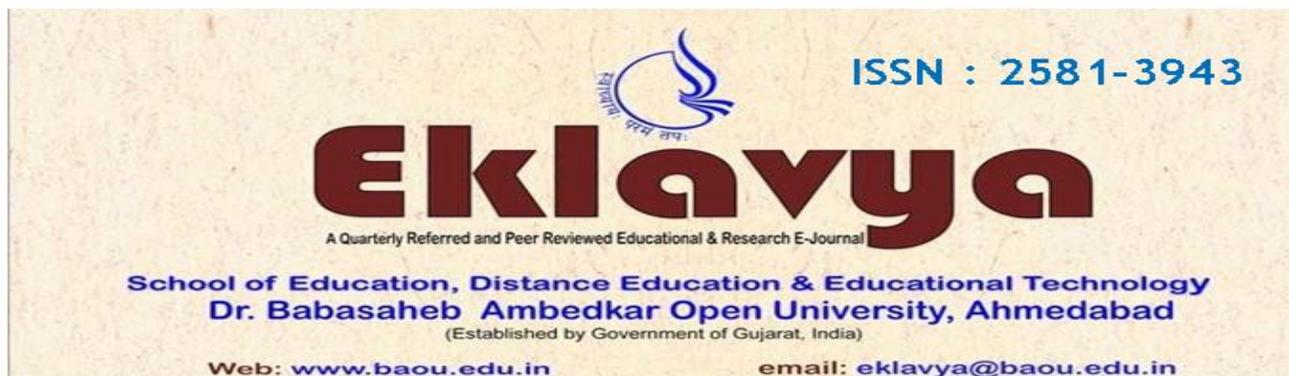
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- I. The first problem relates to the main event in the life of the Buddha, namely, Parivraja. Why did the Buddha take Parivraja?
- II. The second problem is created by the four Aryan Truths. Do they form part of the original teachings of the Buddha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

(C) Revolutionist Ambedkar:

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

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



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

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

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

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

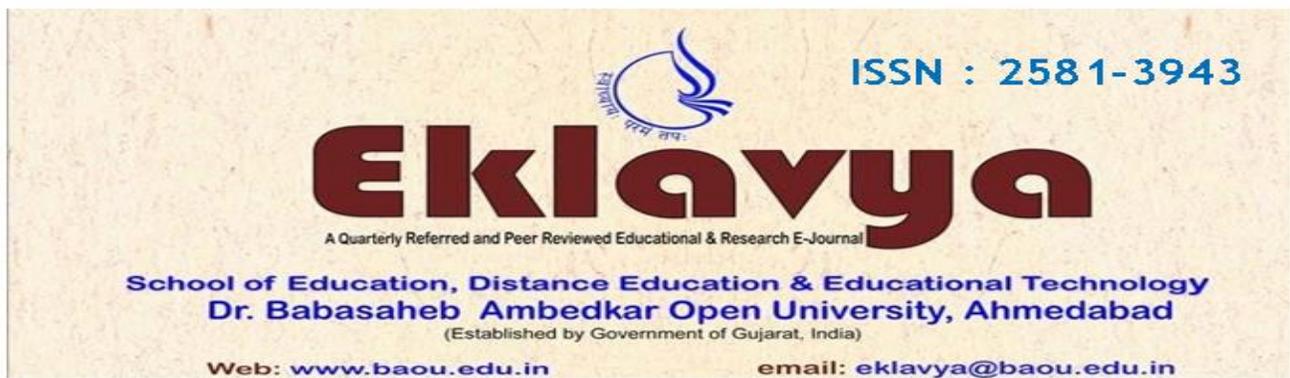
➤ **Why Dr. Babasaheb Ambedkar embraced Buddhism?**

"Why I am inclined towards Buddhism?"

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

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

In this book Dr. Ambedkar deeply explained about religious life of his father. Dr. Ambedkar wrote that "From my early age I found certain contradictions in my father's religious way of life. He was a Kabirpanthi, though his father was Ramanandi. As such, he did not believe in Murti Puja (Idol Worship), and yet he performed Ganapati Puja--of course for our sake, but I did not



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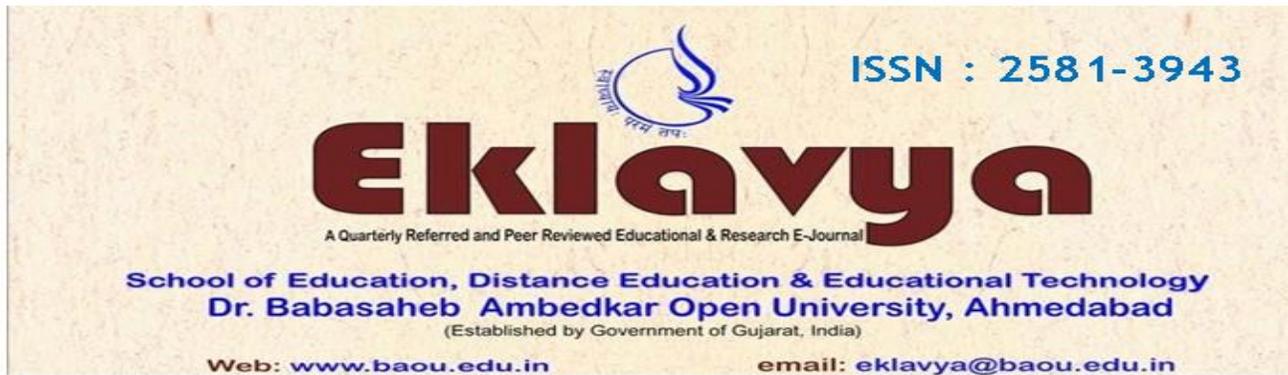
like it. He read the books of his Panth. At the same time, he compelled me and my elder brother to read every day before going to bed a portion of [the] **Mahabharata** and **Ramayana** to my sisters and other persons who assembled at my father's house to hear the Katha. This went on for a long number of years.” (Dr. Ambedkar: ‘The Buddha and his Dhamma:’ preface.)

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

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

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

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



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

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

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

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

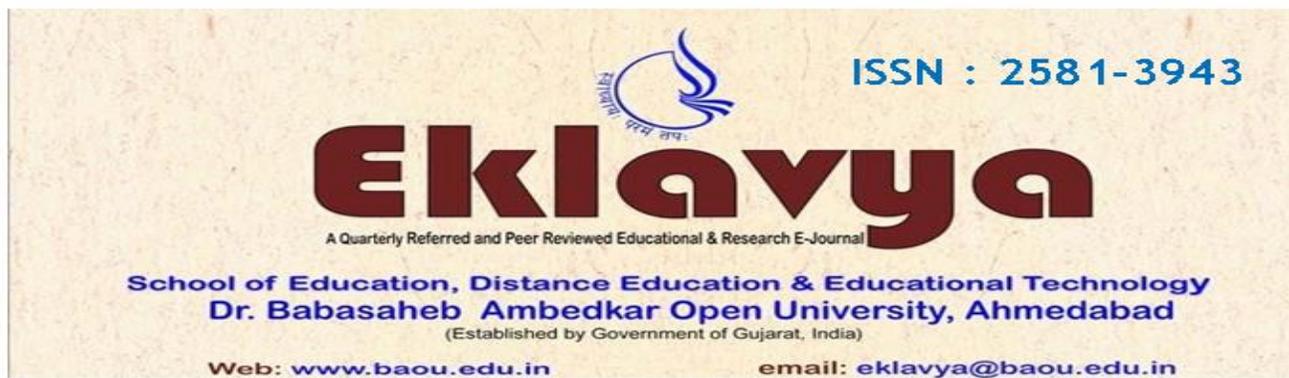
Naming his new home as Rajgriha:

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

➤ **Why Dr. Ambedkar renounced Hinduism:**

Why do you remain in the Hinduism?

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



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

Goal of the Renouncing Hinduism:

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

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

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

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

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

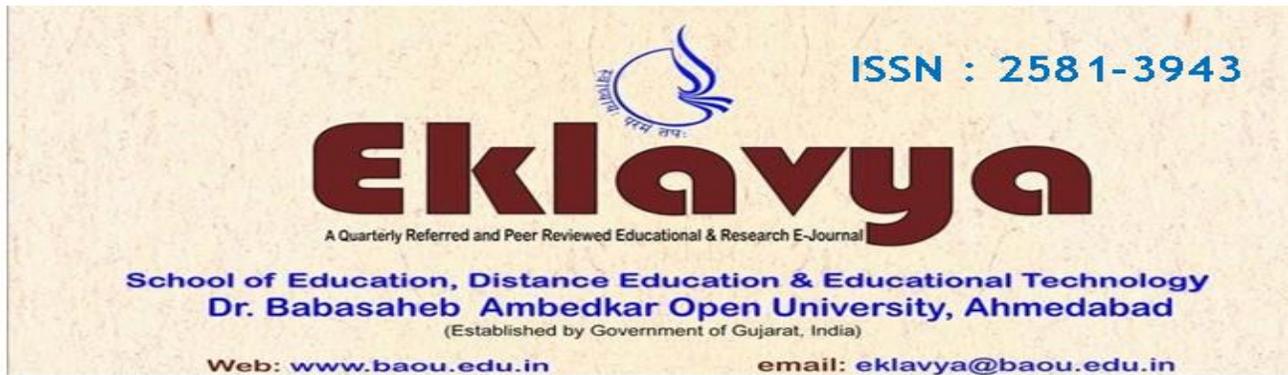
- a) “That which knits the people together is religion.”
- b) “Religion means the rules imposed for the maintenance of society.”

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

c) What should be the real nature of religion?

In Speech of Mahad conference: 31st May 1936 (www.columbia.edu/itc), Dr. Ambedkar discussed that what should be the real nature of religion? What should be the relation between a man and the society? He answered with the concepts of the modern social philosophers. According to them, “They have proposed three answers to this question.

- (i) Some have proposed that the ultimate goal of the society is to achieve happiness for the individual.



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(ii) Some say the society exists for the development of man's inherent qualities and energies, and to help him develop his self.

(iii) However, some put up [=maintain] that the chief object of the social organization is not the development or happiness of the individual, but to create an ideal society.”

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

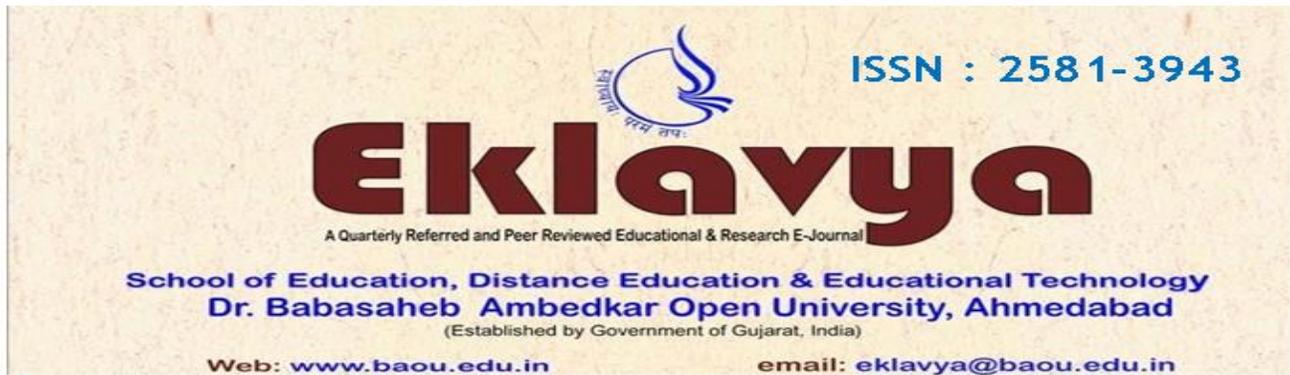
3) Aim of Religion:

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

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

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

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



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

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

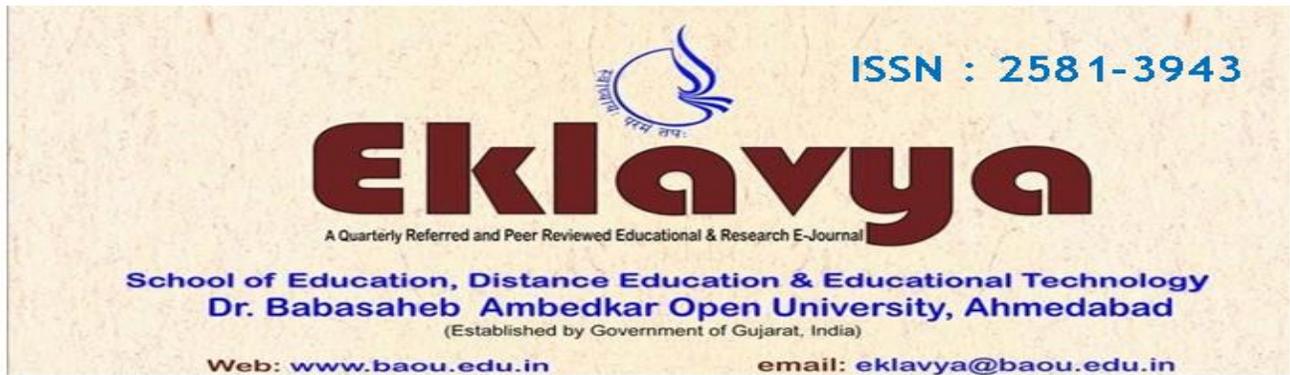
What is Buddhism?

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

Conclusion:

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

- 1) It is easily concluded that Dr. Ambedkar had decided to renounced Hinduism was not a day dream or decision of one second, but it was taken through passing of a lots of churning process (theoretically and practical experiences) done by the greatest learned man of the world (Dr. Ambedkar).
- 2) Dr. Ambedkar had tried to cave the new path for redefining of the status and place of the Depressed Class.



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- 3) It is try to get freedom of the Depressed Class and also try to get new identity and dignity.
- 4) The main goal of the path of Buddhism is to get dignity, equal status, self respect, and Human rights of the Scheduled Caste.
- 5) In the pathway of Dr. Ambedkar, it is taken care that the new path would be nationalizing the Depressed Classes (followers) and it would also be enriching and strengthening to the Indian culture.
- 6) B.R. Ambedkar provided the new path of religion which is the free from the casteism, 'karm' and 'rebirth'. Buddhism believes in equality of man. 'Pranjna (understanding)', 'Karuna' (love).
- 7) It is concluded that Dr. Ambedkar attracted to the Buddhism, because it consists of Liberty, equality and fraternity of the egalitarian society and its emphasized morality and love etc. These principles had satisfied the thirst of Dr. Ambedkar about the future of religion.

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