

On Date 14th April' 2021 Celebration of 130th Birth Year of Dr. Babasaheb Ambedkar. On this occasion, we publish Online Special Issue on

Dr. Babasaheb Ambedkar's Global Vision - 2021



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Dr. Babasaheb Ambedkar's contribution In Education Sector

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ABSTRACT

Education is very powerful sector Dr. B.R. Ambedkar's know it. Before independence Indian society following some bad thing. Social justice are no happen, so Dr. B.R. Ambedkar are want to change that things. They know how to change that thinks or the know which tool are help to change social changes in India. At that time there are no equality and justice in Indian society. Dr. Ambedkar want to reconstruction of social value, social though, social principles. Dr. Ambedkar know Education is best tool to use for social changes or justice. Before indepent education are not for all only higher castes taken education. Lower cast no right for education. This situation are not good for all Indian society. We all are now Dr. B.R. Ambedkar are highly educated person. So he want education for masses without any discrimination of gender or social status or cast. He is started people's Education society Aurangbad and Mumbai. He is say to other people as well as backward class people take education in any situation. Because education is only one way to fight injustices. In this paper Dr. Babasaheb Ambedkar give same important massages for Indian society.

Key Words: Dr. Babasaheb Ambedkar, Education, Equality

Introduction:-

In Indian society before independent are very deferent. Many type of discrimination in society. Some people say education is not for everybody but Dr. Babasaheb Ambedkar say Education is the right of every people. No any authentic draft about why education is important for all people. Dr. B.R. Ambedkar Say Education is the most important and right weapon to social changes. In our society many parameter for discrimination just like Gender, social Status, Economical Status, political status, Educational Status etc. if you want change or improve your all types of status to take education and change your thought process, approach. So Dr. B.R. Ambedkar trying and giving some valuable contribution for various draft and committee. Though several efforts were made by Ambedkar to establish an equalitarian society in India.

Objective

1. To find Education contributions of Dr. Babasaheb Ambedkar.
2. To find education Thought of Dr. Babasaheb Ambedkar.

Methodology

The study was conducted by secondary sources of existing literature through historical, analytic approaches. Method consists, analysis concepts and arguments, synthesize ideas and evidence drawn from different sources, construct consistent and well-supported arguments,



discuss an issue in a balanced way, evaluate the ideas and arguments of others, make judgments and express informed opinion.

Implications

Dr. Babasaheb Ambedkar are believed in Educational Power. If it does not achieve its objective, it is useless. Real education is humanity, generates many sources of livelihood, imparts wisdom and imbues us with egalitarianism.

As per Dr. B.R.Ambekar view every sector of education is most important. Dr. B.A. Ambedkar believed that education was the most important means of raising the people's standard of living. His slogan was "Educate, unite, struggle". However, his views on education were eclipsed by his seminal work for Dalit emancipation. As per slogan we know how important Education for human changes. Because in slogan Education is the first priority of development. That's why "Educate" is the first word of his famous slogan. Education is help to human character building. Education if most powerful tool for the reconstruction of the society as well as principles of social justice and equality. He believed that education is a movement. That's why Dr. B.R. Ambedkar is say take education for self-respect. True education makes society alive. So he take some action on higher education sector. He contributed some view about Bombay University Act and primary education amendment bill. Dr. B.A. Ambedkar thinking about higher education. Than he started colleges at Aurangabad and Mumbai under the Peoples's Education Society. He try to focus on equal opportunities to take education without any discrimination.

Dr. B.R. Ambedkar are believed educational true objective, education would contribute to the improvement of society means untouchables. He now education are not higher cast right. Education for all are the true objective of education. He knows backward cast parent are not focus on child education. Government give some scholarship for motive to take education. But parents are take this scholarship and not use for education purpose so Dr. B.R.Ambedkar Open take same hostel. In 1928 dispread classes education society founded and start two hostel for untouchable students. In Mumbai opening morning college for working students. This college very use for service man.

Dr. B.R. Ambekar are not only focus on untouchable student's education. He also focus on woman Education. Dr Ambedkar, the lack of education among women was the biggest problem facing Indian society. Woman are not right to education in Indian society. But he said any type of discrimination are not accepted for taking education. Woman also right to take education. He support woman education on every platform. He drafted the Hindi Marriage Act, which didn't permit men to have more than one wife. He know woman are not enjoy his freedom in society. Dr. Ambedkar know if woman are educated they are understand which is right and which are wrong. So Ambedkar also support woman education.

Dr. B.R. Ambedkar are support scholarship because in Indian society are not equal economic situation. If any poor or backward class student want to take higher education or engineering or technical education. He never take because the cost of education. So Dr. B.R. Ambedkar say government of India take this responsibility to give scholarship to take technical education or any higher education. We know education cost of other contry. Dr.B.R. Ambedkar



also showed to the government the way this could be done. He proposed that the instead of grants, scholarships should be given in the form of loans.

Dr. B.R. Ambedkar are also support Reservation because reservation are not representation of cast. Its representation of backwardness, his representation of social, economic, educational, backward. And reservation is successful tool to promote backward students to take education or job to improve your social status. Reservation means not only SC or ST students. Reservation are all type of reservation woman also one category of reservation. He also wanted similar participation of the reservation in statutory bodies. So Dr. B.R. Ambedkar are support Reservation policy.

Dr. B.R. Ambedkar also provision in constitution for education. There are some changes regarding the 42nd Amendment to the Constitution. During 1976 our constitution was amended in many of its fundamental provisions. Under the Constitution of India, the Central Government has been specifically vested with several educational responsibilities some of the major constitutional provisions on education in India are as follows

1. Free and Compulsory Education:
2. Education of Minorities:
3. Language Safeguards:
4. Education for Weaker Sections:
5. Secular Education
6. Equality of Opportunity in Educational Institutions:
7. Instruction in Mother –Tongue
8. Promotion of Hindi
9. Higher Education and Research:
10. Women's Education
11. Education in the Union Territories
12. Educational and cultural relations with foreign countries

Every section if very important if we read in detail we understand the impotent provision in constitution about education sector.

Conclusion

Dr. B.R. Ambedkar are very Unique personality. Whole word are accepted there talent and his study. India is very lucky country because Dr. B.R. Ambedkar are birth in India and work for India. After study many source we know who Dr. B.R. Ambedkar is. In this study I focus only Education aspect and he told educations important. His not only told he provide some act in constitution his compulsory education for all children until they complete the age of 14 years. Government also pass this bill on Right to Education Act 2008. This act pass on the base of provision of education. He is also promote higher education through peoples Education Society. Main focus on Education for All so many policy make for Education. Many policy introduce for motivation to take education. No entertainment of any type of discrimination to take education. He is focus on most important point is woman education and untouchable education problems, and not only talk about that problem he gives solution. There are several challenges to cherish



Ambedkar's vision of universal education. There is need to frame such policies starting from the primary stage to the higher stage that help to realize the vision of Ambedkar

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Dr. B.R. Ambedkar's Role In Indian Women's Empowerment

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Abstract –

Bharatratna Dr. Babasaheb Ambedkar was not only the father of Indian constitution, but he was a great freedom fighter, political leader, philosopher, thinker, writer, economist, editor, socialist, educationalist, and a revivalist for Buddhism in India. And he was epoch maker for Indian women empowerment and liberation. He was first Indian, who break down all barriers in the way of liberal women, Dalit emancipation and social stratification.

Today's Indian women breathe fearlessly and live equally with patriarchy society of India, just because of the revolutionary women empowerment work of Dr. Babasaheb Ambedkar. His constitutional works brings out the bright path of liberty, equality and fraternity in Indian social system. And Dr. Babasaheb Ambedkar became the rainbow for the millions of depressed, oppressed and exploited people of India. The paper gives closer and analytical thoughts of Dr. Babasaheb Ambedkar as sunshine in Indian women empowerment.

Keywords: Empowerment, Indian Constitution, Manu Smriti, Women's problem, Hindu Code Bill, Equality.

Introduction:

“Dr. Babasaheb Ambedkar was a symbol of revolt against all oppressive features of the Hindu Society..”

- Pandit Jawaharlal Nehru

Dr. Babasaheb Ambedkar fought for extensive, economic and social rights for women. He avowed that women should be given all round development importantly social and education, their well beings and social, cultural rights. He laid emphasis that each and every section of Indian women be given their due share and it is a must to maintain and protect dignity and modesty of women. So, he focused issues of depressed, oppressed and exploited Indian women. And tried for empower the Indian women. Empowerment is a multi-dimensional, multi-faced and multi-layered concept. Such as, it is the action, interaction and reaction of various factors such as physical, socio-economic, political, mental, psychological and attitudinal... Women empowerment could be described as a process in which women greater share of control over resources material, human and intellectual like knowledge, information, ideas and financial resources like money and control over decision making in the home, community, society and nation and to 'gain power'. In modern sense the term 'Women Empowerment' has come to be associated with women's struggle for social justice and equality.

He refused all rituals, rules and regulations of Hindu Shastras and Manu Smrities, which under estimated the status of Dalit and women in Indian society. He started his revolutionary work in 1920, and raised questions against Hindu Dharma Shashtra with the help of journal 'Mook Nayak' in 1920 and 'Bahishkrit Bharat' in 1927. He strongly opposed all conviction of Indian social injustice. For this purpose, his exposure to the west has influenced his perception on feminist issues. It was a time when first wave of feminism had been coming to an end with the achievement of franchise rights for women in Britain in 1918, and America in 1920, and Dr. Ambedkar's perception of the women questions, emphasizing their right to education, equal treatment with men, right to property and involvement in the political process resembled the global feminist demands. It is well known that Dr. Ambedkar has the habit to working for more than eighteen hours a day without any difficulty. His reading habit helped him to understand the



feminist development and women's empowerment in different cultures and countries around the world.

Objectives, Methods And Materials:

The present paper is an attempt to highlight the analysis of Dr. Ambedkar's view on women problems in pre and post independent India and the relevancy of his modern democratic ideas in present and social scenario of India. The secondary data collected from internet, newspaper, published papers, books and speeches delivered by Dr. Ambedkar in various conferences and meetings in pre and post independent India.

Analysis and Discussion:

"I measure the progress of a community by the progress of a community by the degree of progress which women have achieved."

-Dr. Babasaheb R. Ambedkar

"A women is the full circle within her is the power to create, nurture and transform"

-Diane Mariechild

In the early Vedic Period, gives somewhat a bright picture regarding women, they enjoyed equal rights with men, participating in different spheres. Both husband and wife enjoyed the property rights. Remarriage of widow are allowed. Women enjoyed high status before 300 B. C. but after 300 B. C. there was a sudden shift their status.

In Manu code, women ceased to be man's equal in her own right. Woman was morally low creature. Woman was to worship her husband altogether, her position was one of the subordinate and equivalent to the Shudra. "Women is came to be categorized as a weaker sex, inferior in intellect and domestic chattel and property of the master." Gradually women were relegated to the four walls of the kitchen, and they were debarred from spiritual and religious quests. They were subjected to many social evils and were forced to become Devdasis and prostitutes, Sati and Johar etc. The status of women was not similar throughout Indian history. It went on changing in a positive way due to the effort of reformist movements launched by Bhakti saint like Meerabai, Kabir and others social reformers like Raja Ram Mohan Roy, Mahatma Gandhi, Mahatma Jyotirao Phule and so many others.

Dr. Babasaheb Ambedkar in this direction tried to break down the barriers in the way of advancement of women in India. He laid down the foundation of concrete and sincere efforts by codifying the Common Civil Code for the Hindus and the principle is capable of extension to the other section of Indian society. Dr. Ambedkar views on women's oppression social democracy, caste and Hindu social order and philosophy, are significant to present day Indian feminist thinking. However the contemporary social realities warrant close examination of the wide range of his topics, the width of his vision, the depth of his analysis and the rationality of his outlook and the essential humanity of his suggestion for practical action. "The Writing and Speeches of Ambedkar" illustrates what value India should develop and how they would modernize its social and political institutions. Dr. Ambedkar observed that women are the victims of the oppressive, caste based and rigid hierarchical social system. he believed that socio-cultural forces artificially constructed genders relations especially Manusmriti and Hindu religion. He pointed out that the laws of Manu On the status of women are very important in moulding the Hindu attitude and



perspective toward women, perpetuated and maintained through Hindu personal laws based on Shastras, the base of Indian patriarchy. He attacked Manusmriti as a major source, which legitimizes the denial of freedom, self-respect, right to education, property, divorce etc. to women by attributing a very lofty ideal to them.

Dr. Ambedkar also suggested for women's emancipation from oppression. He found their emancipation in Buddhist value, which promotes equality self-respect and education. Dr. Ambedkar believed that Buddha treated women with respect and love and never tried to degrade them like Manu did. It was mainly the Hindu culture and social customs, which stored in the headway of women's empowerment. The society according to the Dr. Ambedkar must be based on reason, and not on atrocious traditions of caste system. Therefore in his work "the Annihilation of Caste", he suggested as a means the annihilation of caste maintained through Shastras. "Make every man and women are free from the thralldom of the shastras and he or she will inter-dine and intermarry." He found education, inter caste marriage and inter-dine as methods, which may eliminate caste and patriarchy, maintained through endogamy.

In Ambedkar's Movement launched from 1920 onward, women actively participated and acquired the confidence to voice their issue on various platforms. In 1924, Bahishkrit Hitkarni Sabha was formed to work for the social political equality of depressed people and promoting their economic interests. Women started participating in Satyagrahas and also launched women's association for untouchable women for spreading education and awareness among them. In the Mahad Satyagraha for Temple entry in 1927, even caste Hindus participated. In the Satyagraha it was decided burn the Manusmriti, which humiliated woman and Shudras. In the demonstration after the bonfire of the Manusmriti more than 50 women participated.

In January 1928, a women's association was founded in Bombay with Ramabai as its president. Along with the Depressed Classes Conferences in Nagpur in 1930, women also had separate conference. In the Kalaram Temple Entry Satyagraha at Nashik in 1930, five hundred women participated and many of them were arrested along with men and ill-treated in jails. To face tortures along with their men, women also organised their Samata Sainik Dal. When Dr. Ambedkar returned to India after attending the Round Table Conference in 1932, hundreds of women were present for the committee meeting. At various Places depressed classes women's conferences were held and they began to present their demands assertively. The encouragement of Dr. Ambedkar empowered women to speak out boldly their feelings. The credit for this self-respect and firm determination of women goes to Dr. Ambedkar.

On 20th July 1942, The All India Dalit Mahila conference was organised and 25000 women attended. Dr. Ambedkar was highly pleased with the awaking and activities of women. In the movement, his strategy was similar to Gandhian method though he had disagreements on many things with Gandhi. To him the emphasis was on reconstruction of the Hindu society on the basis of equality rather than the social reforms initiated by Bramha Samaj or Arya Samaj. His scholar study decided to reconstruct the Hindu philosophy and society.

Since Ambedkar was well convinced about the status of women, as the chairman of drafting committee, he tried an adequate inclusion of women's rights in the political vocabulary and constitution of India. Therefore, by considering women's equality both in formed and substantial



senses he included special provision for women, while all other general provision are applicable to them, as to men. Hence there are articles like 15(3), 51(A) (C), 16 and so on. His key work in the preparation of Indian Constitution made it to be known as a New Chapter of Human Rights. He look upon law as the instrument of creating a sane social order in which the development of individual should be in harmony with the growth of society. He incorporated the values of liberty, equality and fraternity in the Indian Constitution.

The Indian Constitution there are few articles exist the help the women of Indian society to improve their position and to compete with their male counterpart.

Article 14: All are equal in the eyes of law and equally protected by the law in political, economic and social spheres.

Article 15: Prohibits discrimination on the basis of sex.

Articles 15(3): enables positive discrimination in the favour of women.

Article 16: mention Equality of opportunity for all citizens, without any discrimination on the basis of religion, caste creed and sex.

Article 24: prohibits the employment of children below the age of 14 years in factories, mines and any other hazardous employment.

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

The Hindu Code Bill, the most formidable legislative measure of modern India.it was spilt in four Bills. The marriage act, 1955; The Hindu Succession act, 1956; The Hindu Minority and Guardianship Act, 1956 and The Hindu Adoption and Maintenance Act, 1956 are the four enactments which incorporate the ideas and principles of Hindu Code Bill formulated by DR. Babasaheb Ambedkar.

Conclusion:

Dr. Babasaheb Ambedkar was a path-maker of all women irrespective of religion, caste, creed, gender and brought a new trend for uprising the women through his thoughts and beliefs. I would like to conclude with the thoughts of Dr. Babasaheb Ambedkar's "We shall see better days soon and our progress will be accelerated if male education is persuaded side by side with female education." So, the role of Dr. Babasaheb Ambedkar in Indian women empowerment is like an epoch making.

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Dr. B. R. Ambedkar's self-actualized persona & vision on education through literature

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ABSTRACT

Dr. B. R. Ambedkar was a revolutionary, rationalist-humanist, human rights intellectual- activist, a man who looked ahead of his time. His philosophy of education aims at creation of a liberating consciousness, which is not just formal education, but the conscientisation process of education, agitation and organization, put together. Education plays an important role in man's life. This paper focuses on the educational thoughts of Dr. Ambedkar coinciding with Maslow's theory of self-actualization making it relevant to today's youth. Today education cannot be understood only in terms of degrees, it is basic and minimal education that is required if one has to take it to the grassroots. Education in turn will accelerate development in all fronts including economic development. The task of education is to develop both, the knowledge needed to be successful in this world and the inner life to rise above it and follow the truth of honest conviction. He gave the conception of an ideal society as "My ideal would be a society based on Liberty, Equality and Fraternity.

Keywords: *education, self-actualization, literature, self-actualized personality, educationalist.*

1. INTRODUCTION

Ambedkar's Mission and Deeds: Their Long Term Effect

"Civilization has never been a continuous process. There were states and societies which at one time been civilized. In the course of time something happened which made these societies stagnant and decayed. This could be illustrated by India's history itself. There could be no doubt that of all countries which could boast of ancient civilization is India. When the inhabitants of Europe were living under the barbaric conditions, this country had reached the highest peak of civilization and had parliamentary institutions when people of Europe were mere nomads."

-B. R. Ambedkar

This historical wisdom shows the path of progress to the new generations and gives them opportunity to choose their ideals. This analytical wisdom is also necessary to prevent the stagnation and decay of a society- as stated above by Dr. B. R. Ambedkar about the ancient Indian civilization. According to Dr. Ambedkar, Education is not only the birthright of every human being but also a weapon of social change. He was a great intellectual of International repute, orator, erudite scholar and prolific writer. The range of his writings includes economics, sociology, law, constitution, anthropology, political science, religion etc. He was a rare specimen of politician armed with high academic qualifications.

Contribution of Dr. B. R. Ambedkar



Education which enables an Individual of modern time to develop innate potentials regarding Knowledge, Skills, Practicality, Dr. Ambedkar's views on education are realistic and pragmatic in nature, and his ideology is relevant today. Education should not just be a transmission of ideas and nothing else. People who are believed to be self-actualized had devoted themselves to a cause of some kind. Nobody's saying that you have to join the Peace Corps, but there's got to be some principle, some vision of the future that helps give you direction.

He was a multi-faceted personality and due to his sharp intellect, clarity of vision, integrity of thought and unadulterated courage to speak the truth he excelled in all fields that he chose to tread in. Justice K. Ramaswamy had aptly summarized his persona in his article titled 'B. R. Ambedkar: A Multidimensional Personality' in the following words, "To put in a nutshell, Ambedkar is a prolific writer, a renowned economist, an assiduous anthropologist and sociologist, an eminent constitutional lawyer, a foremost social reformer, a profound thinker. He was the prime architect of our constitution.

However, it would be an affront to the wisdom of future generations to state that there were no infirmities in his perceptions and projections; and whatever he thought, said or did and the consequences thereof, could not be subjected to scrutiny. So, the need of the hour is to develop the incisive wisdom of a historian as defined by Baba Saheb Ambedkar himself, "A historian ought to be exact, sincere and impartial; free from passion, unbiased by internal resentment or affection; and faithful to the truth, which is the mother of history, the enemy of oblivion, the witness of the past, and the director of the future."

Dr. Ambedkar's brainstorming, striking and thought provoking speeches at the Round Table conferences bear ample testimony to his depth of Knowledge, through grasp over subject, immense power of logic, tremendous tenacity and capacity to put across his pint of view in cogent, comprehensive, crystal clear and convincing manner. He roared like a lion at the Round Table Conference causing flutter in the political circles in India and England.

Dr. Ambedkar was a great lover of books. One of the main intentions behind building the 'Rajgruha' in Dadar, Bombay, was to make arrangement for books which he purchased in huge quantity. As an ardent educationist as he was, & a Professor himself, Dr. Ambedkar strongly advocated the spread of universal education among depressed classes who were denied the same for centuries.

2. THEORETICAL FOUNDATION OF THE STUDY



The Theory of Self-Actualization



“Self-actualization” represents a concept derived from Humanistic psychological theory and, specifically, from the theory created by Abraham Maslow. Self-actualization, according to Maslow, represents growth of an individual toward fulfillment of the highest needs; those for meaning in life, in particular. It was Maslow, who created a psychological hierarchy of needs, the fulfillment of which theoretically leads to a culmination of fulfillment of “being values”, or the needs that are on the highest level of this hierarchy, representing meaning. Maslow’s hierarchy is described as follows:

1. Physiological needs, such as needs for food, sleep and air.
2. Safety, or the needs for security and protection, especially those that emerge from social or political instability.
3. Belonging and love including, the needs of deficiency and selfish taking instead of giving, and unselfish love that is based upon growth rather than deficiency.
4. Needs for self-esteem, self-respect, and healthy, positive feelings derived from admiration.
5. And “being” needs concerning creative self-growth, engendered from fulfillment of potential and meaning in life.

3. OBJECTIVES

Objective 1: To analyze the identified books, letters, speeches for achieving the concept ‘education is Self-Actualization’

Objective 2: To ascertain the contemporary usability of self-actualization in Education

4. METHODOLOGY

To compose this paper author has utilized articles, references, books, speeches, periodicals, and further analysed them by qualitative analysis.

Qualitative data consists of direct quotations from people about their experience, opinions, feelings and knowledge, obtained through interviews, observations and various types of documents (Patton, 2002). Qualitative methods allow the researcher to study selected issues in depth, openness and detail as they identify and attempt to understand the categories of information that emerge from the data. In a qualitative study the investigator is the primary instrument for gathering and analyzing data and, as such, can respond to the situation by maximizing opportunities for collecting and producing meaningful information (Merriam, 1998).

For this research qualitative data was collected and was obtained through –

1. Books written on or based on Dr. B. R. Ambedkar.
2. The opinions of people regarding thoughts of Dr. B. R. Ambedkar in the form of opinionnaire.

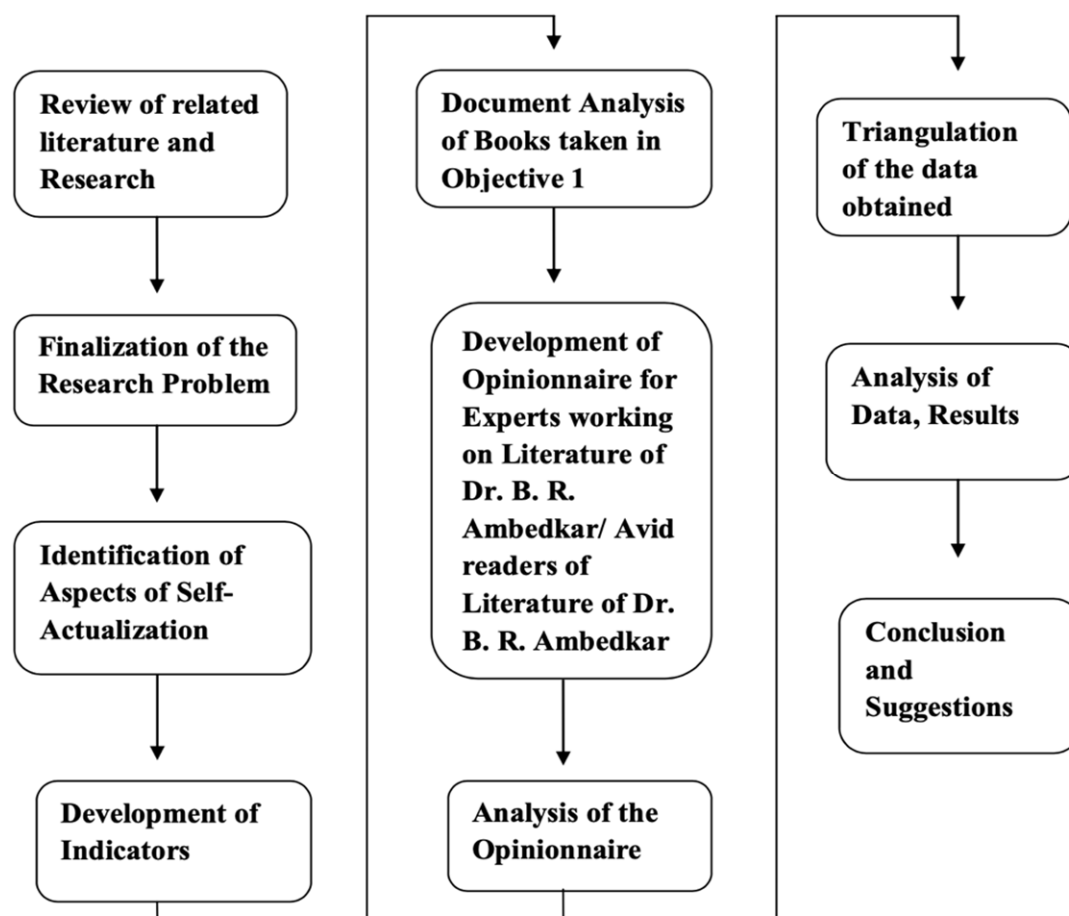


Fig: 1 Research Procedure

The above figure describes the procedure. Triangulation is the process of using multiple methods, data collection strategies, and data sources to obtain a more complete picture of what is being studied and to cross-check information (Gay, L.R., Mills G.E., & Airasian P., 2009). It is the strength of qualitative method that lies in collecting information in many ways rather than relying solely on one.

5. DISCUSSION

In this study it is found that the books taken by researcher proved helpful as the thoughts of Dr. B. R. Ambedkar were presented in the forms of speeches, letters and writings. The analysis of these books was a tough job as the work was quite vast and took time. Further the study focused on analysis of opinionnaire. The analyses of the obtained data revealed that some thoughts of Dr. B. R. Ambedkar were relevant then and are even now. Fernandes, A. L., (2003) found that 1) As compared to the educational thoughts of Tagore and Gandhi, Ambedkar's thoughts of education are independent. They are more realistic or pragmatic in nature. 2) Babasaheb's life and Mission helps to inculcate in the younger minds the Moral and Social values. 3) Babasaheb propagated education for all therefore he was a Nationalist. 4) Babasaheb's ideology is relevant today. However, the aspects of self-actualization are not seen equally in everyone. Some may have them some may not. Farmer, Rod (1984), suggested Abraham Maslow's theory of self-actualization



can provide a viable and strong theoretical support for these humanistic elements found in today's schools. A good theory can be very practical tool for educators; Maslow's theory could prove to be one of the best theories available to educators who desire to educate the whole child. The approach of self-actualization definitely teaches us. As Carl Rogers explained, everybody is trying to reach a higher level of being. Often due to circumstances beyond their control they flounder at lower levels.

Ilinykh, A. (2014), found that a person with a self-actualizing personality incorporates deep feelings of empathy, self-acceptance, positive self-esteem, and sufficient freedom of choice to build his/her own life in accordance with his/her own purposes. Identified aspects of Self-actualization

1. Embrace the unknown and ambiguous
2. Prioritize and enjoy the journey, not just the destination
3. Inherently unconventional, they do not seek to disturb
4. Motivated by growth
5. Purposeful
6. Humble
7. Share deep relationship with a few, but also feel identification & affection towards the entire human race
8. Resist enculturation

6. CONCLUSION

The researcher had focused on analysis of books: writings, speeches of Dr. B. R. Ambedkar and contemporary usability of self-actualization in people leading to self-actualization.

The process of self-actualization is different for everyone, and not all individuals achieve all levels of the hierarchy throughout their lives. Achieving self-actualization is somewhat rare: According to Maslow, only about 1% of the adult population has self-actualized. People may travel between several levels of the hierarchy over the lifespan, based on life circumstances, individual choices, and mental health. His vision and views on youth and education from this study are as follows:

1. As a humanist, Ambedkar was in favour of imparting the education of human personality.
2. Present education system in India has different aims and objectives in regard to our needs and these are incompetent for individual and societal growth. Education should play a role in man's individual and social life both. Dr. Ambedkar's philosophy enlightens us with clear understanding of nature of society and its important components.
4. Abraham Maslow's theory of self-actualization can provide a viable and strong theoretical support for these humanistic elements found in today's schools.
5. Education must equip the man to lead a sensible and quality life. The critical study carried out in a comparative framework by analyzing the educational ideas of great educators and thinkers like Plato, Spencer, Rousseau, Huxley, Locke and Dewey.

The purpose of this paper was to ascertain/ to know education is self-actualization through Dr. B. R. Ambedkar's literature. Education can be self-actualization provided we inculcate naturalistic learning process through Maslow's theory of self-actualization. His active participation in



learning due to many reasons such as poor family background, belonging to a dalit community, no exposure, the hunger of grasping knowledge, the acceptance of reality gave the world an active participant in the form of Dr. B. R. Ambedkar an educationalist: making his vision of a true nation i.e. India a country of revolutionary educated youths.

RECOMMENDATIONS

Based on the results of this study, it can be recommended that characteristics of self-actualization can be assimilated by any individual and education helps achieve self-actualization.

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Dr. Babasaheb Ambedkar: Influence of His Writings and Movements on Dalit Literature

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Abstract:

Dalit literature has been emerged under the influence of Dr. Babasaheb Ambedkar and his political and social movements. Especially, his political work was the source of Dalit literary movement in India. It is inspired by Dr. Babasaheb Ambedkar's language of revolution, revolt and rebellion. Based on the values of Revolt, Rejection and Humanity, Dalit literature depicts the plight of Dalits. It portrays their sorrows and sufferings and inspires them to stand and protest against it. The origin of all these sufferings was the caste system in India, which was expressed by Dr. Babasaheb Ambedkar through 'Annihilation of Castes', 'Who were the Shudras?', 'Castes in India' and 'The Untouchables'. Many writers contributed to make Dalit literature one of the famous literary stream in the Twentieth Century. Dr. Babasaheb Ambedkar was the sole inspiration of all these writings. The researcher, in this paper has tried to describe Dr. Babasaheb Ambedkar's influence on Dalit literature.

Keywords: Dalit literature, Castes, influence, Babasaheb Ambedkar.

Objectives:

1. To study Dr. Babasaheb Ambedkar's struggle for Dalits.
2. To know about his writings on Dalits and Caste system.
3. To study his social and political movements.
4. To know about his influence on Dalit literature.

Research Methodology:

The present research work is based on the analysis of the socio-political movements and writings of Dr. Babasaheb Ambedkar. The descriptive method has also been used wherever necessary. This research paper did not require any field work. The texts of Babasaheb Ambedkar's books, journals, magazines, newspapers, material from websites have been used as a primary and secondary data for this research work. The MLA Handbook (7th Edition) has been followed for references.

Introduction:

Dr. Babasaheb Ambedkar was an incarnation as a Messiah for the downtrodden and depressed classes of the society. All his life, he struggled for the emancipation of these marginalized people. He wanted to make them aware of the age-old ignorance and slavery. He struggled a lot and made tireless efforts to awaken them through Dalit Liberation Movement. He produced influential literary works that have an immense effect on the youth. Babasaheb's contributed his whole life for the betterment of humanity. His philosophy is based on humanity. He fought against the orthodox, unjust and inhuman casteist philosophy in India. He always wrote and spoke about equality among the people of different castes and religions. He had profound knowledge about the downtrodden, deprived classes of Indian social system and wanted emancipate them. He wanted to free them from clutches of casteist society.

Dr. Babasaheb Ambedkar contributed to all walks of life such as social, political, economic, religious and educational. His life and philosophy influenced the students, researchers,



economists, socialists, and politics of India and all over the world. Babasaheb has expressed the discrimination among the castes and the plight, sorrows and sufferings of Dalits through his writings. He made his efforts to enlighten and encourage Dalits against this slavery through his innumerable speeches. His literature, speeches and revolutionary ideas influenced so many writers, film makers, researchers and leaders of various movements. Babasaheb's philosophy paved the way to the new trend in the literary world that gives voice to the marginalized. Hence it is important to understand his life and its influence on Dalit literature.

Babasaheb and his Literary Outcomes:

Dr. Babasaheb Ambedkar has written many books and articles on various subjects. He has more than 500 speeches in different languages such as Marathi, English and Gujarati. These literary works and his efforts became way of inspiration for deprived classes of the society. Babasaheb observed the humiliation, marginality, suppression and exploitation of the downtrodden by the dominant group of people. He experienced all these religious, social and racial discrimination which was the basis of caste system. The caste discrimination produced the word Dalit which means social marginality and is used for untouchables. The word Dalit was used by Babasaheb in 1928 in his articles in *Bahishkrit Bharat*. Later it was popularized by the literary movements. Then a movement was named the Dalit liberation movement led by Dr. Babasaheb Ambedkar.

Babasaheb has produced some epoch-making literary works. He wrote 'Castes in India', 'Annihilation of Castes', 'The Untouchables' and 'Who were the Shudras?' Through these works, Babasaheb tried to spread the awareness among the deprived classes about caste system. He wanted to lift the marginalized people from the ignorance and to give them respectful life. Through his books and speeches he always fought for Social Justice, equality and human rights of the lower classes. He insisted on educating them and to make them aware about their age-old slavery. He knew the importance of education. He always thought that education gives confidence and makes a person fearless. It teaches how to struggle in life and makes one aware of his rights.

Annihilation of Caste is a letter written by Babasaheb which was to be presented in an annual conference of Jat-Pat Todak Mandal in Lahore in 1936. He could not present it as the organization objected on its content. It was said that Dr. Ambedkar had written the letter by using inappropriate language about orthodox Hindu religion. Hence organizers requested Babasaheb to remove the controversial content. But Dr. Babasaheb Ambedkar knew that whatever he had written was real and he experienced it. So he was not ready to remove even a comma from his text. Ultimately the organization had to cancel the conference. In *Annihilation of Caste*, Babasaheb criticized the Hindu religious texts. He said that the caste system in Hindu religion is a curse. He also spoke about the male domination and suppression of female in Hinduism. He insisted on destroying all the notions which created the caste system. This shows Babasaheb's efforts and dedication for the emancipation of the downtrodden.

Who were the Shudras? was published in 1946 that speaks about Chaturvarna. Chaturvarna in the Hindu religion is the division of society into four classes- Brahmin, Kshatriya, Vaishya and Shudra. Dr. Ambedkar argues that initially Shudras belonged to the Kshatriya class,



some of them were kings, but the Aryans invaded India and degraded Indians making the fourth varna. Babasaheb says that Shudra is not a derivative word as Brahmins writers mentioned in the ancient scriptures, but it is the name of a tribe that was originally belonged India. In this book, Dr. Ambedkar says that this division of four classes is the base of inequality.

In 1948, Babasaheb wrote the sequel to *Who were the Shudras?* entitled *The Untouchables- Who were they and why they became Untouchables?* In this book, he states that untouchability began from the contempt of Brahmins towards Buddhists. He says Untouchability does not have any racial basis. Dr. Ambedkar discusses on two questions: do only Hindus observe Untouchability? If not, how does Untouchability among Hindus compare with that among non-Hindus? He compares Untouchability to the primitive societies in many countries like Egypt and Greece. He says that it was the belief to get rid of the pollution, contamination and violation. It was transmitted from primitive to nomadic life and later to further generations. In the recent centuries, Untouchability is associated with a different treatment of the Dalit people in India and the subcontinent. They were considered as polluted and ostracized from the society. Babasaheb harshly criticized this system in this book.

Castes in India: Their Mechanism, Genesis and Development was a paper that was presented by Babasaheb in a seminar in New York in 1916 when he was pursuing his Ph.D. from Columbia University on the same topic. In this paper, he focused on the Brahmin strategy that made division in the society and created the caste system. He said that ethnically all people are heterogeneous. India has a cultural unity and this unity is the basis of homogeneity. In this paper, Babasaheb also focused on the inter caste marriages, child marriages and the customs of Sati and enforced widowhood.

His Movements:

Dr. Babasaheb Ambedkar, a Messiah for the downtrodden and depressed classes of the society, dedicated whole life for the emancipation of the deprived classes. He struggled all his life to make them aware of the age-old ignorance and slavery. He made tireless efforts to awaken them through many movement. He started and led many movements for the rights of Dalit communities. Some of his important movements can be mentioned here.

In 1919, Babasaheb demanded the separate electoral system for the Untouchables and other marginalized classes before the Southborough Committee in preparation of the Government of India Act. He started spreading awareness through his writings by launching a newspaper called Mooknayak in 1920, periodicals- Bahishkrit Bharat in 1927, Samata in 1929 and Janata in 1930. he set up Bahishkrit Hitkarini Sabha (Outcastes Welfare Association) in 1923. He launched a movement demanding public drinking water sources should be open for Dalits and they should be allowed to enter the temples in 1927. He founded Scheduled Castes Federation in 1942.

His influence on Dalit Literature:

Dr. Babasaheb Ambedkar, his philosophy, literature, speeches and revolutionary ideas influenced many writers, film makers, researchers and leaders of various movements. His philosophy paved the way to the new trend in the literary world that gives voice to the marginalized. Many writers from Dalit society started expressing their views and experiences about Dalit life. Narayan Surve, Annabhau Sathe, Shankarrao Kharat, Baburao Bagul, Namdev



Dhasal, J.V. Pawar, Arun Kamble, Pralhad Chandvankar and Waman Nimbalkar are some of the important writers.

Narayan Surve was a poet who portrayed the sufferings of the workers through his poetry. Baburao Bagul created a storm in the literary field with his collection of stories 'Jeva Mi Jaat Chorli Hoti' (When I had concealed my Caste). It is considered as an epic of Dalit literature. He presented the harsh realities of the society through his second book 'Maran Swast Hot Ahe' (Death is Getting Cheaper). Baburao Bagul inspired many writers to express their sufferings. Annabhau Sathe revolted against the orthodox caste system in the rural areas through his writings. He also spoke against the British rule and gave voice to the hopes and aspirations of Dalits. Daya Pawar was another eminent writer who paved the way to the autobiographical writings through his autobiography 'Baluta'. Namdev Dhasal had created a storm in Marathi literature through his anthology 'Golpitha'.

Under the influence of Dr. Babasaheb Ambedkar and his philosophy, many women writers and poets emerged and contributed to Dalit literature. Baby Kamble, Shantabai Kamble, Hira Bansod, Mina Gajbhiye, Dr. Jyoti Lanjewar are some important names among these poets. All these writers and poets followed the principles and philosophy of Dr. Babasaheb Ambedkar. They spread the ideas of Babasaheb across the world and showed how great was Dr. Babasaheb Ambedkar and his philosophy.

Conclusion:

Dr. Babasaheb Ambedkar and his contribution to the whole humanity inspired the Dalit literature. Babasaheb was a light for the downtrodden who toiled to emancipate them from the darkness. He struggled to uplift them at the socio-political and cultural grounds. He insisted on educating them as he knew that education will give them insight and make them aware of their rights. It will boost their confidence to fight against the discrimination and suppression by the upper classes. After getting education many people started expressing their voices through their writings in magazines. Gradually, through Dalit Movements, they started writing literature and started expressing the sufferings of the deprived classes. In the modern age, Dalit literature has started to be written in English that took the sufferings of the downtrodden all over the world. All this happened by the inspiration of Dr. Babasaheb Ambedkar.

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डॉ. भीमराव आम्बेडकर के शिक्षा का सम्मान भारतीय संविधान

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प्रस्तावना :

राष्ट्र निर्माण में अहम सहयोग देने वाले भीमराव आम्बेडकर का जन्म मध्य प्रदेश के महु में 14 अप्रैल 1891 को हुआ था। उनका पूरा नाम भीमराव रामजी आम्बेडकर था। उनके पिता का नाम रामजी मालोजी सकपाल और माता का नाम भीमाबाई था। वे अपने माता-पिता की चौदहवीं संतान थे।¹

जीवनसाथी: उनका प्रथम विवाह 1906 में रमाबाई से हुआ और द्वितीय विवाह 1948 सविता से हुआ था। डॉ भीमराव आम्बेडकर बाबासाहेब के नाम से लोकप्रिय हैं, जिसका मराठी भाषा में अर्थ 'पिता' होता है। और उनकी पत्नी रमाबाई को रमाई यानि के आई (माता) कहा जाता है।

अन्य नाम: बाबासाहेब, महान बोधिसत्व, युगपुरुष, विश्वमानव, ज्ञान के प्रतिक, दलितों, वंचितों और शोषितों के मसिहा, विश्वरत्न, आधुनिक बुद्ध, आधुनिक भारत के निर्माता, भारत के प्रथम कानून मंत्री, भारतीय संविधान के निर्माता, मेरे नजरिये से समता पुरुष, भारत के सशक्तीकरण पुरुष और 'विश्व हिरा पुरुष' है। भीमराव आम्बेडकर को अपनी शिक्षा, भारतीय संविधान के शिल्पकार और देश के लिए कई अहम कार्यों के लिए जाना जाता है।

1) डॉ भीमराव आम्बेडकर के जीवन के कुछ खास अनछुए पहलूओं पर नजर डालते हैं।

भीमराव आम्बेडकर की शुरुआती पढ़ाई दापोली और सातारा में हुई और वे साल 1907 में मुंबई के एलफिन्स्टोन स्कूल से मैट्रिक की परीक्षा में उत्तीर्ण हुए।

बड़ौदा नरेश सयाजीराव गायकवाड की छात्रवृत्ति पाकर आम्बेडकर ने 1912 में मुंबई विश्वविद्यालय से स्नातक परीक्षा पास की। संस्कृत पढ़ने पर मनाही होने से वह फारसी से पास हुए।

बी.ए. के बाद एम.ए. की पढ़ाई के लिए बड़ौदा नरेश सयाजी गायकवाड की दोबारा छात्रवृत्ति पाकर उन्होंने अमेरिका के कोलंबिया विश्वविद्यालय में दाखिला लिया। साल 1915 में उन्होंने स्नातकोत्तर उपाधि की परीक्षा पास की। साथ ही उन्होंने अपना शोध 'प्राचीन भारत का वाणिज्य' लिखा।

9 मई को उन्होंने '[मानव विज्ञानी अलेक्जेंडर गोल्डनवेइजर](#)' द्वारा आयोजित एक सेमिनार में 'भारत में जातियां : उनकी प्रणाली, उत्पत्ति और विकास' नामक एक शोध पत्र प्रस्तुत किया,

जो उनका पहला प्रकाशित पत्र था। 3 वर्ष तक की अवधि के लिए मिली हुई छात्रवृत्ति का उपयोग उन्होंने केवल दो वर्षों में अमेरिका में पाठ्यक्रम पूरा करने में किया और 1916 में वे लंदन गए।² साल 1916 में कोलंबिया विश्वविद्यालय अमेरिका से ही उन्होंने पीएच.डी. की उपाधि प्राप्त की। उनकी पीएच.डी. शोध का विषय था, 'ब्रिटिश भारत में प्रांतीय वित्त का विकेन्द्रीकरण'। उसके बाद उन्होंने लंदन स्कूल ऑफ इकोनामिक्स एंड पोलिटिकल साइंस में एम.एससी. और डी. एस सी. और ग्रेज इन नामक विधि संस्थान में बार-एट-लॉ की उपाधि के लिए रजिस्टर किया और भारत लौटे। साथ ही छात्रवृत्ति की शर्त के अनुसार बड़ौदा नरेश के दरबार में सैनिक अधिकारी और वित्तीय सलाहकार का दायित्व स्वीकार। उन्होंने मूक और अशिक्षित और गरीब लोगों को जागरूक बनाने के लिए मूकनायक और बहिष्कृत भारत साप्ताहिक पत्रिकाएं संपादित की और अपनी अधूरी पढ़ाई पूरी करने के लिए वह लंदन और जर्मनी जाकर वहां से एम. एससी, डी. एससी और बैरिस्टर की उपाधियां प्राप्त की। उनके डी.एससी उपाधि का विषय 'रुपये की समस्या उसका उद्भव और उपाय' और 'भारतीय चलन और बैंकिंग का इतिहास' था।

2) डॉ भीमराव आम्बेडकर बीसवीं सदी के सबसे बड़े विचारक

डॉ भीमराव आम्बेडकर बीसवीं सदी के सबसे बड़े विचारकों में एक हैं। वर्तमान सदी भी भारत में डॉ भीमराव आम्बेडकर के प्रभाव की सदी है। शिक्षा का क्षेत्र भी उनके योगदान से अछूता नहीं है, लेकिन डॉ आम्बेडकर का मूल्यांकन करते वक्त इसकी कम बात होती है। उनके मशहूर नारे " शिक्षित बनो, संगठित रहो, संघर्ष करो " में शिक्षा पहले स्थान पर है। शिक्षा के बारे में उन्होंने कहा, 'शिक्षा वह है, जो व्यक्ति को निडर बनाये, एकता का पाठ पढ़ाये, लोगों को अधिकारों के प्रति सचेत करे, संघर्ष की सीख दे और आजादी के लिए लड़ना सिखाये।'³

3) डॉ. भीमराव आम्बेडकर के शिक्षा का सम्मान भारतीय संविधान

1. डॉ भीमराव आम्बेडकर विदेश जाकर अर्थशास्त्र में पीएच.डी करने वाले पहले भारतीय थे।
2. लंदन स्कूल ऑफ इकॉनॉमिक्स से 'डॉक्टर ऑल सायन्स' की डॉक्टरेट पदवी लेने वाले वह एशिया के पहले और एकमात्र व्यक्ति हैं। कई लोगों ने इसके लिए कोशिश की, लेकिन वह सफल नहीं हो सके।
3. डॉ भीमराव आम्बेडकर 32 विषयों में डिग्री ले चुके थे। वे अंग्रेजी, फ्रेंच, जर्मन, फारसी, पर्शियन, हिन्दी, पाली, संस्कृत, मराठी, और गुजराती जैसे भाषाओं के जानकार थे।
4. डॉ भीमराव आम्बेडकर ने स्कूल ऑफ इकॉनॉमिक्स से 8 साल में समाप्त होने वाली पढ़ाई केवल 2 साल और 3 महीने में पूरी कर ली थी। अपनी पढ़ाई को जल्द खत्म करने के लिए वह रोजाना 21-21 घंटे पढ़ाई करते थे।
5. डॉ भीमराव आम्बेडकर के द्वारा लिखी गई किताब 'Waiting for a Visa' कोलंबिया विश्वविद्यालय में टेक्स्टबुक है। साल 2004 में कोलंबिया विश्वविद्यालय के द्वारा बनाई गई दुनिया के 100 प्रमुख बुद्धिजीवियों की सूची में डॉक्टर आम्बेडकर का नाम पहला था।



6. डॉ भीमराव आम्बेडकर को किताबों का काफी शौक था। उनके निजी पुस्तकालय का नाम राजगृह था और उसमें करीब 50 हजार से ज्यादा किताबें थी, जो दुनिया का सबसे बड़ा निजी पुस्तकालय था।
7. डॉ भीमराव आम्बेडकर ने लाखों समर्थकों के साथ बौद्ध धर्म में दीक्षा ली थी, जो उस समय विश्व का सबसे बड़ा धर्मांतरण था।
8. वह एकमात्र भारतीय है, जिनकी प्रतिमा लंदन के संग्रहालय में कार्ल मार्क्स के साथ लगी हुई है।
9. पेयजल के लिए सत्याग्रह छेड़ने वाले बाबासाहेब विश्व के पहले और एकमात्र सत्याग्रही थे।
10. डॉ भीमराव आम्बेडकर की पहली प्रतिमा उनके जीवित रहते 1950 में कोल्हापुर में लगाई गई थी। दुनियाभर में सबसे ज्यादा प्रतिमाएं डॉ आम्बेडकर की हैं।

4) डॉ भीमराव आम्बेडकर संघर्ष की प्रेरणा

डॉ आम्बेडकर के व्यक्तित्व को सोचने व समझने की हमें जरूरत है। क्योंकि उनकी दूरदर्शी सोच ने ही समाज को एक दिशा देने का कार्य किया। डॉ भीमराव आम्बेडकर संघर्ष की एक प्रेरणा मूर्ति हैं, जिनकी ख्याति को बड़े-बड़े विद्वानों ने भी माना है। आज के युवा वर्ग के लिए डॉ भीमराव आम्बेडकर से बड़ा प्रेरक कोई नहीं हो सकता। अपने मां-बाप की चौदहवीं संतान में से ये एक मात्र थे जो दसवीं कक्षा पास कर सके। 32 डिग्री तथा 64 विषयों के विशेषज्ञ रहते हुए उन्होंने हर क्षेत्र में अपना योगदान दिया।

डॉ भीमराव आम्बेडकर ने संविधान निर्माण के जरिए देश को एक सूत्र में पिरोया। डॉ भीमराव आम्बेडकर ने देश को एक प्रगतिशील संविधान देकर विश्व के सबसे बड़े प्रजातंत्र की नींव रखी। उन्होंने संविधान निर्माण के जरिए देश को एक सूत्र में पिरोया। वह अपनी अंतिम सांस तक दलितों, वंचितों और शोषितों की प्रखर आवाज बने रहे। 'लोकतंत्र भारत के प्रणेता और सर्व-समावेशी संविधान के शिल्पकार डॉ भीमराव आम्बेडकर की शिक्षाएं आज भी हम सभी के लिए प्रेरक हैं।

उनका मानना था कि अगर किसी एक चीज ने भारतीय समाज को एक पतनशील समाज में परिवर्तित कर दिया है और उसे जिंदा कौम की जगह मुर्दा कौम में तब्दील कर दिया है तो उस चीज का नाम है: जाति व्यवस्था हैं।⁴

डॉ भीमराव आम्बेडकर ने विभिन्न देशों में घुमकर संविधान के महत्वपूर्ण तथ्यों को जुटाकर भारतीय संविधान का निर्माण किया। आजादी के इतने वर्षों बाद भी जहाँ हम स्वच्छता, बेटी बचाओ-बेटी पढ़ाओ की बात करते हैं ये विभिन्न सामाजिक मुद्दें उनके मस्तिष्क में वर्षों पहले थे। उन्होंने मानव के सही रहन-सहन व मन की स्वच्छता पर बल दिया। आज के आधुनिक परिवेश में भी समाज में मानसिक व शारीरिक भेदभाव मौजूद है जिस पर हमें मिलकर काम करना होगा, यही डॉ भीमराव आम्बेडकर के भविष्य के भारत का सपना था। हमारे

संविधान के शिल्पी, विधिवेत्ता, अर्थशास्त्री, शिक्षाविद् तथा समाज विचारक डॉ भीमराव आम्बेडकर ने हमें भेदभाव से परे, संकुचित विचारों से दूर रहने की शिक्षा दी। हमें एक मानवीय सौहार्दपूर्ण समाज के निर्माण का संकल्प दिया।'

5) डॉ भीमराव आम्बेडकर ने हर वर्ग के लिए कार्य किया

डॉ भीमराव आम्बेडकर हर वर्ग के लिए पैदा हुए और अपनी अंतिम सांस तक उनके लिए संघर्ष किया। उन्होंने अपने जीवन में विभिन्न बाधाओं को झेलते हुए एक अग्रणी स्थान हासिल किया। समाज में महिला उत्थान के लिए पिता की संपत्ति में अधिकार, विधवा विवाह व बच्चा गोद लेने का अधिकार दिया।

डॉ भीमराव आम्बेडकर को उस्मानिया विश्वविद्यालय ने डी. लिट् की और कोलंबिया विश्वविद्यालय ने एल.एलडी की मानद उपाधियों से सम्मानित किया था।

डॉ बाबासाहेब आम्बेडकर को महापरिनिर्वाण के 34 वर्ष बाद सन 1990 में भारतरत्न से भी सम्मानित किया गया है, जो भारत का सर्वोच्च नागरिक पुरस्कार है।

अपनी अंतिम पाण्डुलिपि बुद्ध और उनके धम्म को पूरा करने के तीन दिन के बाद दिल्ली उनके घर में 6 दिसंबर 1956 को विश्व जगत की इस बड़ी हस्ति ने दुनिया को अलविदा कहा है।

निष्कर्ष

अपने बचपन की कठिनाइयों और गरीबी के बावजूद डॉ भीमराव आम्बेडकर जी ने अपने प्रयासों और समर्पण के साथ अपनी पीढ़ी को शिक्षित बनने के लिए आगे बढ़ते रहे। उन्होंने अपने अनुयायियों को उनका महान संदेश था !' शिक्षित बनो, संगठित रहो और संघर्ष करो।

डॉ आम्बेडकर द्वारा तैयार किया गया संविधान, पहला सामाजिक दस्तावेज था। सामाजिक क्रांति को बढ़ावा देने के लिए उन्होंने संविधान निर्माण का कार्य किया था। डॉ भीमराव आम्बेडकर हमेशा दलित और अन्य निचली जातियों की समानता के लिए लड़े और सफलता प्राप्त की। उन्होंने दलित समुदायों के लिए समानता और न्याय की मांग की थी। जो कार्य बड़े-बड़े समाज सुधारक, समाज से अस्पृश्यता और छुआछूत को समाप्त करने में असमर्थ रहे उसी कलंक को डॉ भीमराव आम्बेडकर ने संवैधानिक रूप से सदा सदा के लिए धो डाला। वास्तव में डॉ भीमराव आम्बेडकर सच्चे राष्ट्रप्रेमी और भारत के सच्चे सपूत तथा सही अर्थों में दलितों के मसीहा थे। उन्होंने जीवन भर दलितों के लिए कार्य किया। डॉ भीमराव आम्बेडकर के अनुसार, बौद्ध धर्म के द्वारा मनुष्य अपनी आंतरिक क्षमता को प्रशिक्षित करके, उसे सही कार्यों में लगा सकता है। इसलिए उन्होंने लाखों समर्थकों के साथ बौद्ध धर्म में दीक्षा ली थी, उनका दृढ़ विश्वास इस बात पर आधारित था कि ये धार्मिक परिवर्तन देश के तथाकथित 'निचले वर्ग' की सामाजिक स्थिति में सुधार करने में सहायता प्रदान करेंगे।

संदर्भसूचि

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- 5 अछूत कौन और कैसे - डॉ भीमराव आम्बेडकर, अनुवादक आचार्य जुगल किशोर बौद्ध



डॉ. भीमराव आंबेडकर 'सबसे महानतम् भारतीय'

शेख अतीक अब्दुल रज्जाक

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प्रस्तावना:

डॉ भीमराव आंबेडकर का जन्म 14 अप्रैल 1891 महु, इंदौर जिला, मध्य प्रदेश, ब्रिटिश भारत में हुआ था। आंबेडकर बचपन से ही कुशाग्र बुद्धि के थे। स्कूल में उनका उपनाम गांव के नाम के आधार पर आंबडवेकर लिखवाया गया था। लेकिन स्कूल शिक्षक ने आंबडवेकर को आंबेडकर कर दिया। उनकी प्रारंभिक शिक्षा दापोली और सतारा में हुई। जीवनसाथी रमाबाई आंबेडकर से विवाह 1906 में हुआ था। डॉ सविता आंबेडकर से विवाह 1948 में हुआ था। बाबासाहेब का जन्म एक गरीब परिवार में हुआ था।

एक अछूत परिवार में जन्म लेने के कारण उन्हें सारा जीवन नरकीय कष्टों में बिताना पड़ा। बाबासाहेब आंबेडकर ने अपना सारा जीवन हिंदू धर्म की वर्ण प्रणाली और भारतीय समाज में सर्वव्यापित जाति व्यवस्था के विरुद्ध संघर्ष में बिता दिया। हिंदू धर्म में मानव समाज को चार वर्णों में वर्गीकृत किया है। जो इस प्रकार है- ब्राह्मण, क्षत्रिय, वैश्य और शूद्र। बाबा साहब ने इस व्यवस्था को बदलने के लिए सारा जीवन संघर्ष किया। इस लिए उन्होंने बौद्ध धर्म को ग्रहण करके इसके समतावादी विचारों से समाज में समानता स्थापित कराई। उन्हें दलित बौद्ध आंदोलन को प्रारंभ करने का श्रेय भी जाता है।

डॉ. बाबासाहेब आंबेडकरके अन्य नाम: महान बोधिसत्व, बाबासाहेब, युगपुरुष, विश्वमानव ज्ञान के प्रतिक, मसिहा, विश्वरत्न, आधुनिक बुद्ध शिक्षा बी.ए., एम.ए., पी.एच.डी., एम.एससी., डी. एससी, एलएल.डी., डी.लिट., बार-एट-लॉ (कुल 32 डिग्रीया अर्जित) लंदन विश्वविद्यालय लंदन स्कूल ऑफ इकॉनॉमिक्स बर्लिन विश्वविद्यालय, जर्मनी संस्था बहिष्कृत हितकारणी सभा विद्यालय, मुंबई विश्वविद्यालय, कोलंबिया विश्वविद्यालय, समता सैनिक दल, डिप्रेस क्लास एज्युकेशन सोसायटी, पिपल्स एज्युकेशन सोसायटी, स्वतंत्र लेबर पार्टी, अनुसूचित जाति फेडरेशन, भारतीय बौद्ध महासभा, उपाधि आधुनिक भारत के निर्माता, भारत के प्रथम कानून मंत्री, भारतीय संविधान के निर्माता, शोषितों, मजदूरों और महिलाओं के मसिहा महान मानवाधिकारी क्रांतिकारी नेता, सबसे प्रतिभाशाली



विश्व स्तर के भारतीय विधिवेत्ता, अर्थशास्त्री, राजनीतिज्ञ, समाजशास्त्री, मानवविज्ञानी, संविधानविद्, लेखक, दार्शनिक, इतिहासकार, धर्मशास्त्री, वकील, विचारक, शिक्षाविद्, प्रोफेसर, पत्रकार, बोधिसत्व, संपादक, क्रांतिकारी, समाज सुधारक, भाषाविद्, जलशास्त्री, स्वतंत्रता सेनानी, बौद्ध धर्म के पुनरुत्थानवादी, आनंदोलनकारी एवं दलित-शोषित नागरिक अधिकारों के संघर्ष के प्रमुख नेता थे और भारतीय संविधान के शिल्पकार भी हैं। डॉ. आंबेडकर बाबासाहेब के नाम से लोकप्रिय हैं, जिसका मराठी भाषा में अर्थ 'पिता' होता है। भारत देश के सामाजिक, राजनैतिक, आर्थिक, सांस्कृतिक, शिक्षा, कानून आदी क्षेत्रों में उनके अतुलनीय योगदान रहे हैं इसलिए डॉ. बाबासाहेब आंबेडकर को आधुनिक भारत के निर्माता भी कहा जाता है। प्रकांड विद्वान एवं बहुश्रुत डॉ. बाबासाहेब आंबेडकर की 64 विषयों पर मास्टरी थी, जो कि केंब्रिज विश्वविद्यालय, इंग्लैंड के 2011 के आंकड़ों के मुताबिक दुनिया के इतिहास में सबसे ज्यादा है। इस विश्वविद्यालय ने उन्हें विश्व इतिहास के प्रथम सबसे प्रतिभाशाली इंसान घोषित करके उनका गौरव किया है। अमेरिका के विश्वप्रसिद्ध कोलंबिया विश्वविद्यालय ने बाबासाहेब को विश्व के उच्च 100 विद्वानों में शीर्ष पर स्थान दिया तथा भारत में हुए दि ग्रेटेस्ट इंडियन नामक विश्वस्तर के भारतीय सर्वेक्षण में भी बाबासाहेब टॉप 100 भारतीयों में पहले 'सबसे महानतम भारतीय' या दि ग्रेटेस्ट इंडियन साबित हुए हैं। डॉ. बाबासाहेब आंबेडकर हि भारत के अब तक के पहले सबसे महान अर्थशास्त्री हैं।

कई सामाजिक और वित्तीय बाधाएं पार कर, आंबेडकर उन कुछ पहले अछूतों में से एक बन गये जिन्होंने भारत में कॉलेज की शिक्षा प्राप्त की। आंबेडकर ने कानून की उपाधि प्राप्त करने के साथ ही विधि, अर्थशास्त्र व राजनीति विज्ञान में अपने अध्ययन और अनुसंधान के कारण कोलंबिया विश्वविद्यालय और लंदन स्कूल ऑफ इकॉनॉमिक्स से कई डॉक्टरेट डिग्रियां भी अर्जित कीं। आंबेडकर वापस अपने देश एक प्रसिद्ध विद्वान के रूप में लौट आए और इसके बाद कुछ साल तक उन्होंने वकालत का अभ्यास किया। इसके बाद उन्होंने कुछ पत्रिकाओं का प्रकाशन किया, जिनके द्वारा उन्होंने भारतीय अस्पृश्यों के राजनैतिक अधिकारों और सामाजिक स्वतंत्रता की वकालत की। डॉ. आंबेडकर को विश्व बौद्ध संमेलन, नेपाल में बौद्ध भिक्षुओं ने बोधिसत्व की उपाधि प्रदान की है, हालांकि उन्होंने खुद को कभी भी बोधिसत्व नहीं कहा, यही उनकी सबसे बड़ी महानता है। 'बोधिसत्व' बौद्ध धर्म की सर्वोच्च उपाधी है, खुद पर विजय प्राप्त कर बुद्धत्व के करीब पोहचने वाले एवं बुद्ध बनने के रास्ते पर चलने वाले महा-ज्ञानी और महा मानवतावादी व्यक्ति 'बोधिसत्व' कहलाता है। बोधिसत्व: अवस्था प्राप्त करने के कई अवस्थाओं गुजरना



पड़ता है। बोधिसत्व उपाधी हिंदू या संस्कृत ग्रंथों की महात्मा उपाधी से बहुत व्यापक एवं उच्च दर्जे की है। बाबासाहेब को धम्म दिक्षा देने वाले महान बौद्ध भिक्षु महस्थवीर चंद्रमनी ने उन्हें को इस युग का भगवान बुद्ध कहा है।

1. लंदन स्कूल ऑफ इकॉनॉमिक्स से 'डॉक्टर ऑल सायन्स' की डॉक्टरेट पदवी लेने वाले वह विश्व के पहले और एकमात्र व्यक्ति हैं। कई लोगों ने इसके लिए कोशिश की, लेकिन वह सफल नहीं हो सके।
2. डॉक्टर आंबेडकर 64 विषयों में मास्टर डिग्री ले चुके थे। वे अंग्रेजी, फ्रेंच, जर्मन, पर्शियन, हिन्दी, पाली, संस्कृत, मराठी, और गुजराती जैसे भाषाओं के जानकार थे।
3. बाबासाहेब ने स्कूल ऑफ इकॉनॉमिक्स से 8 साल में समाप्त होने वाली पढ़ाई केवल 2 साल और 3 महीने में पूरी कर ली थी। अपनी पढ़ाई को जल्द खत्म करने के लिए वह रोजाना 21-21 घंटे पढ़ाई करते थे।
4. बाबासाहेब के द्वारा लिखी गई किताब 'Waiting for a Visa' कोलंबिया विश्वविद्यालय में टेक्स्टबुक है। साल 2004 में कोलंबिया विश्वविद्यालय के द्वारा बनाई गई दुनिया के 100 प्रमुख बुद्धिजीवियों की सूची में डॉक्टर आंबेडकर का नाम पहला था।
5. ऑक्सफोर्ड विश्वविद्यालय ने 'The Makers of the Universe' नाम का एक सर्वे किया था, जिसमें पिछले 10 हजार सालों के प्रमुख 100 व्यक्तियों की लिस्ट बनाई गई थी। इस लिस्ट में बाबासाहेब का नाम चौथे नंबर पर था।
6. बाबासाहेब बुद्धिजीवी थे इसलिए उनको किताबों का भी काफी शौक था। उनके निजी पुस्तकालय का नाम राजगृह था और उसमें करीब 50-60 हजार से ज्यादा किताबें थी, जो दुनिया का सबसे बड़ा निजी पुस्तकालय था।
7. डॉक्टर आंबेडकर शुरू से ही छोटे राज्यों के पक्षधर थे। मध्य प्रदेश और बिहार के विकास के लिए इनके विभाजन की वह 50 के दशक में ही वकालत कर चुके थे।
8. डॉक्टर बाबासाहेब भीमराव आंबेडकरने 8,50,000 समर्थकों के साथ बौद्ध धर्म में दीक्षा ली थी, जो उस समय विश्व का सबसे बड़ा धर्मांतरण था।
9. वह एकमात्र भारतीय हैं, जिनकी प्रतिमा लंदन के संग्रहालय में कार्ल मार्क्स के साथ लगी हुई है।
10. दुनियाभर में जितने भी नेताओं के लिए गाने और किताबें लिखी गई हैं, उनमें बाबासाहेब आंबेडकर का नाम सबसे ऊपर है।
11. पेयजल के लिए सत्याग्रह छेड़ने वाले बाबासाहेब विश्व के पहले और एकमात्र सत्याग्रही थे।



12. दुनियाभर में सबसे ज्यादा प्रतिभाएं डॉक्टर बाबासाहेब भीमराव आंबेडकर की हैं।
 13. डॉक्टर बाबासाहेब भीमराव आंबेडकरने अशोक चक्र को राष्ट्रध्वज तिरंगे में स्थान दिलवाया था।
 14. बाबासाहेब एक उम्दा चित्रकार भी थे। उन्होंने सबसे पहले भगवान बुद्ध की खुली आंखों वाली पेंटिंग बनाई थी।
- डॉ. भीमराव आंबेडकर महापरिनिर्वाण 6 दिसंबर, 1956 में 65 वर्ष की आयु में हुआ में था। डॉ बाबासाहेब आंबेडकर को महापरिनिर्वाण के 34 वर्ष बाद सन 1990 में भारत रत्न से भी सम्मानित किया गया है, जो भारत का सर्वोच्च नागरिक पुरस्कार है।

निष्कर्ष

इस प्रकार डॉ भीमराव आंबेडकर हमेशा अस्पृश्यों और अन्य निचली जातियों की समानता के लिए लड़े और सफलता प्राप्त की। वे भारतीय संविधान के निर्माता, शोषितों, मजदूरों और महिलाओं के मसिहा महान मानवाधिकारी क्रांतिकारी नेता, सबसे प्रतिभाशाली महानतम भारतीय है। उन्होंने दलित समुदायों के लिए समानता और न्याय की मांग की थी।

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डॉ. बी. आर. आंबेडकर ज्ञान का महासागर थे। उनके ज्ञान की कक्षाएँ व्यापक थीं! हम उन्हें संसद के एक सदस्य, शिक्षाशास्त्री, अर्थशास्त्री, राष्ट्रवादी, पत्रकारिता का क्षेत्र, क्रांतिकारी दृष्टिकोण से जानते हैं। इस शोध में हम उन्हें समाज कार्यकर्ता के रूप में देखते हैं। उन्होंने मानव जीवन के किसी एक पहलू पर कार्य नहीं किया वरन् शुद्ध-अतिशुद्ध, महिलाएँ सभी के लिए कार्य किया। उनके पुरे जीवन संघर्ष में जिस समानता आधारित समाज के निर्माण की परिकल्पना उनके मन में थी, उसका आधार ही संपूर्ण स्त्री-मुक्ति था। जाति-धर्म तथा लिंग आधारित शोषण की समाप्ति उनके विचारों में महिलाओं की आजादी से ही संभव थी। इसीलिए वे कहते थे, गुलाम माताएँ गुलामों को ही जन्म देती हैं।

जो समाज जातिवाद, अस्पृश्यता, असमानता, स्पर्शा-स्पर्श्यता, छुवाछुत, अशिक्षा, अज्ञान के अंधकार से ग्रस्त था उसे उस अंधकार से बाहर निकालने के लिए उन्होंने आंदोलन किए। तथा संविधान के माध्यम से यह अंधकार समाप्त किया। और आज हर इन्सान सम्मान से जी रहा है, यह बाबासाहेब की देन है।

ज्ञान के महासागर, महिलाओं की आजादी, गुलाम माताएँ जातिवाद, अशिक्षा, स्पर्शास्पर्श्यता, अज्ञान का अंधकार डॉ. बी. आर. आंबेडकर दलित परिवार में जन्म होने के कारण बचपन से ही समाज द्वारा होनेवाली छुवाछुत की प्रातड़ना का सामना करना पड़ा, यह सर्वभूत है। इसी वजह से उनके बालहृदय पर असहनीय पीड़ा के जख्म होते गए। तथा समाज में 'अपने समाज' के लोगों की दुर्गति का कारण 'अशिक्षा' है, यह उन्होंने जान लिया तथा आगे चलकर समाज की दुर्गति तथा पीड़ा को दूर करने का मन में ठाण लिया। तिर्र बुद्धिमत्ता के धनी होने के बावजूद उन्हें विद्यालय के बाहर बैठकर पढ़ना पड़ता था। प्यास लगने पर विद्यालय के घड़े का पानी भी नहीं पी सकते थे।

उनकी बुद्धिमत्ता को देखकर बड़ौदा नरेश श्री. सयाजीराव गायकवाड महाराज ने उन्हें शिक्षा प्राप्ति के लिए दरमाह पचास रुपये शिष्यवृत्ति दी थी। तथा उच्च शिक्षा –पी.एच.डी. के लिए अमेरिका भेजा। वहाँ उनकी शिक्षा तथा निवास का सारा खर्च महाराज ने किया। वहाँ से वापिस आने के बाद बड़ौदा संस्थान में उन्हें सचिवालय में उच्च पद पर आसीन किया।¹ वहाँ बाबू तथा चपरासी जो सवर्ण हिंदू थे कि द्वारा डॉ. बी. आर. आंबेडकर को महार जाति के होने के कारण छुवाछुत का बर्ताव सहना पड़ा। चपरासी फाईल को उपर से मेज़ पर फेंकता था। उनको किराए से मकान भी नहीं मिलता था। उच्च शिक्षाविभूषित तथा उच्च पदस्थ होने के बावजूद भी दलित जाति के होने से यह बर्ताव उनके साथ होता था।

उन्होंने 9 मई 1961 में एम.ए. के लिए अपना "कॉस्टम इन इंडिया : देअर मेकॅनिज़म, जेमेसिस अँड डेव्हलमेंट" नामक शोधपत्र नृशास्त्रीय परिषद में प्रस्तुत किया। इसमें उन्होंने जातिव्यवस्था का वर्णन किया। इतनी कम उम्र में भारतीय समाजव्यवस्था को समझकर अपना प्रबंध लिखा। तब से वे जानते थे कि भारतीय समाज के सभी समस्याओं का मूल, उसकी जड़ जातिव्यवस्था है। जातिव्यवस्था का निर्माण करने का कार्य ब्राह्मणों द्वारा अपनी व्यवस्था को कायम रखने के लिए किया गया। इसीलिए डॉ. आंबेडकर वर्णव्यवस्था तथा वर्णव्यवस्था में विभेद कर बताते हैं कि वर्णव्यवस्था एक बंद व्यवस्था है। जिसमें जातियों को एक के उपर एक रखा गया है। इस व्यवस्था में इंसान अपनी जगत यानि जाति नहीं बदल सकता। उपर बैठी जातियाँ निचे नहीं आ सकती तथा निचली जाति में कोई कितना भी प्रतिभावान, प्रभावशाली क्यों ना हो वह उपर नहीं जा



सकता, अपनी जाति नहीं बदल सकता। इसके विपरीत वर्णव्यवस्था है, जिसमें व्यक्ति अपने हूनर तथा कर्तृत्व के बलबूते एक वर्ग से दूसरे वर्ग में जा सकता है। वर्णव्यवस्था खुली व्यवस्था है। इसलिए वे वर्णव्यवस्था का समर्थन करते हैं, जो श्रम के आधार पर होती है।

डॉ. आंबेडकर जातिव्यवस्था को समाज में लगी दीमक मानते हैं। इसीलिए जात-पात तोड़क मंडल द्वारा उनके वार्षिक अधिवेशन में लाहोर में 1936 में डॉ. बाबासाहब आंबेडकर को अध्यक्ष के रूप में निमंत्रित किया गया किंतु ब्राह्मण तथा सर्वर्ण हिंदुओं के खिलाफ एक भी शब्द न बोलने की गुजारिश की तथा भाषण में कुछ परिवर्तन करने का सुझाव दिया गया। डॉ. आंबेडकर द्वारा इंकार करने पर उन्होंने यह अधिवेशन ही रद्द कर दिया। कुछ समय बाद इसी भाषण को डॉ. आंबेडकर ने 'अनिहिलेशन ऑफ कास्ट्स' अर्थात् जातिप्रथा उन्तुलन या जातिप्रथा का विनाश इस नाम से 1936 में एक किताब प्रकाशित की। जो अंग्रेजी में छपी थी तथा हाथों, हाथ बिक गई। माँग के अनुसार जल्द ही दूसरी तथा तिसरी आवृत्ति छापनी पड़ी। इसी किताब की वजह से कई लोगों में जागृकता निर्माण हुई। इसका ज्वलंत एवं जिंदा उदाहरण मान्यवर कांशीराम है। उन्होंने यह एक किताब, एक रात में जाने कितनी बार पढ़ी कि उनके जीवन की दिशा ही बदल दी और वे बाबासाहब की राह पर निकल पड़े।

जाति उन्तुलन के साथ-साथ उन्होंने समानता स्थापित करने के लिए 'मंदिर प्रवेश आंदोलन' शुरू किया। इसका प्रारंभ अमरावती से हुआ। जिसमें नाशिक का 'कालाराम मंदिर प्रवेश' आंदोलन प्रसिद्ध है, जो पाँच साल 1930 से लेकर 1935 तक चला इस बारे में मधुसुधन गायकवाड कहते हैं, "आंबेडकर का यह संघर्ष सिर्फ नाशिक तक ही सीमित नहीं था। इससे पहले अमरावती में भी, उन्होंने मंदिर में प्रवेश के लिए कोशिश की थी।" 'चवदार तालाब' सत्याग्रह तथा 'मनुस्मृति दहन' यह सब जातिव्यवस्था के खिलाफ किए गए आंदोलन हैं। समानता स्थापित करने के लिए किए गए थे। महिलाओं में जागृति लाने के लिए किए गए थे।

डॉ. बी. आर. आंबेडकर ने केवल उनके जाति के लोगों के उत्थान के लिए ही कार्य नहीं किए बल्कि उन्होंने पूरे बहुजन समाज के हित को ध्यान में रखकर कार्य किए। जिसमें सभी वर्ग की महिलाओं की समस्याओं की ओर ध्यान आकर्षित करने के लिए 'वूमेन्स क्वेश्चन' (Women Questions) नामक किताब लिखी। हिंदू महिलाओं में जागृकता लाने के लिए 'हिंदू महिलाओं का उत्थान और पतन' नामक किताब लिखी। उनकी अन्य कृतियाँ भी समाज को जागृक तथा प्रबुद्ध बनाने के लिए ही लिखी गईं। वैसे तो उनकी सारी कृतियाँ महत्वपूर्ण हैं किंतु उनकी सबसे महत्वपूर्ण कृति "भारत का संविधान" है।

डॉ. बाबासाहब आंबेडकर ने "भारत का संविधान" भारत के लोगों को समर्पित किया है। किंतु उसे हस्तांतरित करते समय उन्होंने यह कहा था कि, "यह संविधान कितना भी अच्छा क्यों ना हो लेकिन उसे चलाने वाले यदि बुरे होंगे तो वह बुरा साबित होगा और चलाने वाले यदि अच्छे हों तो बुरे से बुरा संविधान भी अच्छा साबित होगा।" उनके इस वाक्य से उनके मन में छिपी आशंका छलकती है। वर्तमान परिस्थितियों को देखते हुए उनकी आशंका सही साबित हुई है ऐसा लगता है। जिस संविधान का गुणगान पुरी दुनिया में होता है, उस संविधान का पूरा-पूरा उपयोग यहाँ की जनता के लिए शासक वर्ग द्वारा किया नहीं जाता ऐसे लगता है। संविधान लागू होने के 71 साल बाद भी भारत में असमानता, जातिभेद, गरीबी, लिंगभेद, भूखमरी किसानों की आत्महत्याएँ, नशे का प्रमाण, गुनाहगारी का प्रमाण प्रतिदिन बढ़ता ही दिखाई दे रहा है।

निष्कर्ष :-

डॉ. बी. आर. आंबेडकर का अध्ययन जीवन के हर एक पहलू से जुड़ा था। बचपन से जिन्होंने समाज में असमानता देखी हो, उसे सहा हो, तो उसके मन एक चिंगारी तो जलेगी ही। उन्होंने छुवाछुत, जातियता, असमानता जैसी सामाजिक समस्याओं को बचपन से सहा था सो, उनका अध्ययन भी व्यापक था। इस आलेख में हम उन्हें एक समाज सुधारक के नजर से देख रहे हैं क्योंकि उनका हर आंदोलन हर किताब, एक-एक समाचार पत्र, साप्ताहिक, पाक्षिक उनका एक-एक भाषण अगर हम पढ़ते, सुनते या देखते हैं, तो समाज के प्रति उनके मन में कितना अपनापन दिखाई देता है। इतना ही नहीं उपरोक्त साधनों में वे असमानता पर ज्यों जाति, वर्ग या फिर लिंग के आधार पर हो वे बोलते हैं।

स्माज के हर स्तर में शिक्षा पहुँचे इसलिए प्रयास करते हैं। विद्यालय तथा महाविद्यालय खोलते हैं। क्योंकि वह जानते थे कि यह सारा अशिक्षा का परिणाम है। उनका कालाराम मंदिर प्रवेश आंदोलन केवल मंदिर प्रवेश के लिए था धार्मिक तौर पर



नही था बल्कि यह तो अस्पृश्यता, असमानता के खिलाफ था। वह समाज की स्थितियों को बदलना-चाहते थे। इसलिए उन्होंने बहुत प्रयास किए। किंतु उनका सबसे अहम प्रयास या युं कहे सबसे अहम कार्य 'भारत का संविधान' निर्माण है। जिस समाज को शिक्षा, संपत्ति जैसी अनेक चीजों से वंचित रखा गया था, उनका स्पर्श भी असहनीय था, उन्हें भी बराबरी का हक संविधान के माध्यम से दिला दिया। इस तरह उन्होंने इंसान को इंसान बनकर जीने का हक दिया।

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The Impressions of Sant Kabir and Sir Bertand Rusell on Dr. B.R.Ambedkar Writings

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Abstract: According to a belief, Dr. Babasaheb Ambedkar's family was Kabirpanthi. He must have come to know about Kabir in his childhood. But it is difficult to say whether Ambedkar was introduced to Kabir, the saint or Kabir, the philosopher. It is also not clear whether Marathi translations of Kabir's works were available then. Kabir's complete works were first published in Hindi in 1930 under the editorship of Babu Shyamsundar Das. But it is more likely that Ambedkar was introduced to the questioning, philosopher Kabir through *One Hundred Poems of Kabir*, a book published by Macmillan, London in 1915, which contained 100 poems of Kabir translated into English by Rabindranath Tagore. What can be said here, however, is simple and important: Bertrand Russell, largely through his 1916 book, forced Ambedkar to think about activism, social change and reform using the Western notions of John Dewey on force. This process in turn led Ambedkar to more fully develop these ways of thinking about means and ends in light of the unique problems and traditions on the Indian subcontinent. Russell and Dewey combined to help the young Ambedkar start the arduous process of finding his own voice. The contours of this voice can be seen as falling within the pragmatist tradition of philosophy and thought, but we always must add the caveat that he created a novel form of *Indian* pragmatism based upon the types of social injustice and traditions unique to India's social and intellectual setting.

Keywords: Dr. B.R.Ambedkar, Sant Kabir, Sir Bertand Russel, Writings

Introduction: Dr. Babasaheb Ambedkar became India's most despised writer for the orthodox social system because of his merciless attack on the hidden agenda of Brahminical Social Order. Dr. Babasaheb has displayed the guts to attack Caste hegemony in India though he suffered a series of setbacks in his lifetime because of the Brahmanical media barons. At one stage, all determined to blackout Dr. Babasaheb Ambedkar's literature, writings and speeches but his struggle for the rights of Dalits through his writings continued Grishma Manikrao Khobragade (2017).

When he was 17, Ambedkar was admitted to Elphinstone College. There is no source informing us what he was reading those days. What could have been on the reading platter of a young boy—one who was an especially voracious reader? The influence of literature on his mind, especially of the fiction of those times, is not difficult to comprehend. The same year, 1908, we get the first evidence of his interest in Shakespeare. For a community function in the chawl he lived in during those days, he had adapted Shakespeare's famous tragedy, *King Lear*, and he had staged a Marathi play titled *Shahani Mulagi—Clever Girl* (Footnote 1: Dr. Bhimrao Ramji Ambedkar, Vol. 1, by C.B. Khairmode, 1952, Sugava Prakashan.)



King Lear is among the most passionate tragedies written by Shakespeare. To adapt a foreign literary work one must be absorbed in both cultures, at least at an imaginative level. Shakespeare has an universal appeal because his work is essentially about human emotions, feelings and aspirations, but to adapt his tragedy, one must be well-versed in the intricacies of the local value systems and its modes of oppression as well. From this sense it is evident that in his youth Ambedkar was deeply absorbed in Shakespeare and influenced by his works. There is another instance that attests to this argument.

On 4 August 1913, when Babasaheb was studying at Columbia University, he wrote a letter to Shivnak Gaunak Jamedar, who had served for the Bombay Grenadiers Infantry division. Jamedar very much favoured getting an education, and was fond of Babasaheb due to his enthusiasm for learning. (Jamedar's daughter, Gangu, then in the 4th standard, was the first girl from the Mahar community to attend school).

This letter is excerpted below:

"4th August, 1913 554 West, 114th Street, New York, USA My dear Jamedar,

...I believe you are wise enough to profit yourself by correcting the mistakes committed by that giant race of Subhedars and Jamedars who our unfortunate community had the honour to count among its members. You must remember what Shakespeare says,

'There is a tide in the affairs of men Which if taken at the flood leads on to fortune Omitted the voyage of their life is Bound in shallows and miseries.'

This is exactly applicable now to the sons of Jamedars and Subhedars, whom we can count by scores. However I am inclined to blame the parents and not sons, miserable as they are now. We must now entirely give up the idea that parents give 'Janma' to the child and not 'Karma'. They can mould the destiny of their children: and if we but follow this principle, be sure that we shall soon see better days and our progress will be greatly accelerated if male education is pursued side by side with female education the fruits of which you can very well see verified in your own daughter."

It is well known that Babasaheb Dr Ambedkar never wrote any poetry, story, play or any other work of fiction. But he did leave behind reams of scholarly work. His writings were mainly in English and were the product of deep study and contemplation. Babasaheb's literature is even more relevant today than it was when it was written. His literature is the subject matter of research not only in India but also abroad. We have come to know many new things about his life and accomplishments but his writings and thoughts are relatively less known. This article attempts a bird's-eye view of Ambedkar's literature.

Reading inspired Ambedkar to be an author. Yet, except for his 'Waiting for Visa' we do not find any account written by him in the first person nor a narration of the story of his life. The dalit oral history movement in Maharashtra says that he had wanted to write a biography of Mahatma Phule. The tagline for his first journalistic attempt, Mooknayak, was taken from a Tukaram [abhang](#). Many occasions in his life draw our attention to his literary pursuits and his keen interest in them. But his social and political engagements did not allow him enough time to pursue them. He lamented about this to his friend from London, whom he used to refer to as 'F',



and to whom he dedicated his book, *What Congress and Gandhi Have Done To Untouchables*. He had a disagreement with her on a particular passage from the Bible. So, he wrote:

“For as an oriental I belong to a society which is still ancient and in which God is a much more important member than man is. The part of the conversation which is important to me at this stage is the promise I then made to dedicate the book to you if I succeeded in writing one. Prof. Smith’s interpretation had opened a new vista before me and I had every hope of carrying out my intention. The chances of developing the theme in a book form are now very remote. As you know, I am drawn in the vortex of politics which leaves no time for literary pursuits.”

During the late 1940s, Shankarrao Kharat was working with Babasaheb, editing journals and fighting legal battles on behalf of dalits. “We have doctors, engineers, lawyers and many educated people in our community but we don’t have writers,” he told Kharat. “Our community’s literature needs to be established all over India. You must take on this responsibility,” he [said](#).

Due to his endless efforts to make sure that the monster of caste is annihilated and India freed from it, he was fully drawn into public life. For him there seemed too little time available to follow any personal literary quests. Yet it is remarkable to think that he did not let the quest die. Instead, he planted his literary vision in generations to come, the most productive outcome of which we witness in the rise of dalit literature; writings in which those who were erased from history are once again put into the centre-stage of life and literature Yogesh Maitreya (2020).

But it wasn’t just Kabir’s philosophy that drew Ambedkar towards him. The most important reason for Kabir’s appeal to Ambedkar was the identical social and religious ambiances of the times in which they lived. That was why Kabir’s personality gave a new edge to Ambedkar’s leadership abilities. We need to dwell a little more on this factor. Though 500 years separated Ambedkar and Kabir, if a student of history carefully compares the situations prevailing in India in the 15th and 20th centuries, he will realize that things came full circle in these five centuries. It was as if history was repeating itself.

Dr Ambedkar’s quest for a religion that conformed to this belief ended in Buddhism. It was Kabir’s logic and reason that led him to Buddhism. He could never develop respect for any Hindu saint. It was Kabir’s Nirgunvad that took Ambedkar to atheism. Some may find this assertion unbelievable but it is true. Kabir’s Nirgunvad may, on the surface, appear theological but in reality it is atheistic. It is the only theology that rejects the concepts of Heaven and Hell, of rebirth, of salvation, incarnation, puja, pilgrimage and fasting and has no faith in any scripture. Which other theology does so? Kabir’s Nirgunvad urges the people not to believe in fate and scriptures.

Nirgunvad influenced Ambedkar deeply. He discovered the same kind of logic in Buddha’s philosophy, too. Babasaheb saw in the following verse of Kabir the preaching of Buddha to Kalams, in which Buddha had emphasized realized knowledge rather than scripturalism and individualism.

Here, “kagad lekhi” negates scripturalism and individualism both while “aakhin dekhi” approves of realized knowledge. This verse of Kabir was the foundation of Ambedkar’s political leadership – using which Ambedkar brought Gandhi and the Congress face-to-face with the socio-economic status of the Dalits.



Kabir is present in Ambedkar's *Annihilation of Caste* speech from the beginning to the end. The irrefutable logic used in the speech by Ambedkar to attack the caste and the Varna system may make one feel that five hundred years on, Kabir was speaking in his new avatar.

"When the god does not have any varna, how can men have one?" Kabir would argue. He put forth a very scientific argument: "*Nati saroop varna nahi jake, ghati-ghati rahyo samayee*". Kabir said, what Buddha had said centuries earlier: "*Ek boond ek malmutra, ek cham ek guda; ek jot se sab utpanna, ko Brahman ko Suda*". When Ambedkar said that no caste is pure; when he said that there was an admixture of alien blood not only among the warrior classes – the Rajputs and the Marathas – but also among the Brahmins and so no one can be Brahmin or Shudra; when he said that Brahmins and the Untouchables belong to the same stock; was he not taking Kabir's arguments forward? When Ambedkar asked the Vedas and the Shastras to be destroyed with dynamites, was he not repeating what Kabir said to Brahmins "*Ved-kiteb chadi deu pande, ee sab man ke bharma*" (ibid p 242). When Ambedkar criticized Hindu saints for saying that god and humans were equal but not raising their voice against the inequality between man and man perpetuated by the caste system, was he not echoing Kabir who said that one who had not given up his caste and varna couldn't perform 'bhakti'.

For Ambedkar, social justice was the touchstone for any philosophy or spiritualism. This touchstone had three parameters – liberty, equality and fraternity. He had tested all religions – especially Hinduism – on this touchstone and discovered that not only Hinduism but also Islam and Christianity did not pass muster. His book *Philosophy of Hinduism* underlines this fact. Kabir's emphasis is on love. Without love, there can be no equality, no liberty and no fraternity. It was Kabir who declared that it is useless being tall like a date palm, which does not provide shade to the passerby and the fruits of which hang too high to pick. It was Kabir who said, "*Preme ko premi mile, tab sab vish amrit hoyee*." Only love can convert the poison inside a person into the nectar of life. Then, people will not only grieve for their dead but also for slaves – "*Muon ko kya roiye, jo apne ghar jaye; roieye bandivan ko, jo hate hat bikay*" (*Kabir Granthavali*, p 63). Kabir had no patience for people who were proud about Brahma and subjectivism but thought of humans not as humans but as Shudras and mlecchas.

"*Bahut garab garbe sanyasi, brahmacharit nahin paasi; sudra maleccha base man mahin, aatamraam su cheenah nahin*" (ibid p 112). These lines are very popular among Dalits. Kabir had transformed the majority population of the country. Today, if Ram forms the part of names of most Dalits, it is because of the influence of Kabir and Raidas. This influence was so deep that "Ram" figured in the name of Babasaheb's father too. This "Nirgun" Ram of Kabir created a repulsion for the "Sagun" deities adorning Hindu temples. But who could predict that in the 16th century, Goswami Tulsidas, by hailing Thakur ji, would convert Kabir's Nirgun Ram into Sagun Ram and the moneybag patrons of Brahmanism would loosen their pulse strings to promote it Kanwal Bharti (2017).

While we have identified no evidence that Russell met with Ambedkar, we do see textual evidence that the writings of Russell did influence the development of Ambedkar as thinker and activist. We do know that Ambedkar published a review of Russell's 1916 book, *Principles of Social Reconstruction*. Ambedkar's review was published in the first volume of the *Journal of*



the Indian Economic Society in 1918. We can infer that Ambedkar read the 1917 reprinted British edition of this book from the title and date included in his review: the American edition of this book, also printed in 1917, had the title of *Why Men Fight*. The British origin of this book leads us to speculate that he read the book while studying in London during 1916-1917, although it is difficult to know exactly when he wrote this review.

What exactly in Russell's book seemed to influence him? One of the authors of this inquiry (Stroud) has explored Ambedkar's engagement with Russell's book – and its ultimate relation to Ambedkar's teacher, John Dewey – in detail elsewhere, but we can summarize some of the main vectors of influence. Russell's book was influenced by the psychology of the American pragmatist, William James, and was concerned with the interplay between institutions and human psychology. For instance, how do habits of personal aggression relate to social institutions that prioritize violence and acquisition? This is one of the topics that Russell addresses in his book. Russell is also concerned with a meliorative question: how do we intervene to change social situations that we do not like? For most of his adult life, Russell was involved in activism of some sort. In this book, he ruminates on the effectiveness of activism, including state-induced efforts to change the world through military violence. Russell sounds sceptical at points, placing the force-using activist or reformer in the same category as the oppressor in many cases. In describing those who would change the world or social institutions to make room for what they perceive as "justice", Russell remarks: "Claims are advanced in the name of justice, and resisted in the name of tradition and prescriptive right. Each side honestly believes that it deserves to triumph, because two theories of society exist side by side in our thought, and men choose, unconsciously, the theory that fits their case. Because the battle is long and arduous, all general theory is gradually forgotten; in the end, nothing remains but self-assertion, and when the oppressed win freedom they are as oppressive as their former masters."

Russell was describing a problem that surely Ambedkar felt: how can the reformer create just social conditions without creating newer forms of injustice? Later in his life, Ambedkar would pen into his version of the Buddha's teachings, *The Buddha and His Dhamma* (1957), various phrases that one should treat one's enemy with kindness and love, even though they might be labelled an "enemy" because they emit no kindness and love to you in the first place.

This is a deep problem for those seeking to reform communities filled with disagreement and perceived injustice. How do you tolerate or love those who do not tolerate and love you, or people you value? At this early point in Ambedkar's intellectual development, however, love and charity are not foregrounded. Instead, Ambedkar begins to wrestle with the question of means and ends, a problematic that only later in his life resolves into a Buddhist view of compassionate persuasion and activism. In his 1918 review, Ambedkar places Russell's critique of violence next to the philosophy of Ambedkar's American teacher, John Dewey, from his days at Columbia University in 1913-1916. Using "the language of Professor Dewey", Ambedkar rereads Russell's critique as really "only against 'force as violence' but [it] is all for 'force as energy'." This is a distinction that can be traced to Dewey's lectures in 1915-1916 during Ambedkar's days at Columbia University. For Dewey, you need some sort of force to get what you want, including a state of justice. In his review, Ambedkar extends this idea, arguing, "It must be remembered by



those who are opposed to force that without the use of it all ideals will remain empty just as without some ideal or purpose (conscious or otherwise) all activity will be no more than mere fruitless fooling." Reform requires forceful means.

Russell, like others, opposed the "Great War" because, as he saw it, it was at best a misguided attempt to achieve a just state using violence. It fed upon and enabled institutions and psychological habits attuned to the use of violent means. Ambedkar reacted to this criticism as a Dewey-trained pragmatist: he criticized anyone who employs "the present European war" to "censure the philosophy of force" and to argue for a "gospel of quietism and the doctrine of non-resistance." Surely in the back of Ambedkar's mind were historic and present trends in India toward nonviolence based on orthodox Hindu systems of thought. Corresponding to this conjecture are published lines from his review that sought to "present Indian readers of Mr Russell with a correct interpretation of his attitude. Their innate craving for a pacific life and their philosophic bias for the doctrine of non-resistance, I am afraid, might lead them to read in Mr Russell a justification of their view of life." Ambedkar was worried about the pernicious effects of Russell's critique once transplanted to the setting of colonial India, a chaotic juggernaut searching for ways to achieve political independence and perhaps social reform.

Russell's book can be said to have influenced Ambedkar in the sense that it forced the Indian reformer to clarify what he thought about reform and its limits. He was surely taken by Russell's ethos of activism, but he worried about how this Western critique tied into many of the Hindu ideologies that he saw as oppressive and quietistic, especially as they ignore or implicate caste-based social arrangements. He simultaneously wanted to bring Russell's book to the attention of the educated Indian audience that this journal served, and to qualify or limit its application to the problems at hand in India. These problems, from Ambedkar's point of view, went beyond the push for independence: they also primarily concerned how a deeply democratic and equal social community can be created from among all the age-old divisions in Indian social groups.

This Russell book can therefore be said to be the most significant and verifiable vector of influence the British philosopher had on young Ambedkar. Ambedkar was forced to respond to Russell's partially correct worry about the use of force to effectively achieve justice without creating additional injustices by evoking Dewey's theoretical, but thoroughly Westernized, utterances on force. For instance, in this review Ambedkar echoes Dewey's class lectures on ends and means in the following way: "Ends and means (= force in operation) are therefore concomitants and the common adage that the end justifies the means contains a profound truth which is perverted simply because it is misunderstood. For if the end does not justify the means what else will? The difficulty is that we do not sufficiently control the operations of the means once employed for the achieving of some end." On this Deweyan line of argument, one must use force in their means to achieve any end at all, but force does not automatically equate to violence. Russell was correct, it seemed, in highlighting a worry about what kinds of force constitute violence and replicate, however unknowingly, new and old forms of injustice. We can therefore judge that the young Ambedkar writing this review saw promise in Russell's worries and approach, but felt a nagging sense of incompleteness even when he applied Dewey's views. When did force as energy transition into force as violence? Might we fool ourselves into thinking



that the pressures we apply to cure social injustice cannot possibly lead to new forms of domination, even if they are aimed solely one's former oppressors?

We are tempted to see Russell's influence on Ambedkar as a goad, namely one that pushed Ambedkar to develop and work out his own pragmatist philosophy of reform and activism. Ambedkar, of course, changes his activist approach and method throughout his life. In the 1920s he followed a different path for social reform than he did in his bombastic speeches renouncing Hinduism in the 1930s. And both of these eras lacked the Buddhist overlay to his programme of caste-system opposition that he employed in the 1950s, culminating in his magisterial book, *The Buddha and His Dhamma*. Even at the height of his re-imagining of the Buddha's moral story in the 1950s, Ambedkar referred once again to the distinction he heard in Dewey's class in 1915-1916 and that he broached in his review of Russell's book in 1918. In his late unpublished manuscript "Buddha or Karl Marx", Ambedkar resisted Marxist ways of seeking social justice by referring to the same distinction that he used in the early review of Russell's book: "As Prof Dewey has pointed out that violence is only another name for the use of force and although force must be used for creative purposes a distinction between use of force as energy and use of force as violence needs to be made. The achievement of an end involves the destruction of many other ends, which are integral with the one that is sought to be destroyed. Use of force must be so regulated that it should save as many ends as possible in destroying the evil one."

Russell's pocket diary doesn't mention any meeting with Ambedkar (Used with permission from the Bertrand Russell Archives, McMaster University, Canada). Unlike many communists of his era, Ambedkar wanted a method of reform that preserved as many ends as possible, including those ends valued by one's opponents. Seek out the source of oppression, but do not create new oppression with your efforts. This seemed to be the motto of Ambedkar, a gloss that is remarkably similar to his own oft-repeated mantra of "equality, liberty, and fraternity". In his unpublished "Buddha or Karl Marx", he criticizes the often-violent methods of communists as achieving equality and liberty, but at the cost of procuring or preserving fraternity among all community members. Opposed to the communist method, Ambedkar puts his solution in terms of what he saw as living and useful in the Buddhist tradition: "The Buddha's method was different. His method was to change the mind of man: to alter his disposition: so that whatever man does, he does it voluntarily without the use of force or compulsion. His main means to alter the disposition of men was his Dhamma and the constant preaching of his Dhamma. The Buddha's way was not to force people to do what they did not like to do although it was good for them. His way was to alter the disposition of men so that they would do voluntarily what they would not otherwise do." Forcefully changing one's enemies does nothing to make them one's allies Scott R. Stroud and Landon C. Elkind (2017).

Conclusion: It is said that Ambedkar's family was Kabirpanthi. He must have come to know about Kabir in his childhood. But it is difficult to say whether Ambedkar was introduced to Kabir, the saint or Kabir, the philosopher. It is also not clear whether Marathi translations of Kabir's works were available then. Kabir's complete works were first published in Hindi in 1930 under the editorship of Babu Shyamsundar Das. But it is more likely that Ambedkar was introduced to the questioning, philosopher Kabir through *One Hundred Poems of Kabir*, a book



published by Macmillan, London in 1915, which contained 100 poems of Kabir translated into English by Rabindranath Tagore. When this book was published, Ambedkar was a student of political science in London. He was a voracious reader, always on the lookout for new books. Needless to say, this book must have had a profound influence on him. On the other hand, Much more can and must be said about Ambedkar's lifelong quest to enunciate the right approach to social change that preserves all of the values of liberty, equality, and fraternity. What can be said here, however, is simple and important: Bertrand Russell, largely through his 1916 book, forced Ambedkar to think about activism, social change and reform using the Western notions of John Dewey on force. This process in turn led Ambedkar to more fully develop these ways of thinking about means and ends in light of the unique problems and traditions on the Indian subcontinent. Russell and Dewey combined to help the young Ambedkar start the arduous process of finding his own voice. The contours of this voice can be seen as falling within the pragmatist tradition of philosophy and thought, but we always must add the caveat that he created a novel form of *Indian* pragmatism based upon the types of social injustice and traditions unique to India's social and intellectual setting. Russell is an important part of this story as he was one of the earliest figures to push for such a novel synthesis of Deweyan pragmatism in the caste-reform efforts of Ambedkar.

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THE CONSTITUTION OF INDIA: A DYNAMIC DOCUMENT

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Abstract: Dr. Babasaheb Ambedkar drafted the Constitution with his able colleagues and gave a voice to the traditions, faith and beliefs of the country. But, in his vision, all the citizens of the country were Indians first; their other identities came later. If we delve into Ambedkar's statements in the Constituent Assembly, we find a unique confluence of politics, law, history and philosophy. In November 1948, while proposing to consider the draft of the Constitution, he explained the decision to call India a "Union of States" and not a "Federation of States". I believe that Ambedkar was concerned with the challenge of social separation in India, so he said, "If we want to build a democracy, we have to recognise the obstacles in our path because the grand palace of the Constitution stands on the foundation of people's allegiance in democracy." Dr. Ambedkar called Constitution a 'Wonderful Document.' Had the ruling class of India followed and implemented the Constitution as drafted by Dr. B.R. Ambedkar, India would have been politically undivided, socially inclusive and economically strong country in the world. Regrettably, this did not happen.

Keywords: Dr. B.R. Ambedkar, Constitution, India

Introduction: Dr. Babasaheb Ambedkar drafted the Constitution with his able colleagues and gave a voice to the traditions, faith and beliefs of the country. But, in his vision, all the citizens of the country were Indians first; their other identities came later. If we delve into Ambedkar's statements in the Constituent Assembly, we find a unique confluence of politics, law, history and philosophy. In November 1948, while proposing to consider the draft of the Constitution, he explained the decision to call India a "Union of States" and not a "Federation of States". I believe that Ambedkar was concerned with the challenge of social separation in India, so he said, "If we want to build a democracy, we have to recognise the obstacles in our path because the grand palace of the Constitution stands on the foundation of people's allegiance in democracy."

These views reflect his sense of nationalism, in which there is no distinction among individuals, irrespective of their caste and religion. There is harmony among all of us. That is why our nation is a classic example of unity in diversity. That is why the Preamble of the Constitution lays stress on equality and fraternity among citizens. Any nation is formed by a coming together of its traditions, cultures, religions and languages. Therefore, nationalism has no place for parochialism.

Ambedkar also explained this vision about India in a wider perspective. Giving importance to the land, its society and the best traditions for nation-building, he stressed that the nation is not a physical entity. It is the result of continuous efforts, sacrifice and patriotism.

He described nationality as "consciousness of kind, awareness of the existence of that tie of kinship", as this is how people come close to each other and develop a sense of fraternity. In this,



the idea of narrowness is the biggest obstacle. He clearly said that he wanted all the people of India to consider themselves as Indian and only Indian.

Ambedkar took three words from the French Revolution — liberty, equality and fraternity. These words included in the core of the Constitution also deeply influenced his political and social philosophy. That is why the fundamental rights provided by the Constitution enshrine the right to equality through Articles 14 to 18, the right to freedom through Articles 19 to 22 and the right against exploitation (Articles 23 and 24) Kalraj Mishra (2021).

One cannot help pondering over some recent controversies over the viability of some features of India's Constitution, a stupendous charter of rights and duties of citizens and directives to state masterfully crafted by Babasaheb and his illustrious colleagues. Of particular interest is the aversion expressed by some members of the ruling dispensation to the word 'secular', incorporated in the Preamble to our Constitution in 1976 by the government of Indira Gandhi through the 42nd amendment and their insistence that Dr. Ambedkar was opposed to such inclusion.

In this age of post-truth, such a reading of Dr. Ambedkar's position on including the word 'Secular' in our Constitution needs to be probed contextually so as to thwart attempts of interested parties to twist the utterances or silence of the chief architect of our Constitution and use it to serve their interests. The seventh volume of the proceedings of the Constituent Assembly Debates mentions that on 15 November 1948, Prof. K.T. Shah moved an amendment to incorporate the words "secular, federal, socialist" in Clause 1 of Article 1 of the Constitution. He argued that though major secular constitutions of the world did not specifically proclaim their secular credentials, it was needed in case of India as the nation was still struggling to come out of the trauma of partition, the horrendous memory of intense communal and sectarian bloodbath and was keen to prevent such internecine violence in future. However, he devoted major part of his speech in defending the need to incorporate the word 'socialist' in our Constitution.

While responding to this proposal, Dr. Ambedkar took no specific note of the demand for including the word 'secular' but presented his views against accepting the amendment as a whole. The sagacity and liberal bend of his mind gets reflected in his views that the 'Constitution is (a) mechanism for the purpose of regulating the work of the various organs of the state. It is not a mechanism whereby particular members or particular parties are installed in office.

What should be the policy of the state, how the society should be organised in its social and economic side are matters which must be decided by the people themselves according to time and circumstances. It cannot be laid down in the Constitution itself, because that is destroying democracy altogether.' He went on to argue that the amendment was superfluous since the Fundamental Rights and Directive Principles of State Policy, already incorporated in the draft, bore testimony to the fact that socialist principles of justice, equality and fair play were embedded in the Constitution.

In fact, Ambedkar's commitment to secularism stems from his forceful espousal of the principles of justice and equality and his eloquent propagation of fraternity as a lofty ideal of our nation building process. A thorough reading of the proceedings of the Constituent Assembly leaves no doubt in the mind of a sensitive reader that the framers of our Constitution took the secular



undertone of our nascent republic as axiomatic and had no intention of making India a theocratic state.

The extensive freedom granted by our Constitution through incorporation of the Fundamental Rights, the provisions of equality before law and equal protection of law, freedom of expression, right to life with dignity, freedom to practice, profess and propagate any religion of one's choice, freedom to manage one's religious affairs, all within reasonable restrictions, have been extended not only to Indian citizens but also to foreigners residing on our soil, thereby establishing beyond doubt the secular character of the Indian state.

Ambedkar's vision of making India not just a political but also social democracy, based on the edifice of liberty, equality, justice and fraternity, his urge to end centuries of oppression and ill-treatment meted out to the depressed classes could only materialise in the context of a secular state where pursuit of knowledge, cultivation of excellence of mind and inculcation of fellow feeling towards members of other communities would get priority.

Nevertheless, there was some divergence of opinion among members of the Constituent Assembly regarding the nature of Indian secularism. One group called for a complete wall of separation between state and religion, while another demanded that the state treat every religion with equal respect. This whole debate about religious intolerance and communal animosities should be reviewed through the prism of the principle of Fraternity, incorporated in our Constitution at the insistence of Babasaheb.

Fraternity postulates a sense of solidarity and strong empathy among citizens, an acknowledgement that different faiths and practices are not just to be 'tolerated', a term smacking of superciliousness and condescension, but to be accepted and respected as sacrosanct and reverential, just like our own. Fraternity calls for a commitment to move with time, to educate ourselves and to contribute to the progress of nations, while extending our helping hand to those sections of society who are lagging behind and need our support.

More than ever before, we need to cling to the magnificent ideas of secularism, equality, justice, fraternity and social democracy embedded in our Constitution, all of which can coalesce into making India a country which values religion but doesn't propagate infallibility of religion, which progressively treats religion as a matter of private faith rather than public posturing, which is free from exploitation and discrimination, which prioritises rationality and social harmony Kalraj Mishra (2021).

While responding to this proposal, Dr. Ambedkar took no specific note of the demand for including the word 'secular' but presented his views against accepting the amendment as a whole. The sagacity and liberal bend of his mind gets reflected in his views that the 'Constitution is (a) mechanism for the purpose of regulating the work of the various organs of the state. It is not a mechanism whereby particular members or particular parties are installed in office. What should be the policy of the state, how the society should be organised in its social and economic side are matters which must be decided by the people themselves according to time and circumstances. It cannot be laid down in the Constitution itself, because that is destroying democracy altogether.'



He went on to argue that the amendment was superfluous since the Fundamental Rights and Directive Principles of State Policy, already incorporated in the draft, bore testimony to the fact that socialist principles of justice, equality and fair play were embedded in the Constitution. In fact, Ambedkar's commitment to secularism stems from his forceful espousal of the principles of justice and equality and his eloquent propagation of fraternity as a lofty ideal of our nation building process.

A thorough reading of the proceedings of the Constituent Assembly leaves no doubt in the mind of a sensitive reader that the framers of our Constitution took the secular undertone of our nascent republic as axiomatic and had no intention of making India a theocratic state. The extensive freedom granted by our Constitution through incorporation of the Fundamental Rights, the provisions of equality before law and equal protection of law, freedom of expression, right to life with dignity, freedom to practice, profess and propagate any religion of one's choice, freedom to manage one's religious affairs, all within reasonable restrictions, have been extended not only to Indian citizens but also to foreigners residing on our soil, thereby establishing beyond doubt the secular character of the Indian state.

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"Thought provoking and provocative, his life is highly, instructive to everyone who yearns for human dignity and equality in human relation in society." These words of one of his biographers describe essence of what he stood for and what he achieved. Dr. Ambedkar had a charismatic personality. He was pragmatic par excellence, who never allowed himself to be swayed by abstract ideas and ideals. He strongly believed that political independence cannot assure either social solidarity or national integration in the absence of social justice. Being a democratic socialist, he propagated that fundamental rights have little meaning to people in the absence of social democracy.

Dr. Ambedkar was one of the very few Indian Statesmen-politicians who actively participated in the discussions on Constitutional matters from the Monsford Reforms (1919) to the Cabinet Mission (1946) proposals. He was the first and foremost leader of the depressed classes, and the struggle of the depressed classes for Human Rights and socio-political equality from the twenties



to the fifties of the 20th century is woven round his name Being elected Chairman of the Drafting Committee, Dr. Ambedkar played a key role in viewing the structure of the government and the forms of the Constitution.

The Round Table Conference was a landmark in the history of the Indian Constitution. Being invited to discuss on constitutional matters Dr. Ambedkar demanded in dependence and hoped that the people of India would be able to redress their grievances by political power and this political power will come to them under the 'Swaraj' constitution. At the first session of the Round Table Conference, he gave a clear warning to the British Government, saying: "I am afraid it is not sufficiently realised that in the present temper of the country, no Constitution will be workable which is not-acceptable to the majority of the people. The time when you were to choose and India was to accept is gone, never to return. Let the consent of the people and not the accident of logic be the touchstone of your new Constitution, if you desire that it should be worked..."

He advocated for a government which was a responsible government formed by the representatives of the people. Dr. Ambedkar did not want to impose a Constitution on the Indians, but he submitted that the opinion of the people about the manner in which they desired to be governed must be accepted. "The best government rests on the people, and not on the few on persons and not on property, on the free development of public opinion and not on authority. In the constituent Assembly Dr. Ambedkar played a very significant role with a lofty responsibility of drafting the Constitution. He examined the functioning of a democratic government on the basis of stability and responsibility. However, the Draft Constitution he recommended that the parliamentary of executive must have more responsibility to stability. As regards the character of the Constitution, it was Federal in form and Unitary in Spirit". It established a dual polity with the Union at the Centre and the States at the periphery, each endowed with sovereign powers to be exercised in the field assigned to them respectively by the Constitution.

His concept of federalism meant that the State was a federation in normalcy, but unitary in emergency. In the Draft Constitution Dr. Ambedkar offered more powers to the Centre and made it strong. Some members of the constituent assembly criticised him on the ground that since Dr. Ambedkar postulated – the rights and values of each individual and the development of each province and each-village, it was contradictory of his part to make the Centre strong. Justifying the provisions for a strong Central authority Dr. Ambedkar said that he made the centre strong not only to 'save minorities from the misrule of majority' but also "for it is only the centre which can work for a common end and for the general interests of the country as a whole." In the Draft Constitution the "Fundamental Rights", prescribed were justifiable in the Court of Law. Of all the rights, Dr. Ambedkar observed "Equality of Opportunity" as the most important one. Regarding the constitutional remedies, he characterize Article 32 as the very soul of the Constitution and the very heart of it. To him, fundamental rights would mean establishment of equality and liberty in order to reform our social system, which is so full of inequalities discriminations, and other which conflict with our fundamental rights.



The Directive Principles of State Policy contained the positive obligations of the state towards its citizens. The Directives were meant to ensure social and economic democracy which was secured by the provisions of fundamental rights in a written Constitution. Dr. Ambedkar said: "What are called Directive Principles is simply another name for Instruments of instructions to the legislature and the executive...as to how they should exercise their power." The Constitution is a dynamic document it should grow with the growth of the nation and should suit the changing needs and circumstance. So Dr. Ambedkar urged the necessity of amendment. "The Draft Constitution has eliminated the elaborate and difficult procedures such as a decision by a convention or a referendum. The power of amendment lies with the legislatures, Central and Provincial ..." Dr. Ambedkar was doubtful on the Constitutional mortality of the legislatures. So he wanted to incorporate the forms of administration in the Constitution. Dr. Ambedkar's concept of sovereignty and suzerainty and of the Indian States, i.e., integration of the native Indian Princely States which gave the shape to the map of India as it is today, has indeed been prophetic. So also were his explicitly and outspoken views on what he called the biggest blunder of Partition of India. Dr. Ambedkar forewarned his countrymen of the consequences of partition. His questioning of the rationale of the two nation theory which gave birth to Pakistan was born of deep interest in and compassion for his compatriots esp., the Scheduled castes settled for centuries within the territorial jurisdiction of the new notion of Pakistan.

In the Draft Constitution Dr. Ambedkar prescribed single citizenship, a single judiciary and uniformity in fundamental Laws to integrate Indian society which was not only divided into caste and class, but also into regions, religions, languages, traditions and cultures. Therefore, a strong Centre was indispensable to maintain territorial integrity and administrative discipline. However, in the Draft Constitution he suggested the acceptance of Hindi in the 'nagari' script as the National Language of India. When it was finally decided that India should be divided into India and Pakistan, Dr. Ambedkar at that time demanded the division of Punjab and Bengal, and the territories to be added to India.

A pragmatist to the core, Ambedkar believed that in the absence of economic and social justice political independence would not bring about their social solidarity or, national integration. He advocated the abolition of privileges on the basis of caste or status and vigorously fought for the liberty and dignity of the individual. At the same time, he was equally force-full in his advocacy of the unity of the nation. Ambedkar sought to achieve these objectives through the constitution of India by incorporating in it the following principles.

- (1) Making the Indian constitution workable, flexible enough and strong enough to hold the country together both in peace and war time.
- (2) Providing special safeguards to the minorities and certain classes who are socially and educationally backward.
- (3) Incorporating the principle of one man, one value, and one man, one vote. Thus, the constitution of India accepted one individual and not on village as a unit.
- (4) Incorporating exceptions and qualifications to the FRs while advocating, preventive detention and emergency powers of the president of India.



(5) Abolish untouchability and forced labour to achieve the ideal of "one man, one value, and one man, one vote", and placing all people equal before the law; securing equal protection of laws for every citizens as also freedom of profession and equality of opportunity.
(6) Incorporating the right to constitutional remedies for making the right real Kavitakait. In contemporary world, the thoughts and vision of Dr. B.R. Ambedkar are still alive in the minds and hearts of all those who believe in his political philosophy of "State Socialism." Out of prejudice or caste-test hatred Baba Saheb Dr. B.R. Ambedkar is often, described as leader of the Dalits. But this is not correct. He was an intellectual, a statesman, rationalist, constitutionalist, a great educationalist, a thinker and research scholar.

Dr. Ambedkar was an atheist and he not only stood for freedom and welfare of humanity, he devoted his whole life to this noble cause.

Dr. Ambedkar submitted a scheme, which he names it a 'State Socialism : Therein he pleaded for (1) declaring Agriculture as an Industry (2) Nationalization of basic and Key Industries and (3) Nationalization of Land and establishing collective Farms in which all, irrespective of Caste and religion can work. But his scheme was rejected.' L.R. Balley (2020).

Constitution: Dr. Ambedkar fought for various types of reservations for the Scheduled Castes and Scheduled Tribes. But on 30th September, 1956 he presided over the last Executive meeting of 'Scheduled Castes Federation' and passed resolution that-political reservation be abolished as this is perpetuating Caste System and those who won election for Lok Sabha work more for their political masters and not for the poor. But Upper caste Hindus persist to keep political reservation in tact because it serves their purpose of keeping the lowly masses as obedient creatures. Dr. Ambedkar called Constitution a 'Wonderful Document.' Had the ruling class of India followed and implemented the Constitution as drafted by Dr. B.R. Ambedkar, India would have been politically undivided, socially inclusive and economically strong country in the world. Regrettably, this did not happen.

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