

On Date 14th April' 2022 Celebration of 131st Birth Year of Dr. Babasaheb Ambedkar. On this occasion, we publish Online Special Issue on

DR. BABASAHEB AMBEDKAR'S GLOBAL VISION-2022



Published On Date 14.04.2022

Issue Online Available At : <http://gurukuljournal.com/>

**Organized &
Published By**

Chief Editor,
Gurukul International Multidisciplinary Research Journal
Mo. +919273759904 Email: chiefeditor@gurukuljournal.com
Website : <http://gurukuljournal.com/>



INDEX

Paper No.	Title	Authors	Page No.
1	Ambedkar and Gandhi on Untouchability: Two Different Perspectives	Rakib Ali Molla	3-7
2	Role of Dr. Bhim Rao Ambedkar as an Architect of the Indian Constitution	Avdhesh	8-14
3	डॉ. बाबासाहेब आंबेडकर : एक समाजाभिमुख नेतृत्व	प्रा. महेन्द्र बन्सीधर पुराणे	15-17



Ambedkar and Gandhi on Untouchability: Two Different Perspectives

Under the Sub-theme of Social Activist Babasaheb

Rakib Ali Molla

Student of Rabindra Bharati University, Kolkata-700050

Department of Political Science

Ph. No- 7686857753

Email- alirakib98@gmail.com

Abstract: An ultimate and particularly wicked aspect of the caste system is 'Untouchability', which prescribes adamant social sections against members of caste that lie at the bottom of the purity- pollution scale. Untouchability was the stigma of Indian society. Indian Social reformer played a very important role to root out the old tradition and custom of 'Untouchability' in Indian Society. Dr. B. R. Ambedkar (1891-1956) and Mahatma Gandhi were the leaders of Modern India who fought against the untouchability in their different ways. Both had their own strategies to deal with the problem of untouchability. Dr. B.R Ambedkar believed that untouchability was harmful not only to the untouchables but to the country as well. It would be dangerous for the Integration of country. Class System and Varna System is the base of untouchability and therefore Class and Caste System must be destroyed from the society. Whereas M. K. Gandhi believed that Hindu religion is alive only because of the base of Caste of Hindu religion. Different caste is the formed only for the service of the society. He believed Varna system is the natural, which fixed the work of man before his birth. The present article is an attempt to study Gandhi and Ambedkar's perspective on caste and untouchability. In this context the focus has been to study their perspective on the origin of the caste system, circumstances that led them to speak against this caste system, why they had different opinion on this issue.

Keywords: eradication, untouchability, varnas, harijan.

Objectives of the study:

- B.R. Ambedkar as crusader against untouchability.
- Gandhi's views on untouchability.
- Differences on the issues of solving the problem of untouchability from perspective of both leaders.

Hypothesis: Ambedkar did not reject all the scales of Gandhi's interpretation, to pursue his own practical and methodological programme. Ambedkar and Gandhi played an important complementary role to eradicate untouchability.

Methodology: The study has mainly used secondary data such as various journals, books, newspaper articles. In this present paper, descriptive and exploratory methods have been used.

Introduction: Mahatma Gandhi and Dr. B.R. Ambedkar, the two chief erector of the India shared many things in common. There was also a clear contradiction in their approach to social reforms and descriptions of political freedom. Most of us know Dr. Bhimrao Ramji Ambedkar (1891-1956) as a father of Indian constitution, but he is also as the leader of untouchables and crusader for social justice. On the other hand most of us know Mohandas Karamchand Gandhi(1869-1948) as Mahatma Gandhi, the father of nation, the champion of satyagraha, ahimsa or non-violence. History pitted Ambedkar and Gandhi as adversaries. Their open dialogue was marked by acrimony. Three important and overlapping issues was the core of their exchanges such as- I. the issue of representation of the depressed classes, II. the removal of untouchability and III. the caste questions. The Ambedkar-Gandhi debates over caste and 'untouchability' reached its zenith in 1932 precisely over the question of whether separate



electorates should be granted to the 'untouchables' or not. In this article we are focusing only 'untouchability'. Before going into the details of untouchability, we will first look into the background of Ambedkar and Gandhi. Then it will be clear why they held so much different views regarding untouchability. Ambedkar's notion of untouchability and action comes from his own caste status. He was born in Mahow Indore on 14th April, 1891 in a Mahar (untouchable caste) family.¹ He was the first to complete school education in his community, when educational opportunities were mostly denied to "untouchables". He completed his B.A from Elphinstone College, Bombay in 1912 and he joined Columbia University in 1913 for higher studies on the scholarship provided by Maharaja Sayoji Rao of Baroda. In Columbia University he enriched his learning and perspectives from great teachers such as John Dewey, Edwin Seligman and A.A. Goldenweiser. Later he joined LSE (London School of Economics) and obtained M.Sc and D.Sc degrees. During his LSE days he imbibed to Fabianism from Sidney Web and Beatrice Web. Not only the west, Ambedkar was also influenced by the ideals of Buddhism and the works of Jotiba Phule, Narayan Guru and periyar. Coupled with this influence and shaped Ambedkar whole social and political philosophy.

On the other hand Mohandas Karamchand Gandhi was born in the coastal town of Porbandar (Gujarat). Gandhi grew up in a liberal religious family. His parents were followers of largely devotional Hindu cult of Vishnu (or Vaishnavites). South Africa was turning point in Gandhi's life,² when he travelling from Durban to Pretoria, he was thrown out of train in the middle of night. During his 21 years experience in South Africa, his way of thought and life has completely changed. Especially the Gita and Hindu cultural tradition and Buddhism and three books that influence deeply which is Henry Thoreau's On The Duty of Civil Disobedience(1847), Tolstoy's The Kingdom of God is Within You(1893) and John Ruskin's Unto this Last(1862). Coupled with this, influence and shaped Gandhi's social and political philosophy.

Now let's discuss the 'Untouchability' which basically meant pollution by the touch of the certain person due to their birth in a particular caste or family. It is generally seen that this practice of untouchability is exceptional to Hindu system.³ According to Ambedkar, the untouchables are those who are prohibited from entering temples, forbidden to use public water resources such as wells and ponds, and are prohibited from wearing shoes, chappals or umbrellas, and wearing a turban on their head. Immediate outcome of the caste system is Untouchability. In Ambedkar's words, "caste is a notion, it is a state of the mind. The destruction of the caste does not therefore mean the destruction of the physical barrier. It means a notional change".⁴ He further stated that "untouchability" is a unique phenomenon unknown to humanity in other part of the world. He wanted to abolish wholly the Hindu caste system. But on the other hand For Gandhiji, the change had to come primarily in the hearts of caste Hindus. He staked his life for retaining the Scheduled Castes within the Hindu fold. Gandhiji wanted political independence before the rights of different classes were secured.

Ambedkar on Untouchable:

Dr. B.R. Ambedkar was one of the great social revolutionaries and political thinkers that modern India has produced. Ambedkar, who is known as the savior of the untouchables has levelled harsh criticism against the principle of Chaturvarnya, as a basis of social organization. According



to him it is not only based on division of labour, but it is also a division of labourer into water-tight compartments. Ambedkar strongly opposed it. In this regard, according to Ambedkar, the ideal of Chaturvarnya is closely related to the Platonic ideal of division of society into three classes, namely the philosopher-king, the soldiers and the artisans. Therefore, he is both subject to the same criticism. According to him, modern science has shown that lumping together of individuals into a few sharply marked off classes is a superficial view of man not worthy of serious consideration. In his opinion, both Plato and the propounders of Chaturvarnya fail to recognize the infinite diversities of the active tendencies and the uniqueness of which an individual is capable of. He points out that there is no provision in the scheme of Chaturvarnya to safeguard the interests of the wards from the misdeeds of the guardians.⁵ He shown how in India the upper three Varnas had agreed to beat down the Shudra. He emphasizes that "caste in India means an artificial chopping off, of the population into fixed and definite units, each one prevented from fusing into another through the custom of endogamy".⁶ Ambedkar argued that if Hindu India had been invaded by Muslims, Buddhist India had been subjugated long ago by Brahmins.⁷ Ambedkar's systematic theory of 'untouchability' comes from 'The Untouchables :Who Were They and Why They Became Untouchables (1948) ; but it had developed over three decades through his own life experience of injustice. His vision can be summed up as social justice, to him social justice is another name of liberty, equality and fraternity. The real beginning as a leader of untouchable was Mahad conference (1927), and delegates of all three Round Table Conference (1930-32). At the second Round Table conference, he came into direct clash with Gandhi over separate electorates of untouchable. Ambedkar's first political party, the Independent Labour Party was announce in August 1936 to fight for the first time election of 1937 in which the Untouchables, or Scheduled Castes, were to have a specific number of seats pursuant to their strength in numbers, which gave proof that he is the only and real representatives of untouchable community of India. In a Buddhian way Ambedkar's ultimate answer the questions of how to eradicate the practice of untouchability?

- i. Untouchables must possess pride and self- respect, must disassociate themselves from the traditional bonds of untouchable status .
 - ii. Untouchables must become educated, not only literacy but to the highest level.
 - iii. Untouchables must be represented by their own representatives at all levels of government.
 - iv. The government with a clear concern of welfare and creating special rights of the untouchables.
 - v. All forms of caste must be abolished. He rejected fourfold varnashramsystem.⁸
- Ambedkar has not only provided the vision of new order, but also has shown the means to achieve it.

Gandhi on Untouchable:

Gandhi's approach to the problem of untouchability is religious and spiritual in origin. He wanted Harijans to live in Hinduism. His aim was social reform, transforming the Untouchables into a Varna and removing their former stigma, thereby rectifying the original spiritual corruption of Hinduism. He believed this would change the attitude of caste Hindu, encouraging the acceptance of Untouchables as children of God, or "harijan", was first used by the great Gujrati poet-saint Narasinh Mehta, who defied the whole community and claimed the 'untouchables' as



his own. Later Gandhi used the term in 1933. Gandhi wrote, "The untouchable has toiled, the miled and dirtied his hands so that we may live in comfort and cleanliness, we are delighted in suppressing him. We are solely responsible for all the shortcomings and faults that we lay at the door of these 'untouchables'. It is still open to us to be Harijan ourselves, but we can only do so by heartily repenting of our sins against them."⁹ He believed that foundation of Hindu Society is the Caste system. Caste is another name for the control. Caste system and untouchability is the two side of the same coin and Gandhi supported the Caste system, it means he indirectly supported untouchability. Gandhi was a reformer undoubtedly, he did not like any unnecessary changes in the social patterns and institutions and social experimentation. He supported the principle so long as it was in conformity with Varnashrama-dharma but opposed when it degenerated with its evil manifestation of untouchability. As a politician, Gandhi said: "Swaraj is as unattainable without the removal of the sin of untouchability as it is without Hindu-Muslim unity."¹⁰ At the time of his assumption of leadership of the Indian National Congress in 1920, Gandhi made his first strong public statement on untouchability which reflected his dual role as a Mahatma and a politician in Indian life, already apparent at that time. He resorted to reforms not only as a means of improving the socio-cultural condition of the untouchables, but also to get rid of the evils that tainted the Hindu society and to purify the conscience of the Hindus. He said, "I do not want to be reborn. But if I have to be reborn, I should be born as untouchable so that I may lead a continuous struggle against the oppression and indignities that have been heaped upon these classes of people."¹¹ In 1932, the Communal Award of the British Government provided for a separate electorate for the depressed classes. Gandhi fasted to death in his prison cell in Poona, protesting that a separate electorate was a tool that would permanently isolate the untouchables from Hindu society. That is why he so strongly opposed the Poona Pact because, as he saw it, it paved the way for the division of Hindu society.¹²

Conclusion:

The contribution of both Ambedkar and Gandhi is important to deal with the issue. They are differ from each other quite substantially, while Gandhi find into the change of upper caste hindu's heart to eradicate untochability on moral ground on contrary Ambedkar suggest the annihilation of caste on practical ground. Ambedkar wanted this to be done through laws and constitutional means. Gandhi regarded it as a moral stigma to be erased by acts of atonement. Ambedkar held that merely relying on a change of heart is not enough, moral atonement has to be reapplied by legal-constitutional measures. The Varnashram at the horizontal level was acceptable to Gandhi. He found great utility in this, as it removes unnecessary competition and material cravings by bringing people to their traditional calling. According to Gandhi there was no superior and inferior prestige attached to metier. Ambedkar, on the other hand, looked at the whole issue only from the point of view of the Depressed Classes and wanted a different solution to their problems. Ambedkar dreamt of an India where there would be no discrimination between man and women, no exploitation, no untouchability and no degradation. Today when the country is being torn by communal turmoil, religious fundamentalism and upsurge of violent killing thousands of innocent people, especially of untouchables, we miss a leader and social revolutionary like Ambedkar.



References:

1. Keer, D. (1954). Dr. Ambedkar : Life and Mission. Bombay : Popular Prakashan.p.8-25
2. Parekh, B. (1997) Gandhi A Very Short Introduction. Oxford : Oxford University Press, p.2
3. Kuber, W.N.,(2009) Ambedkar A Critical Study, People's Publishing House, New Delhi, p.35
4. Kapoor, S.D.,(Dec 27,2003) "B.R. Ambedkar - WEB Dubois and the Process of Liberation' Economic & Political Weekly, Vol.38, No.51/52, p.5344-49
5. Prabhu, P. H.,(1963) Hindu Social Organisation, Bombay: Popular Prakashan, p. 47
6. Ambedkar, B.R., (May 1917) "Caste m India, their Mechanism, Genesis and Development," Indian Antiquary, Vol. XLI, , p. 84
7. Jeffrelot,C., (2009) Dr. Ambedkar's Strategies against Untouchability and Caste System, Indian Institute of Dalit Studies, Vol. III, No. 4, p. 3
8. Zelliot, E.(1986). 'The Social and Political Thought of B.R.Ambedkar' in Thomas Pantham and Kenneth. L. Deutsch (ed) Political Thought in Modern India. New Delhi : Sage Publishers.p.172-175
9. Young India,(August 6, 1931) p. 2
10. Young India,(December 29, 1920) p. 2-3
11. Young India, (May 4, 1921) p. 144.
12. Puri, Bindu.,(2001) Mahatma Gandhi and his Contemporaries, Shimla: Indian Institute of Advanced Study,p.81-82.



Role of Dr. Bhim Rao Ambedkar as an Architect of the Indian Constitution

Name- Avdhesh (Research Scholar)

Subject for Ph.D. – Education

Department of Education (N.A.S. College, Meerut)

Ch. Charan Singh University, Meerut, Uttar Pradesh

Address :- N-22 A/359, Kaushal Puri, Azadpur, Delhi- 110033

E-mail id – avdhesh843@gmail.com

Mobile Number :- 8285155384

Whatsaap Number :- 8285155384

Role of Dr. Bhim Rao Ambedkar as an Architect of the Indian Constitution

ABSTRACT :- The name of Dr. B.R. Ambedkar brings to our mind a social reformer, role of Indian Constitution and messiah of backward classes and women's rights, Dr. Bhimrao Ramji Ambedkar, widely acknowledged as Babasaheb, was an Indian economist, historian, Jurist, philosopher and politician. Dr. B.R. Ambedkar was the role of architect of the Constitution of Indian, Ambedkar's labors to eliminate the social evils like untouchability, caste boundaries and work for women upliftment were significant, The leader, right thought his living, fought for the civil rights & privileges of the 'dalits' and other socially backward classes. At present the Nation paid rich tributes to Babasaheb Ambedkar, role of Indian Constitution, on his 131th birth anniversary Bhimrao Ramji Ambedkar (1891 – 1956 C. E.) popularly known as Babasaheb, was an Indian lawyer, politician and academic. As independent India's first law minister, he was the principal architect of the Constitution of India. He was born on April 14, 1891 into a poor Mahar family. Bhimrao Ambedkar belonged to a lower caste community. He converted into Buddhism and inspired many other lower caste people to turn into Buddhism. He brought he reservation law in Indian for the lower caste communities, he died in his sleep on December 6, 1956 at his home in delhi. Dr. B.R. Ambedkar has been an outstanding and multifaceted personality of India. He was a great academician, a research scholar, a economist, a political scientist, a philosopher, and humanitarian. He was the man who understand the necessity for a democratic system in India and analyzed the social, economic and political system of India in relation ho other countries. When he compared this system with the others countries; and subsequently, realized a very significant changes in the Indian socio- economic and political system. He understands the problems and requirements of Indians which can be fulfilled by establishing a democratic system in India and when Dr. B.R. Ambedkar became the chairman of drafting committed he did all to establish a great democratic constitution for India.

Keyword :- Constitution, democratic system; dalits; fundamental rights;

INTRODUCTION

Childhood and Early Life of B.R. Ambedkar :-

The ancestral village of Dr. Ambedkar is Ambavade, which is located in Rathagiri District of Maharashtra state and is located about 5 miles from Madhavgarh, which is a small village. Bhimrao Ambedkar was born on 14th April 1891 in village Mahu in a Mahar Caste, which considered to be of the untouchables. His father's name Ramji Sakpal and he was married to Bhimabai who was from murbadkar family. Ramji Sakpal had 14 children out of which bhimrao was the 14th Bhimrao started experiencing the pangs of untouchability right from his childhood Bhimrao's father was working in a distant village named Gorgaon. One summer he, along with his brother and cousin, went to Gorgaon to meet his father.

Dr. Bhimrao Ambedkar has been an outstanding contribution by drafting the constitution of India and he become a champion of human rights. Dr. Ambedkar was born on the 14th April, 1891 in Mhow (now in Madhya Pradesh). After graduating from Elfinstone college. Bombay on 1912, he joined Columbia University. USA where he was awarded Ph.D. later he joined the London



School of Economics & obtained a degree of D.Ss. (Economics) & was called to the Bar from Gray's Inn. On the 14th October, 1956, Baba Sahib Ambedkar embraced Buddhism. He continued the crusade for social revolution until the end of his life on the 6th December 1956. He was honoured with the highest national honour, 'Bharat Ratna' in April 1990.

Dr. Babasaheb Ambedkar was one of the illustrious sons of India, who struggled to restructure the Indian society on the most egalitarian and humanitarian principles. He was the first Indian political thinker who realized the necessity and applicability of the western pattern of democracy to India. He was multi-dimensional personality, a parliamentarian, a scholar, an Indian jurist, an advanced thinker, a Philosopher, an anthropologist, a historian, an orator, a prolific writer, an economist and a constitutionalist of world repute.

He was indeed a crusader of the downtrodden and a savior of the untouchables. He dedicated his entire life to the cause of Dalits, untouchables, marginal sections of society in particular and to the cause of inclusive democracy in general. Dr. Ambedkar was not only a learned scholar and an eminent jurist but also a revolutionary who fought against social evils like untouchability and caste restrictions. Throughout his life, he battled social discrimination while upholding the rights of the Dalits and other socially backward classes. As a matter of fact, he was an economist and his various scholarly works and speeches indicate his deep understanding of the problems faced by the Indian society.

He was appointed as the India's first law Minister. He is still considered as the father of the Indian Constitution. His contribution in the Second Round Table Conference and its federal Structure Committee which was well connected with the drafting of the new Constitution of India was highly appreciated. He was selected to the Federal Structure Committee not by the Indian National Congress but by the British after understanding his patriotic mind and fearless advocacy for common man and democracy. For him, it was not enough to make a distinction between the state and society; state and the government; and state and the nation; rather he went to the roots of these institutions to point out the essential element constituting these institutions i.e. the people.

Dr. Bhimrao Ambedkar is popularly known all over India as the chief architect of the Indian Constitution. His efforts to eradicate social evils were remarkable and this is why he is called the "messiah" of the Dalits and downtrodden in India. Times of London wrote, "In the social and Political life during the last period of the British Empire in India, Dr. Ambedkar's name occupied a prime position. His face reflected his courage and resoluteness, and although his intellect had no parallel in the world, he was not too proud. He could never be flashy".

Considering the depth of his acumen and scholarship, On August 29, 1947 Dr. Ambedkar was appointed the Chairman of the Drafting Committee that was constituted by Constituent assembly to draft a Constitution for independent India. The draft constitution was the result of the collective efforts of a galaxy of great leaders and legal scholars in the Constituent Assembly such as Jawaharlal Nehru, Rajendra Prasad, B.R. Ambedkar, Sardar Patel, B.N. Rao, etc. Speaking after the completion of his work, Ambedkar said: "I feel the Constitution is workable; it is flexible and it is strong enough to hold the country together both in peace time and in war time." It has been in effect since January 26, 1950, which is celebrated as the Republic Day in India. The Columbia University at its Special convocation on June 5, 1952 conferred the LL.D. degree



(Honoris Causa) on Dr. Ambedkar in recognition of his drafting the Constitution of India. The citation read as:

“The degree is being conferred in recognition of the work done by him in connection with the drafting of India’s Constitution”. The University hailed him as “one of India’s leading citizens, a great social reformer and valiant upholder of human rights”.

Dr. Ambedkar kept the clauses of the Constitution flexible so that amendments could be made as and when the situation demanded. He provided an inspiring Preamble to the Constitution ensuring Justice, social, economic and Political, liberty, equality and fraternity. However, the creation of an egalitarian social order, however remains an unfulfilled wishful thinking to this day. Dr. Ambedkar played a seminal role in the framing of the Indian Constitution. He used all his experience and knowledge in drafting the Constitution.

“I have carefully watched the day-to-day activities from the presidential seat. Therefore, I appreciate more than others with how much dedication and vitality this task has been carried out by the Drafting Committee and by its chairman Dr. Bhim Rao Ambedkar in particular. We never did a better thing than having Dr. Ambedkar on the drafting Committee and selecting him as its chairman”.

Untouchability Legislating Against Caste Violence in Rural India :-

This paper has demonstrated how there was an overall increase in violence against untouchables, particularly from the mid-1960s, which would suggest that the implementation of Ambedkar’s theory of caste violence has been unsuccessful in rural India. However, two points must be noted. First, Ambedkar’s efforts had a variable impact across rural India during this period. Regional difference in caste populations, for example whether there were larger than average Brahmin, low caste or untouchable numbers, affected the rate of violence and those perpetrating the crimes. Also, Ambedkar’s home state of Maharashtra had an arguably higher rate of untouchable mobilization, which addressed the violence of untouchability more determinedly than in other states. Second, Ambedkar’s theory largely rested upon the varna castes as opposed to jati, therefore his strategies were primarily aimed at overcoming untouchable violence perpetrated by higher castes. His strategies did not encompass jati divisions and instances of intra-untouchable violence, which increased as a result of reservation competition. However, by nationalizing the untouchable question and raising awareness of the violence that underpinned untouchability, Ambedkar transformed every day, structural violence into recognized forms that the state was obligated to overcome.

CONTRIBUTION IN ARCHITECT OF CONSTITUTION BY BHIM RAO AMBEDKAR

Ambedkar was a champion of fundamental rights and said:

“I came into the constitution assembly with a greater aspiration than to safeguard the interest of the scheduled castes. I had not the remotest idea that I would be called upon to undertake more responsible function. I was, therefore, surprised when the assembly elected to me the Drafting committee. I was more than surprised when the Drafting Committee elected me to be its chairman”. The part -3 of the Indian Constitution guarantees the fundamental rights to the citizen against the state. Some of the fundamental rights contained in Articles 15(2), 17, 23, and 24 are also enforceable against individuals as they are very significant rights relating to the prohibition



of discrimination on grounds of religion, race, caste, sex or place of birth etc. The text prepared by Ambedkar provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and outlawing all form of discrimination. Ambedkar argued for extensive economic and social rights for women.

Dr. Ambedkar was rather more instrumental in incorporating Article 17 which provides for the 'Abolition of Untouchability' whereby "Untouchability" is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of "Untouchability" shall be an offence punishable in accordance with law. Based on this article, the Civil rights Protection Act 1965 and prevention of Atrocities (Scheduled castes Scheduled tribes) Act 1989 was enacted by the Parliament for the protection of Dalit rights. Even though, caste based discrimination and violence still remains a fact of life in Today's India, there has been considerable progress for the historically disadvantaged sections of society.

Dr. B.R. Ambedkar who set us on this path with a written constitution based on the philosophy considering its 'people' as the centre. It is not surprising that the invocation of his life and contributions continues to be a major factor in political mobilization, even today.

Though he made an outstanding contribution in framing the Constitution of India, his efforts in enacting the Article 32 in the Constitution which guarantees a citizen the fundamental right to move the Supreme Court directly for enforcement of his or her fundamental rights was a noteworthy one. The rationale was to secure speedy and inexpensive justice to orders or writs in the nature of habeas corpus, mandamus, certiorari etc. or any other appropriate remedy, as the case may be, for the enforcement of fundamental rights guaranteed by the Constitution. Dr. Ambedkar regarded this provision as "the very soul of the Constitution and the very heart of it".

Socio-economic justice for the people :-

The concept of socio-economic justice, as envisioned by Dr. B.R. Ambedkar is very well reflected in the Directive principle of state policy. Part IV of the constitution, which is entitled as directive principles of state policy, includes the right to adequate means of livelihood, right against economic exploitation, right to public assistance in case of unemployment, old age, sickness and like. This part also contains some principles of economic and social justice and certain ideals which the state should strive to attain. Article 38, for instance, directs the state to bring about a social order where justice- social, political and economic shall be uniform to all the institution of national life. Article 39, directs creation of conditions where there will be no 'concentration of wealth and means of production to the common detriment' and to see that the 'ownership and control of the material resources of the community are so distributed as the best to sub-serve the common good'

Parliamentary Democracy :-

According to B.R. Ambedkar "The Parliamentary system differs from a non- parliamentary system in as much as the former is more responsible than the latter, but they also differ as to the time and agency for assessment of their responsibility. The draft Constitution in recommending the Parliamentary system of executive has preferred more responsibility to more stability". He was a strong advocate of the parliamentary form of government right from the inception of the



Government of India Act of 1935. He firmly believed that the parliamentary system of government alone can usher in an egalitarian society through the application of the principles of social democracy. The preamble of the Indian Constitution (drafted by Dr. Ambedkar) echoes the principle of parliamentary Democracy ensuring to "secure to all its citizens- Justice, Social, Economic and Political; Liberty of thought, expression, belief, faith and worship, Equality of status and of opportunity and to promote among them all fraternity"

Protective Discrimination /Reservation for the people :-

The real contribution of Ambedkar is reflected in the protective discrimination scheme of the reservation policy of the government envisaged under some provisions of Part- III and many of Part- IV dealing with constitutional mandate to ameliorate the condition of Schedule Castes and Scheduled Tribes and other backward classes. Provisions like Articles 15(4), 16(4) and Article 30 dealing with the protection of minorities are some of the notable examples of Part III and Part IV, and Schedule V and VI dealing with the upliftment of the Schedules Castes and Schedule Tribes speak clearly about the substantial and significant contribution of Ambedkar for the development of untouchables. Ambedkar made it his mission to uplift the untouchables and other downtrodden masses from the unequal position of inferiority to that of equal position of parity in socio-economic status with high- caste Hindus. For achieving this goal the reservation policy of the scheme of protective discrimination was advocated and implemented by him for ten years (from the date enforcement of Constitution) at least to ameliorate the condition of the down-trodden sections of Hindu society.

State Socialism :-

Dr. Ambedkar advocated his economic doctrine of "state socialism" in the draft Constitution. He proposed state ownership of agriculture with a collectivized method of cultivation and a modified form of state socialism in the field of industry. But due to strong opposition in the Constitution Assembly, he could not incorporate his scheme of state socialism under the fundamental rights as a part of the Constitution. Ambedkar knew that mere adoption of a democratic system of government in the Constitution would not be sufficient. Equality in society, equality before law and administration, constitution morality, lack of tyranny of the majority and developing public conscience are conditions for the success of democracy in India.

The foremost condition for democracy, in Ambedkar's opinion, is equality in society as equality is the foundation stone where the notions of liberty and fraternity develop, Dr. Ambedkar also recognized the fact that lofty ideals expressed in the Constitution would remain as they were, given the nature of contradictions inherent in society. To deny equality in social and economic life would be putting political democracy in peril. If the contradictions are not removed, those who suffer from inequality will blow up the structure of political democracy which Constituent Assembly has laboriously built up.

Conclusion :-

Therefore to conclude, Dr. Bhimrao Ramji Ambedkar of Babasaheb's drafting of the Indian Constitution has facilitated the eradication of untouchability and the exclusion of all forms of discriminations based on sex, religion, caste etc. owing to the entire exceptional offerings, Dr. B. R. Ambedkar can be truly entitled as the principle architect of the Indian Constitution.



Nevertheless, it is an unquestionable truth that Dr. Ambedkar's vision of the formation of a democratic social arrangement still remains unfulfilled. Various countries all over the world have followed the Indian Constitution.

Main objective of Dr. B. R. Ambedkar was to uproot the evil of deep rooted system and to transform this country from uncivilized state to civilized state. The Indian constitution is evolved as a result of Dr. BR Ambedkar's relentless efforts and strategic approach to the system. The provision made by Dr. BR Ambedkar in Indian Constitution which has enabled the Dalits and Women to enjoy the prospects of freedom, and to realize their individual identity. The need of the hour is to implement the constitution in its true spirit. It will enable the Indian society to overcome all social and economic evils that the Nation is facing. While manu introduced social stratification on the basis of caste, Dr. Ambedkar envisioned annihilation of caste in India. Indian Hindu orthodoxy stood by Manu while Ambedkar stood for Dalits and women development in India. Ambedkar defeated Manu through Constitution by incorporating several articles in it to ensure individual human dignity, human rights, equal opportunities and most importantly social justice. His message to the people was: " you must have firm belief in sacredness of your mission. Noble is your aim and sublime and glorious is your mission. Blessed are those who are awakened to their duty to those among whom they are born". In fact he played a pivotal role in the making of the Indian Constitution and chiefly responsible for drafting of the Constitution of India. Hence, the contribution of Baba Ambedkar is unforgettable for the people of India. The people of India have received the liberty through the Ballot Box. Indeed, the whole credit goes to the Baba sahab Ambedkar for outstanding contribution work for the country like India.

References :-

1. Ambedkar, Bhimrao Ramji. Dr. Ambedkar and democracy: An anthology. 2018.
2. Dr. Babasaheb Ambedkar, Writings and Speeches. 2002
3. Ambedkar, Mahesh. The Architect of Modern India: Dr. Bhimrao Ambedkar. Diamond Pocket Books Pvt Ltd, 2016.
4. Hande, H. V., and Bhimrao Ramji Ambedkar. Ambedkar & the Making of the Indian Constitution: A Tribute to Babasaheb B. R. Ambedkar
5. Sharma, Arvind. "Dr. B. R. Ambedkar on the Aryan Invasion and the Emergence of the Caste System in India." Journal of the American Academy of Religion. American Academy of Religion, vol. 73, no. 3, 2005, pp.843-70.
6. Srivastava, Sanjay. Dalit Movement in India: Role of B. R. Ambedkar. 2007.
7. UNESCO. A Human Rights-Based Approach to Education for All: A Framework for the Realization of Children's Right to Education and Rights Within Education. United Nations Publications, 2007.
8. "Now, the food they cook is untouchable" , published in the Hindu, dated on 04/09/2012, p.4. <http://www.thehindu.com>
9. "Dalit women begin fast-into-death", published in the Hindu, dated on 09/09/2012,p.3. <http://www.thehindu.com>
10. Nithya, P. (2012) Ambedkar's vision on the Empowerment of Dalit education International Journal of Multidisciplinary Educational Research. 1(2), 47-52



11. Ambedkar, B. R. What Congress and Gandhi have done to the untouchables? (Thacker and Company, Bombay, 1945)
12. V. B. Rawat Dalit movement at the Cross Road, 9 Aug, 2005 Countercurrents, org.
13. Zelloit, Elenor, From Untouchable to Dalit, Manohar, Delhi, 2001.
14. Chanchreek, K. L., Dalits in Ancient and Medieval India, Shree Publishers, New Delhi, 2010.
15. Bhardwaj R. K. Democracy in India, National Publisher, 1980,
16. Indian Constitution
17. Amend the Constitution, (Scheduled Castes order, 1950 to Ensure Equal Rights to All Daslits, June 22, 2006, <http://www.acpp.org/unappeals/2006/060622>.
18. Jaffrelot, Christophe (2005), Ambedkar and Untouchability :- Fighting the Indian Caste System, New York, Columbia University prees, p.2.



डॉ. बाबासाहेब आंबेडकर : एक समाजाभिमुख नेतृत्व

प्रा. महेंद्र बन्सीधर वैरागे

अॅड. बी.डी.हंबर्ड महाविद्यालय, आष्टी,

ता. आष्टी, जि.बीड.

मो.नं. 9403886059

vairagemahendra777@gmail.com

डॉ. बाबासाहेब आंबेडकर हे केवळ एका समाजाचेच नव्हे तर प्रत्येक भारतीय नागरीकांचे पुजनीय, वंदनीय सामाजिक कार्यकर्ते, नेते होते व आहेत. देवांपेक्षा हा चालता बोलता महामानव समाजाचा उद्धारकर्ता झाला. पण मला देव बनवू नका असे बाबासाहेब कळकळीने आवर्जून सांगत. याबाबत त्यांचे विचार आणि मते अत्यंत सुस्पष्ट होते. डॉ. बाबासाहेब म्हणत, “आपण मला देवपदाला चढवू नका. एखाद्या व्यक्तीला देवपदाला चढवून इतरांनी आंधळेपणे त्यांच्यामागे धावत जावे हे मी तर कमकुवतपणाचे लक्षण मानतो.” इतरांच्या दयेवर जगण्यापेक्षा स्वतःच्या कर्तृत्वावर उभे रहायचे यावर त्यांचा विश्वास होता. प्रवाहाच्या विरोधात उभे राहणे हे सोपे नाही. आपल्या अफाट बुद्धीवर विश्वास ठेवून प्रसंगी वज्रादपि कठोराणि मृदुनि कुसुमादपि असे वागत अत्यंत पराकोटीच्या धैर्याबरोबरच माणसांच्या सर्वांगीण उद्धारासाठी तन मन धनाने झोकून देत निर्भय आणि निर्भिड बाबासाहेब अन्यायाच्या विरोधात उभे राहिले. हजारो वर्षे अन्याय सहन करणाऱ्या समाजाच्या उद्धारासाठी आपल्या फक्त पासष्ट वर्षांच्या अल्प जीवनकालात बाबासाहेबांनी दिलेल्या लढ्याचे मोल किती अनमोल आहे. याची कल्पना न केलेलीच बरी. बाबासाहेब व्यक्तिमत्त्वाने, कर्तृत्वाने असे जबरदस्त होते की, आपली जरी कष्टदशा अपार | न टाकिती धैर्य तथापि थोर | केला जरी पोत बळेचि खाले | ज्वाला तरि ते वरती उफाळे || या उक्तीला बाबासाहेबांमुळेच सुवर्ण झळाळी यावी.

बाबासाहेब अतिशय स्वाभिमानी होते. अस्पृश्य समाजासाठी स्वाभिमान, प्रतिष्ठा मिळणे त्यांच्यावरील अन्याय, अत्याचार दूर करण्यासाठी दयेचे दान नको होते. त्यांना हक्क हवे होते. ‘उद्धरेदात्मनात्मनम्’ हेच त्यांनी आपल्या चळवळीचे ध्येय ठेवले होते. स्वाभिमान, स्वावलंबन, आत्मोद्धार ही त्यांची त्रिसुत्री होती. आत्मोद्धार ज्याचा त्यानचे करावयाचा असतो हा महामंत्र त्यांनी समाजाला दिला. बाबासाहेबांवर लिहिताना आपले वाचन, चिंतन, अभ्यास हे खूप कमी पडते हे प्रकर्षाने जाणवते याची खंत तर नेहमीच राहिल. त्यांचे विचार समजून घ्यायला आपल्याला इतका उशीर का झाला असे मत झाले. त्यांचे कार्य इतके मोठे आहे की, एवढ्या थोड्या शब्दांत ते लिहूच शकत नाही. डॉ. बाबासाहेब आंबेडकर यांचे चरित्र वाचताना थक्क व्हायला होते. अनेक विषयावरील त्यांचे विचार अत्यंत सुस्पष्ट आणि विद्वत्तापूर्ण आहेत. दलितानांच्या उद्धारकार्यात त्यांना कुठलीही तडजोड अमान्य होती. दलितोद्धारासाठी आक्रमक होऊन भांडताना त्यांनी सदैव बुद्धीचातुर्य, समयचकता, मुद्देसुद मांडणी, आक्रमकपणा या सदगुणांचा उत्तम वापर करून आपला संघर्ष तेवला ठेवला. सातत्याने वाचन, मनन, चिंतन, सहकार्याबरोबर विचार मंथन करताना बाबासाहेबांनी दलित समजाला कणखरपणे उभे राहण्यास प्रवृत्त केले. असे करीत असताना ते लोकांना सांगत की, शिका त्याचबरोबर आपले वर्तन उत्तम ठेवा. आपल्या राहणीमानात, वागण्या -बोलण्यात सुधारणा करा,

जेणेकरून इतर समाजाच्या बरोबरीने जगण्याची मनाची सिद्धत होत राहिल. आपल्यातले न्युनगंड दूर करा. मुख्य म्हणजे दलितंमध्ये जातीपातीचा भेदभाव करू नका.

डॉ. बाबासाहेब आंबेडकरांच्या गोलमेज परिषदेत झालेल्या मुद्देसुद भाषणामुळे सर्वांचे लक्ष वेधून गेले. जगाच्या व्यासपीठावर बाबासाहेबांनी अस्पृश्यतेमुळे एका मोठ्या समाजाची होणारी उपेक्षा, तिरस्कार, गळचेपी, अन्याय याबद्दलचे विचार पोटतिडकिने मांडले. बाबासाहेबांच्या लहानपणीपासून शालेय जीवनापासून त्यांना अतिशय कटु अनुभव आले. अस्पृश्य समाजात जन्म घेतला हा काय आमचा दोष आहे ? असा प्रश्न विचारून या समाजाला हवे असलेले हक्क, समता यासाठी त्यांनी आवाज उठवला. स्वतःला उच्चवर्णीय समजणाऱ्या वर्गाने या कोट्यावधी दलित अस्पृश्य समाजाला वाईट वागणूक दिली आहे. याची त्यांनी या परिषदेत सर्वांना जाणीव करून दिली. लंडनमध्ये बाबासाहेबांनी अस्पृश्य मुलभूत हक्कांची मागणी करताना आग्रहपूर्व बजावले की, हिंदुस्थानातील सर्व प्रजाजन कायद्याच्या दृष्टीने समान असून त्या सर्वांचे नागरिकत्वाचे हक्क समसमान आहेत. डॉ. बाबासाहेब नेहमी योग्य आणि वस्तुनिष्ठ असा विचार करीत. समाजातल्या प्रत्येक व्यक्तीबाबत मग ती स्त्री असो वा पुरुष, त्यांच्या नेमक्या हिताचे काय आहे. याचाच विचार त्यांच्या मनात चालत असे. नाशिकच्या काळाराम मंदिर प्रवेशाच्या चळवळीसाठी त्यांनी लोकांना प्रवृत्त केले. मात्र त्यामागे त्यांचा विचार होता की, अस्पृश्यांना मानवी हक्काची जाणीव व्हावी, त्यासाठी झगडण्याची इच्छा आणि चिकाटी निर्माण व्हावी. अस्पृश्यवर्गीयांनी मोक्ष मिळावा म्हणून देवदेव करीत राहण्यासाठी बाबासाहेबांना मंदिर प्रवेश नको होता. त्यांना समाजाकडून वेगळे अभिप्रेत होते. मुंबईतल्या एका सभेत बाबासाहेब म्हणाले की, आज तुमच्यासाठी देवालयचे दरवाजे उघडण्याचा प्रयत्न चालू आहे. या हेतुबद्दल शंका नाही. पण देवालयात जाण्यास मिळाले म्हणजे तुमचा उद्धार होणार नाही. मरणानंतर मोक्ष मिळावा म्हणजे तुमची तळमळणारी वृत्ती काल्पनिक आहे. स्वर्ग मिळेल अशी आशा घातकी आहे. या भोळसर कल्पना आहेत. कष्ट करून अन्नपाणी मिळवणे, ज्ञान मिळवण्यासाठी प्रयत्न करणे आणि सुख मिळवणे असा प्रयत्न न करता अशा देवभोळ्या दृष्टीमुळे देशाची उन्नती खुंटली आहे. गळ्यात तुळशीची माळ घातल्याने सावकारी पाशातून मुक्तता होणार नाही. रामराम जप केला म्हणून घरमालक भाडे कमी किंवा सुट देणार नाही. यात्रा केल्या म्हणून पगार वाढणार नाही. आपल्याला आर्थिक सक्षम व्हायला हवे.

सुधारणा म्हणजे फक्त उच्च आवाजाने ओरडून मागण्या करत रहायच्या. आवेशाने वाद घालत रहायचा असा वरवरचा आव बाबासाहेबांकडे कधीच नव्हता. ते आपल्या मागण्या कशा पद्धतीने पूर्ण होतील यावर पूर्ण अभ्यास होता. आपल्या लोकांकडून त्यांच्या आग्रहाने अपेक्षा होत्या की, सरकार देईल ते घ्यायचे, सांगेल ते एकायचे, अशी दास्यवृत्ती आपल्याला नकोच. अस्पृश्यवर्गाची सुधारणा करायची असल्यास दोन महत्वाच्या गोष्टी आवश्यक आहेत. त्यांच्या मनावर जो जुन्या, खुळचट, अनिष्ठ विचारांना गंज चढला आहे, तो निघाला पाहिजे. आचार, विचार, उच्चार हे जोपर्यंत शुद्ध होत नाहीत तोपर्यंत अस्पृश्य समाजात जागृतीचे अथवा प्रगतीचे बीज रुजणार नाही.

संदर्भ :-

1. निळी पहाट :- रा.ग. जाधव, विजय प्रकाशन, नागपूर.
2. डॉ. बाबासाहेब आंबेडकर यांचे सामाजिक विचार :- डॉ. शंकरराव खरात, इंद्रायणी साहित्य प्रकाशन, औरंगाबाद.



3. डॉ. बाबासाहेब आंबेडकर :- धनंजय कीर, पॉप्युलर प्रकाशन, मुंबई आवृत्ती 6 वी, डिसेंबर 2006.
4. आंबेडकर :- नलिनी पंडित, ग्रंथाली प्रकाशन, मुंबई.
5. महाराष्ट्रातील दलित चळवळीचे स्वरुप :- डॉ. ज.जी. भोसले, 2 डॉ. एम.सी. साठे, डॉ. एन.आर. मोकारे, सक्सेस पब्लिकेशन, पुणे -30.
6. डॉ. बाबासाहेब आंबेडकर यांचे शैक्षणिक आणि आर्थिक विचार :- प्रा. गौतम निकम, लोकसाहित्य प्रकाशन, औरंगाबाद.