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Editor
Dr. Om Parkash Ktala

DR. B. R. AMBEDKAR'S PHILOSOPHY AND THOUGHTS

one day you will realize your journey

2023 Edition

Invited Manuscripts

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Dr. B.R. AMBEDKAR's PHILOSOPHY AND THOUGHTS

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संपादक

डॉ. भरत लाल

असिस्टेंट प्रोफेसर, हिंदी विभाग

चौधरी मनीराम गोदारा राजकीय महिला महाविद्यालय

भोडिया खेड़ा फतेहाबाद (हरियाणा) भारत

सह-संपादक

डॉ. विनोद कुमार

महासचिव

बाबा साहेब डॉ. अम्बेडकर सभा

भट्ट कलाँ रजि.01509 (फतेहाबाद)

पवन कुमार

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रमेश चालिया

उप-प्रधान

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GEETA BHARTI, IAS

D.O. No. 40/PA
Commissioner, Hisar Division
HISAR

आयुक्त, हिसार मण्डल, हिसार

Tel 01662-254240 254140

Dated 13-02-2024



सन्देश

यह अत्यंत ही हर्ष का विषय है कि बाबा साहेब डॉ. भीमराव अंबेडकर सभा भट्टू कलाँ जिला फतेहाबाद हरियाणा द्वारा डॉ. बी.आर.अंबेडकर फिलॉसफी एंड थॉट विषय पर पुस्तक का प्रकाशन किया जा रहा है।

आजादी के बाद महिलाओं ने विभिन्न क्षेत्रों में अपनी प्रतिभा का लोहा मनवाया है जिसका श्रेय डॉ. बी.आर. अंबेडकर को जाता है। आज विश्व के प्रत्येक क्षेत्र को अग्रणी बनाने में महिलाओं की भूमिका सर्वविदित है। यहां यह भी उल्लेखनीय है कि सावित्री बाई फूले (प्रथम महिला शिक्षिका), डॉ० किरण बेदी (प्रथम महिला आईपीएस अधिकारी), कल्पना चावला (प्रथम महिला अन्तरिक्ष यात्री एवं एयरोस्पेस इंजीनियर), मदर टेरेसा (परोपकारी/मानवतावादी), मैरीकॉम (ऑलम्पिक बॉक्सर), प्रथम महिला राष्ट्रपति (प्रतिभा पाटिल), प्रथम आदिवासी महिला राष्ट्रपति (द्रोपदी मुर्मू) अपने-2 कार्यक्षेत्र में अपनी प्रतिभा का लोहा मनवाते हुए सफलता के शिखर पर पहुंची है।

वर्तमान परिपेक्ष्य में शिक्षा, खेल, चिकित्सा, न्याय आदि विविध क्षेत्रों में महिलाओं ने अपनी सशक्त उपस्थिति दर्ज करवाई है। यद्यपि समाज में आज भी परंपरागत विचार जिंदा हैं लेकिन उन सबको दरकिनार करते हुए पंचायत से लेकर संसद तक महिलाओं की भागीदारी सुनिश्चित करने में बाबा साहेब की महत्वपूर्ण भूमिका रही है। इससे महिलाओं का आर्थिक व सामाजिक रूप से सशक्तिकरण हुआ है जिससे महिलाएं आज अपने कौशल, आत्मविश्वास और शिष्टता के आधार पर दुनिया की किसी भी चुनौती को स्वीकार करने में सक्षम हैं तथा देश के विकास एवं उत्थान में अपना महत्वपूर्ण योगदान दे रही हैं।

बाबा साहेब डॉ. बी.आर. अंबेडकर की विचारधारा पर आधारित पुस्तक संपादित करने का प्रयास सराहनीय है एवं समाज के युवा वर्ग के लिए प्रेरणादायी साबित होगी। मैं इस पुस्तक के सफल प्रकाशन के लिए हार्दिक शुभकामनाएं प्रेषित करती हूँ।

मंगलकामनाओं सहित

Geeta
मण्डल आयुक्त, हिसार

श्री भरत सिंह परिहार
वरिष्ठ अधिवक्ता एवं पूर्व जिला पार्षद्
फतेहाबाद

सन्देश



मुझे गौरवान्वित महसूस हो रहा है कि बाबा साहेब डॉ. भीमराव अंबेडकर सभा भट्टू कलाँ रजि. (हरियाणा) 'डॉ. बी. आर. अंबेडकर फिलासफी एंड थॉट' विषय पर पुस्तक का प्रकाशन किया जा रहा है।

मुझे पूर्ण विश्वास है कि इस पुस्तक के माध्यम से समाज को नई दिशा एवं ऊर्जा का संचार होगा। भारत रत्न डॉ. बाबा साहेब के दार्शनिक विचारों ने अव्यवस्थित मन को सदैव शांत ही नहीं किया अपितु जीवन को कैसे जिया जाए, उसका खाका मानव-कल्याण हेतु तैयार किया है। उन्होंने पाखण्ड और अन्धविश्वास को दरकिनार करते हुए अपनी बुद्धिमत्ता तथा संवैधानिक तरीके से भारत को विश्व-पटल पर नई पहचान से रूबरू करवाया है।

लेखकों, पत्रकारों तथा दार्शनिकों ने उनके विद्यार्थी जीवन से महापरिनिर्वाण तक संघर्षमय जीवन का आमजन के समक्ष उदाहरण प्रस्तुत किया है। डॉ. अम्बेडकर के दार्शनिक विचारों के आधार पर शोधार्थी अपनी लेखनी के माध्यम से अभिभूत होकर बाबा साहेब के सपनों का भारत निर्माण कर रहे हैं।

मैं सभा को मंगलकामनाएँ प्रेषित करता हूँ, जिन्होंने बाबा साहेब की बौद्धिक विचारधारा पर आधारित पुस्तक संपादित करने का सफल एवं सार्थक प्रयास किया है। भविष्य में बाबा साहेब की विचारधारा पर आधारित पुस्तकों का प्रकाशन सभा समय-समय पर करवाती रहेगी ताकि नव समाज का निर्माण किया जा सके।

धम्म कामना.....

(भरत सिंह परिहार)

डॉ. ओमप्रकाश कताला

प्रधान, बाबा साहेब डॉ. भीमराव अंबेडकर सभा

भट्ट कलाँ रजि. (हरियाणा)



वर्तमान परिवेश में भारत जातिवाद, क्षेत्रवाद, साम्प्रदायिकता, लैंगिक असमानता जैसी अनेक सामाजिक एवम् आर्थिक चुनौतियों का सामना कर रहा है। पाखण्डवाद और छुआछूत जैसी सामाजिक बुराइयों को जड़ से समाप्त करना है, तो बाबा साहेब के दार्शनिक विचारों का अध्ययन करना अति आवश्यक हो जाता है। वैश्विक पटल पर अनेक शोधार्थियों ने बाबा साहेब के दार्शनिक विचारों पर अध्ययन किया है और आज भी कर रहे हैं क्योंकि बाबा साहेब अपने आप में एक ऐसा पुस्तकालय है, जिसका अध्ययन उपरांत अंतर्मन को बौद्धिक शांति मिलती है।

बाबा साहेब अम्बेडकर का जीवन विषम परिस्थितियों में सफलता का अनूठा उदाहरण है। ऐसा व्यक्तित्व जिसने धरातल से उठकर समाज को नई दिशा ही नहीं दी अपितु उन्होंने बौद्धिक रूप से सामाजिक व्यवस्था को बदलकर रख दिया। फलस्वरूप प्रबुद्ध वर्ग द्वारा बाबा साहेब को अनेक उपाधियों से अलंकृत किया गया है। उन्होंने सिद्ध किया कि विद्वान सब जगह पूजा जाता है, राजा नहीं। उन्होंने अपने जीवन काल के दुखद अनुभव को कभी समाज हित में आड़े नहीं आने दिया हालांकि रूढ़िवादी व दकियानुसी लोगों ने सदैव उनका डटकर विरोध किया। बाबा साहेब ने महिला सशक्तीकरण हेतु हरसंभव प्रयास किया। कलुषित विचारधारा को संवैधानिक तरीके से समूल नष्ट करना उनकी बुद्धिमता का परिचायक है।

उनकी प्रेरणा से बाबा साहेब डॉ. भीमराव अंबेडकर सभा भट्ट कलाँ जिला फतेहाबाद हरियाणा ने 'डॉ. बी. आर. अंबेडकर फिलासफी एंड थॉट' विषय पर अंतरराष्ट्रीय सेमिनार का आयोजन चौधरी मनीराम गोदारा राजकीय महिला महाविद्यालय भोडिया खेड़ा के संयुक्त तत्वाधान में हिंदी और इतिहास विभाग के सहयोग से 11 जून 2023 को उनके विचारों को जन-जन तक पहुँचाने के लिए एक सार्थक कदम उठाया। इस अंतरराष्ट्रीय सेमिनार के माध्यम से अनेक शोधार्थियों ने बाबा साहेब की विचारधारा पर शोध-पत्रों के माध्यम से विश्व को नई दिशा प्रदान की है। इस दौरान सामाजिक चेतना के विविध पक्षों को स्पर्श करते हुए नए आयामों की स्थापना की है।

आदरणीय लेखकगण एवं शोधार्थियों को साधुवाद प्रेषित करता हूँ, जिन्होंने बाबा साहेब के विचारों पर आधारित शोध-पत्र एवं आलेख इस पुस्तक हेतु भेजे हैं। अगर किसी प्रकार की खामियाँ इस पुस्तक में रह जाती है तो मैं व्यक्तिगत रूप से क्षमा प्रार्थी रहूँगा तथा आपके बहुमूल्य विचारों को आत्मसात करूँगा। पुस्तक के संदर्भ में सुधी पाठकों के विचार सदैव आमंत्रित हैं।

मंगल कामनाओं सहित

(डॉ. ओमप्रकाश कताला)

डॉ. राकेश कुमार
विभागाध्यक्ष इतिहास,
चौधरी मनीराम गोदारा राजकीय महिला महाविद्यालय
(भोडिया खेड़ा) फतेहाबाद



संदेश

स्वतंत्र भारत के संविधान के निर्माता बाबासाहेब डॉ. भीमराव अम्बेडकर जी बहुआयामी प्रतिभा के धनी थे। बाबासाहेब डॉ. भीमराव अम्बेडकर जी उत्कृष्ट, बुद्धिजीवी, प्रकाण्ड विद्वान, सफल राजनीतिज्ञ, कानूनविद्, अर्थशास्त्री और जनप्रिय नायक थे। वे शोषितों, महिलाओं और गरीबों के मुक्तिदाता थे। बाबासाहेब डॉ. भीमराव अम्बेडकर जी सामाजिक न्याय के लिए संघर्ष के प्रतीक हैं। बाबासाहेब डॉ. भीमराव अम्बेडकर जी ने सामाजिक, आर्थिक और राजनीतिक सभी क्षेत्रों में लोकतंत्र की वकालत की। एक मजबूत राष्ट्र के निर्माण में बाबासाहेब डॉ. भीमराव अम्बेडकर जी का योगदान अतुलनीय है।

बाबासाहेब डॉ. भीमराव अम्बेडकर जी के लेख एवं भाषण क्रांतिकारी वैचारिकता एवं नैतिकता के दर्शन-सूत्र हैं। भारतीय समाज के साथ-साथ सम्पूर्ण विश्व में जहाँ कहीं भी विषमतावादी भेदभाव या छुआछूत मौजूद है, ऐसे समस्त समाज को दमन, शोषण तथा अन्याय से मुक्त करने के लिए डॉ. अम्बेडकर जी का दृष्टिकोण और जीवन-संघर्ष एक उज्ज्वल पथ प्रशस्त करता है। समतामूलक, स्वतंत्रता की गरिमा से पूर्ण, बंधुता वाले एक समाज के निर्माण के लिये बाबासाहेब डॉ. भीमराव अम्बेडकर जी ने देश की जनता का आह्वान किया था।

बाबासाहेब डॉ. भीमराव अम्बेडकर जी ने अस्पृश्यों, श्रमिकों, महिलाओं और युवाओं को जो महत्वपूर्ण संदेश दिए, वे एक प्रगतिशील राष्ट्र के निर्माण के लिए अनिवार्य दस्तावेज हैं। तत्कालीन विभिन्न विषयों पर डॉ. अम्बेडकर जी का चिंतन-मनन और निष्कर्ष जितना उस समय महत्वपूर्ण था, उससे कहीं अधिक आज प्रासंगिक हो गया है। बाबासाहेब की महत्तर मेधा के आलोक में हम अपने जीवन, समाज राष्ट्र और विश्व को प्रगति की राह पर आगे बढ़ा सकते हैं। समता, बंधुता और न्याय पर आधारित बाबासाहेब डॉ. भीमराव अम्बेडकर जी के स्वप्न के मानवतावादी समाज की अवधारणा को स्वीकार करके ही प्राप्त किया जा सकता है। मुझे यह जानकर अत्यंत प्रसन्नता हो रही है, कि बाबा साहेब डॉ. भीमराव अम्बेडकर सभा खंड भट्ट कलाँ व चौधरी मनीराम गोदारा राजकीय महिला महाविद्यालय भोडिया खेड़ा (फतेहाबाद) के संयुक्त तत्वाधान में 'डॉ. भीमराव अम्बेडकर के विचार और दर्शन' विषय पर एक अंतरराष्ट्रीय सेमिनार का आयोजन निश्चित तौर पर गर्व का विषय है कि सभा बाबा साहेब के विचारों को जन-जन तक पहुँचाने के लिए कार्य कर रही है। इस अंतरराष्ट्रीय सेमिनार के माध्यम से आपके विचार विश्व-पटल पर इतिहास रचने का कार्य करेंगे। इस अंतरराष्ट्रीय सेमिनार में आपकी भागीदारी भावी पीढ़ी के लिए प्रेरणा-स्रोत का कार्य करेगी। सभा को पुनः बाबा साहेब के विचारों से सामाजिक जागरण के लिए आभार व साधुवाद।

(डॉ. राकेश कुमार)

डॉ.रमेश कुमार

अध्यक्ष हिंदी विभाग

चौधरी मनीराम गोदारा राजकीय महिला महाविद्यालय

(भोडिया खेड़ा)फतेहाबाद



सन्देश

डॉ.बाबा साहेब भीमराव अम्बेडकर का संपूर्ण विश्व के लिए प्रेरणा स्रोत हैं। उन्होंने मानवतावादी दृष्टिकोण अपनाते हुए सम्पूर्ण समाज को एक सूत्र में पिरोने का प्रयास किया। डॉ.अंबेडकर महान समाज-सुधारक होने के साथ-साथ उच्च कोटि के अर्थशास्त्री, कानूनवेत्ता, दार्शनिक एवं कुशल राजनीतिज्ञ के रूप में ख्याति लब्ध हैं। उन्हें महिलाओं का मुक्तिदाता भी कहा जाता है। डॉ. अम्बेडकर समानता को लेकर काफी प्रतिबद्ध थे। उनका मानना था कि समानता का अधिकार धर्म और जाति से ऊपर होना चाहिए। प्रत्येक व्यक्ति को विकास के समान अवसर उपलब्ध कराना किसी भी समाज की प्रथम और अंतिम नैतिक जिम्मेदारी होनी चाहिए। अगर समाज इस दायित्व का निर्वहन नहीं कर सके तो उसे बदल देना चाहिए। वे मानते थे कि समाज में यह बदलाव सहज नहीं होता है, इसके लिए कई पद्धतियों को अपनाना पड़ता है।

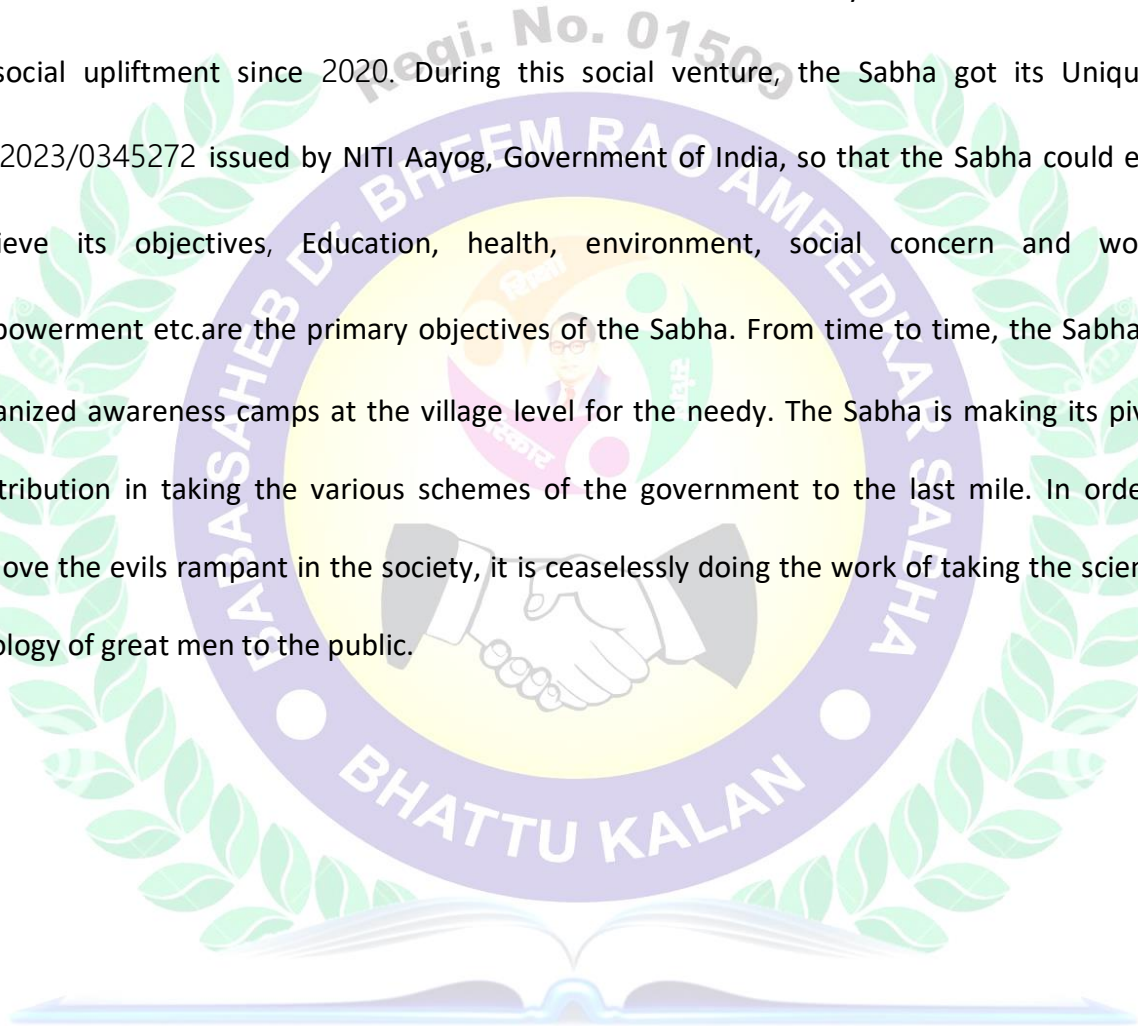
डॉ.भीमराव अंबेडकर सभा भट्टू कलाँ बाबा साहब के विचारों पर आधारित पुस्तक का संपादन करके महत्वपूर्ण कार्य कर रही है।

मैं सभा को साधुवाद एवं हार्दिक मंगलकामनाएँ प्रेषित करता हूँ।

(डॉ.रमेश कुमार)

About Sabha

To further the philosophical ideology of Dr. Bhimrao Ambedkar, a society named Baba Saheb Dr. Bhim Rao Ambedkar Sabha Khand Bhattu Kalan (Reg. 01509) got registered under the Societies Act 2012 on 16 October 2020. The Sabha has achieved many achievements in the field of social upliftment since 2020. During this social venture, the Sabha got its Unique Id HR/2023/0345272 issued by NITI Aayog, Government of India, so that the Sabha could easily achieve its objectives, Education, health, environment, social concern and women empowerment etc. are the primary objectives of the Sabha. From time to time, the Sabha has organized awareness camps at the village level for the needy. The Sabha is making its pivotal contribution in taking the various schemes of the government to the last mile. In order to remove the evils rampant in the society, it is ceaselessly doing the work of taking the scientific ideology of great men to the public.



भूमिका

बाबासाहेब डॉ. भीमराव अम्बेडकर बहुमुखी प्रतिभा के धनी थे। अद्वितीय प्रतिभा की बदौलत विश्व भर में अनेक नामों से उनको अलंकृत किया गया। सामाजिक परिवेश के आधारभूत ढांचे को उन्होंने सूक्ष्मता से विवेचित एवं विश्लेषित किया। बाबा साहेब की विचारधारा सदैव प्रेरणाप्रद रही है। बाबा साहेब की बौद्धिक विचारधारा ने आर्थिक, सामाजिक, राजनीतिक आदि पक्षों में नवीनता का संचार किया। भारतीय संविधान के निर्माण में उनकी महती भूमिका रही।

उन्होंने समाज के उन वर्गों को मानसिक उर्जा प्रदान की, जो सदियों से उपेक्षित थे। अपनी विचारधारा को आमजन तक पहुँचाने के लिए समाचार-पत्रों व पत्रिकाओं को आधार बनाया। डॉ. भीमराव अम्बेडकर का सदैव मानवतावादी दृष्टिकोण रहा है। उनके चिन्तन में स्वतंत्रता, समानता, बंधुता व न्याय के दर्शन होते हैं।

बाबा साहेब की विचारधारा वर्तमान परिवेश में चर्चा का केंद्र बिंदु है। इसी तथ्य के दृष्टिगत डॉ. भीमराव अम्बेडकर सभा भट्टू कलाँ (रजि.) और चौधरी मनीराम गोदारा राजकीय महिला महाविद्यालय भोडिया खेड़ा (फतेहाबाद) के संयुक्त तत्वाधान में 'डॉ. बी.आर. अम्बेडकर फिलासफी एंड थॉट्स' विषय पर आधारित अंतर्राष्ट्रीय संगोष्ठी का आयोजन किया गया। इस संगोष्ठी में प्रस्तुत किए शोध-पत्रों एवं आलेखों को पुस्तक के रूप में संजोने का निर्णय लिया गया ताकि पाठक वर्ग के साथ-साथ शोधार्थी भी बाबा साहेब की विचारधारा से जुड़ सकें।

इस पुस्तक में जिन विद्वानों, लेखकों, शोधार्थियों के आलेख शामिल किए गए हैं, वे निश्चित तौर पर समाज में नवीन चेतना जागृत करने में कारगर सिद्ध होंगे। सभा समस्त विद्वानों, लेखकों तथा शोधार्थियों के सहयोग हेतु उनके उज्ज्वल भविष्य की मंगलकामना एवं आभार व्यक्त करती है।

मुख्य संपादक
डॉ. ओमप्रकाश

Disclaimer

संपादित पुस्तक 'डॉ. बी.आर. अम्बेडकर फिलासफी एंड थॉट्स' में शामिल किए गए आलेख लेखकों के निजी विचार हैं । संपादक मंडल का इनसे सहमत होना अनिवार्य नहीं है । किसी भी विवाद के संदर्भ में न्यायिक क्षेत्र फतेहाबाद ,हरियाणा रहेगा ।





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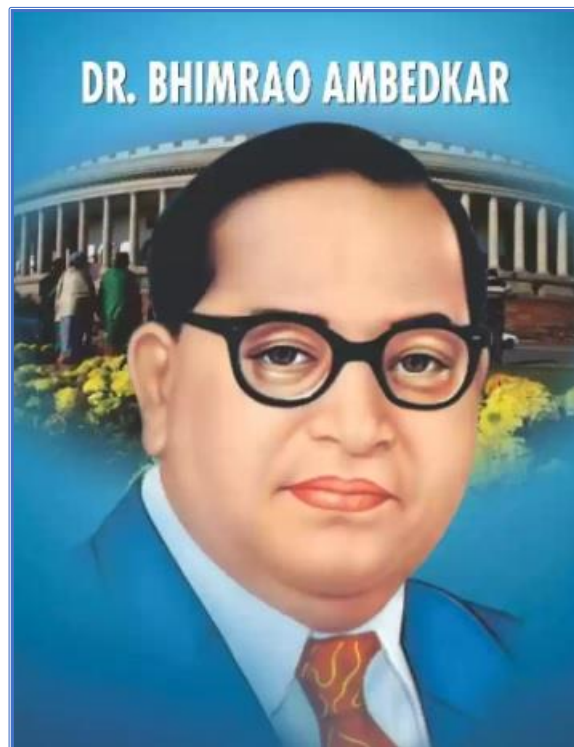
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Bhimrao Ramji Ambedkar was an Indian jurist, economist, social reformer and political leader who headed the committee drafting the Constitution of India from the Constituent Assembly debates, served as Law and Justice minister in the first cabinet of Jawaharlal Nehru, and inspired the Dalit Buddhist movement after renouncing Hinduism.

After graduating from Elphinstone College, University of Bombay, Ambedkar studied economics at Columbia University and the London School of Economics, receiving doctorates in 1927 and 1923, respectively, and was among a handful of Indian students to have done so at either institution in the 1920s. He also trained in the law at Gray's Inn, London. In his early career, he was an economist, professor, and lawyer. His later life was marked by his political activities; he became involved in campaigning and negotiations for partition, publishing journals, advocating political rights and social freedom for Dalits, and contributing to the establishment of the state of India. In 1956, he converted to Buddhism, initiating mass conversions of Dalits.

In 1990, the Bharat Ratna, India's highest civilian award, was posthumously conferred on Ambedkar. The salutation Jai Bhim used by followers honours him. He is also referred to by the nickname Babasaheb, meaning "Respected Father".

Dr.B.R. AMBEDKAR's PHILOSOPHY AND THOUGHTS

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सामाजिक न्याय, समता का संदेश और महानायक बाबा साहेब डॉ. अंबेडकर का चिंतन

डॉ. संदीप भट्ट

*वरिष्ठ सहायक प्राध्यापक,

यूटीडी, एमसीयू रीवा परिसर,

माखनलाल चतुर्वेदी राष्ट्रीय पत्रकारिता एवं संचार

विश्वविद्यालय, रीवा मध्य प्रदेश

आधुनिक समाजों में न्याय की परिकल्पना बहुत ही महत्वपूर्ण समझी जाती है। सामाजिक न्याय लिए विश्व की अनेक महान शक्तियाँ ने कार्य किया है। इसमें से बाबा साहेब डॉ. भीमराव अंबेडकर का योगदान सबसे महत्वपूर्ण है। हमारे देश के संविधान निर्माण में बाबा साहेब का योगदान जग-जाहिर है। उन्हें भारत के संविधान निर्माता के रूप में देश-दुनिया में जाना जाता है। हम यह भी भलीभाँति जानते हैं कि हमारा संविधान सामाजिक न्याय का एक बहुत ही सजीव दस्तावेज है। भारतीय संविधान विश्व के सभी संविधानों में सबसे उत्कृष्ट संविधान बतौर जाना जाता है। इसमें सामाजिक न्याय का दर्शन पूरी तरह निहित है। सामाजिक न्याय दो विविध शब्दों, सामाजिक और न्याय के अर्थों से मिलकर बना विचार है। सामाजिक से आशय है कि समाज से संबंधित और न्याय का मतलब होता है। दरअसल न्याय की अवधारणा उतनी ही प्राचीन है जितनी की मानव समाज की। समाज की स्थापना ही सामाजिक सिद्धांतों के आधार पर होती है, जिसमें से न्याय का प्रमुख स्थान है। हम कह सकते हैं कि किसी भी समाज में मानव की एक बुनियादी आवश्यकता है। न्याय का तकाजा है कि प्रत्येक इंसान के साथ बिना किसी भेदभाव के व्यवहार हो। राज्य व्यवस्थाओं के उद्भव और विकास के अध्ययन के क्रम में हम पाते हैं कि बहुत ही प्राचीन समय में समाज में न्याय को सुनिश्चित करना राजा का धर्म माना जाता था। इस तरह न्याय का धर्म से सीधा संबंध भारतीय साहित्य में मिलता है। तमाम भारतीय पौराणिक ग्रंथों का अध्ययन करने पर न्याय और नीति के सिद्धांतों के संदर्भ मिलते हैं। पश्चिम में प्रख्यात दार्शनिक प्लेटो और उनके युवा मित्रों के बीच न्याय के विषय पर पर खूब विमर्श हुआ करता था। दरअसल प्लेटो के कई मित्रों का मत था कि अन्याय करने वाले लोग न्याय के समर्थक लोगों से बेहतर स्थिति में होते हैं, इसलिए न्यायसंगत क्यों बना जाए। तब प्लेटो ने कहा कि एक मनुष्य होने के नाते आवश्यक रूप से हमारा न्याय से सरोकार होना ही चाहिए। यह एक सत्य है कि समाज में लंबे वक्त तक सभी को सुरक्षित रहने के लिए सभी का न्याय की व्यवस्था के अंतर्गत रहना अनिवार्य है। दार्शनिकों का मत था कि यदि हर प्रत्येक मनुष्य अन्यायी हो जाए और यदि हर आदमी अपने स्वार्थ के चलते कानून तोड़ने लगेगा तो इस बात की कोई संभावना नहीं है कि कोई भी सुरक्षित रह सकेगा। तमाम लोगों की भलाई इस विचार में ही निहित है। यह कल्पना भी नहीं की जा सकती कि न्याय के अभाव में समाज में मनुष्य एक शान्तिपूर्ण जीवन व्यतीत कर सके। आधुनिक राष्ट्र राज्य व्यवस्था में न्यायसमाज में सामाजिक न्याय की अवधारणा औचित्यपूर्ण व्यक्ति की जगह औचित्यपूर्ण समाज की कल्पना करती है। समाज की बुनियाद ही न्याय की अवधारणा से संचालित होती है। समाज में प्रत्येक व्यक्ति का एक-दूसरे से सामाजिक जुड़ाव या संबंध होता है। प्रायः सभी सामाजिक संबंध अनेक मूल्यों से संचालित होते हैं। मूल्य भी समाज द्वारा उसके सांगठनिक ढाँचे की मजबूती के उद्देश्य से स्थापित नियम ही हैं जिनका पालन समाज के सदस्यों से अपेक्षित होता है। इस तरह सामाजिक न्याय का क्षेत्र बहुत ही विस्तृत हो जाता है। ऐसे में सामाजिक न्याय का सीधा और सरल अर्थ है कि किसी समाज

में समग्र दृष्टि से न्यायसंगतता। वास्तव में यह एक बहुत ही गूढ़ और व्यापक अवधारणा है। समाज एक सजीव संरचना होती है। उसमें जीवित मानव इकाइयों, समूहों और समुदायों के बहुत ही गहराई से आपस में जुड़े हुए विषय होते हैं। आधुनिक लोकतंत्र वाले समाजों में सामाजिक न्याय का आशय और क्षेत्र और भी व्यापक हो जाता है। दरअसल सामाजिक न्याय के विचार का केंद्रीय बिंदु व्यक्तियों की समानता और स्वतंत्रता जैसे मूल्य हैं। इसी तरह सामाजिक न्याय भी मानव समाज का एक गंभीर और स्थापित मूल्य है। सामाजिक न्याय का दर्शन किसी भी समाज में मौजूद विषमतायुक्त परिस्थितियों में प्रत्येक नागरिक के लिए एक 'सर्वसमावेशी' वातावरण का निर्माण करता है। यह सिद्धांत वास्तव में एक मार्गदर्शक है जो समाज की नीतियों को निर्देशित करने का कार्य करता है। सामाजिक न्याय का उद्देश्य राज्य के सभी नागरिकों को सामाजिक समानता उपलब्ध कराना है। समाज के प्रत्येक वर्ग के कल्याण के लिये व्यक्तिगत स्वतंत्रता और आशादी आवश्यक हैं। थॉमस पैट्रिक ब्रुक ने अपनी पुस्तक "द कंसेप्ट ऑफ जस्टिस, इस सोशल जस्टिस जस्ट?" में लिखा है, "कि सोशल जस्टिस शब्द का सबसे पहले उपयोग 1840 में इटली की सामंतवादी व्यवस्था को ध्वस्त करने के विचार-विमर्शों में इटली के लुइगी ल्युईगि तपारेली द्वारा किया गया"। ब्रुक ने "द ओरिजिन ऑफ सोशल जस्टिस: तपारेली दे एशेलिओ" नामक शीर्षक वाले आलेख में लिखा है कि "सामाजिक न्याय, मुख्य रूप से एक धार्मिक अवधारणा रही है। इस संदर्भ और अर्थों में कि इसकी उत्पत्ति धार्मिक हलकों में हुई है, धार्मिक अधिकारियों के आधिकारिक बयानों में इसके वैचारिक विकास का एक बड़ा हिस्सा आया है, और धार्मिक संगठनों के सदस्यों द्वारा इसे सबसे उत्साहपूर्वक अपनाया गया है। आधुनिक समय में सामाजिक न्याय के विषय के प्रमुख अध्येता जॉन रॉल्स (1921-2002) ने अपनी पुस्तक "अ थ्योरी ऑफ जस्टिस" में बताया है कि न्याय किसी भी सामाजिक संस्था का प्रथम गुण है। उन्होंने कहा है कि वास्तव में सामाजिक न्याय से एक किस्म का उदार समतावाद उत्पन्न होता है। रॉल्स ने समाज में व्यक्ति की गरिमा के सिद्धांत के बारे में भी चर्चा की है तथा एक व्यक्ति को गरिमापूर्ण जीवन जीने एवं 'व्यक्ति के सम्पूर्ण विकास के लिए अनिवार्य शर्त के अंतर्गत अवसर तथा समानता को प्रमुख बताया है। विद्वानों का मत है कि 20वीं सदी में 'सामाजिक न्याय' की अवधारणा के तीव्र विकास के साथ व्यक्तिगत आजादी और सामाजिक न्याय के मूल्यों के प्रति राष्ट्र राज्यों की दृष्टि और अधिक स्पष्ट हुई है। अनेक देशों में, विशेषकर पश्चिमी पूंजीवादी व्यवस्थाओं में अपने यहां संवैधानिक उपचारों में व्यक्तिगत स्वतंत्रता को प्रमुख स्थान दिया है। इसके इतर कई समाजवादी व्यवस्थाओं में सामाजिक न्याय को प्राथमिकता दी गई है। भारत भी एक ऐसा देश है जहां राष्ट्र राज्य व्यवस्था में सत्ता को सामाजिक न्याय के आदर्श पर चलने की बात स्वीकार्य की गई है। यहां देश के संविधान में सामाजिक न्याय के आदर्श और उसके दर्शन का प्रतिपादन स्पष्ट तौर पर दिखता है। एक कल्याणकारी राज्य के रूप में भारत में सरकार के सामाजिक न्याय का मुख्य उद्देश्य लैंगिक, जातिगत, नस्लीय एवं आर्थिक आधारों पर भेदभाव के बिना सभी नागरिकों की तक मूलभूत अधिकारों की पहुंच को सुनिश्चित करना है। हमारा संविधान स्पष्ट रूप से अपनी प्रस्तावना, मौलिक अधिकारों और निर्देशक सिद्धांतों में एक समानतावादी राज्य व्यवस्था पर जोर देती है। इस तरह यह सामाजिक न्याय की स्थापना पर जोर देता हुआ विधान है। संविधान का हर खंड न्याय के सामाजिक मूल्यों पर आधारित है। हमारा संविधान सुनिश्चित करता है कि राज्य के हर नागरिक को सामाजिक, आर्थिक और राजनीतिक, अवसरों की समानता मिले। हर नागरिक को अवसरों की समानता मुहैया करवाने के लिए भारतीय संविधान निर्देशित करता है। इसमें भाईचारे, प्रत्येक मानव की गरिमा का आश्वासन की बात कही गई है। संविधान में महिलाओं और

कमजोर वर्गों के उत्थान और उन्हें समाज की मुख्यधारा में लाने के बारे में किए गए प्रावधान सामाजिक न्याय के सिद्धांत पर ही कार्य करते हैं। हर समाज में न्याय की स्थापना में उसकी सामाजिक और राजनीतिक संस्थाओं की भूमिका बहुत ही महत्वपूर्ण होती है। इसके साथ ही उसकी राजनैतिक व्यवस्था या सत्ता भी उसके नागरिकों को न्याय प्रदान करने के सर्वाधिक सक्रिय भूमिका का निर्वाह करती है। सामाजिक न्याय का सिद्धांत है कि प्रत्येक नागरिक को बिना किसी भेदभाव के गरिमापूर्वक समाज में स्वीकार्यता मिले। डॉ. अंबेडकर ने एक समतामूलक समाज की बात कही। उनका दृढ़ मत था कि समतामूलक समाज में प्रत्येक नागरिक के लिए न्याय, स्वतंत्रता और विकास के समस्त अवसर बराबर उपलब्ध होंगे। दरअसल सामाजिक न्याय का उद्देश्य किसी समाज में हर तरह के भेदभाव का खत्म कर नागरिकों के लिए एक समान सामाजिक व्यवस्था का निर्माण करना है। इस प्रकार की सामाजिक संरचना में वर्ण, लिंग, जाति, क्षेत्र आदि के आधार पर व्याप्त असमानताओं के लिए कोई स्थान नहीं है। डॉ. अंबेडकर सभी भारतीयों के लिए सामाजिक न्याय की उपलब्धता चाहते थे। उनका मानना था कि सामाजिक न्याय सभी मनुष्यों की स्वतंत्रता, समानता और भाईचारे पर आधारित होना चाहिए। उनका विचार था कि सामाजिक न्याय सभी लोगों हेतु सामाजिक, राजनीतिक और आर्थिक संसाधनों और अधिकारों का एक समान वितरण करने को सुनिश्चित करता है। डॉ. अरुण कुमार वर्मा ने अपने शोध आलेख “डॉ. भीमराव अंबेडकर के चिन्तन में सामाजिक न्याय”, में डॉ. अंबेडकर के एक कथन के संदर्भ के हवाले से लिखा है कि “बाबा साहेब ने संविधान सभा में कहा था कि देश का उत्थान तभी सम्भव है जब सारे देशवासी कन्हे से कन्हा मिलाकर बराबर चलें और आगे बढ़ें।” डॉ. अंबेडकर मानते थे कि अगर भारतीय लोग परस्पर सहयोग, बन्धुत्व एवं आपसी सम्मान को अनदेखा कर सामाजिक विखण्डन पर आगे बढ़ेंगे तो वह दिन दूर नहीं जब हम पुनः उसी पराधीनता की जंजीरों में जकड़ लिए जायेंगे। यह एकदम सही विचार है कि जब तक किसी समाज में नागरिकों के बीच में सहयोग का भाव विकसित नहीं होगा तब तक वहां के समाज का सर्वांगीण विकास होना संभव नहीं है। स्वाभाविक तौर पर जब एक ही समाज के नागरिकों के बीच भेदभाव की खाई गहरी और चौड़ी होती चली जाएगी तो उस समाज का एकता के सूत्र में बंधे रहना लंबे वक्त तक असंभव है। डॉ. भीमराव अंबेडकर के अनुसार स्वतंत्रता और समानता के साथ-साथ बंधुत्व भी सामाजिक न्याय की व्यवस्था में होना आवश्यक है। क्योंकि बंधुत्व के भाव से ही समाज में समानता का वातावरण निर्मित हो सकता है। वलेरियन रोड्रिग्स ने अपने एक निबंध “अंबेडकर एज ए पोलिटिकल फिलासफर”, में बाबा साहेब को एक राजनीतिक दार्शनिक के रूप में प्रस्तुत करते हुए समाज, न्याय, स्वतंत्रता, समानता, लोकतंत्र आदि विषयों पर उनके विचारों पर चर्चा की है। रोड्रिग्स का मत है कि अंबेडकर के सामाजिक न्याय के विचार में राजनीतिक और आर्थिक न्याय भी सम्मिलित हैं। इसके जरिये वे समाज के सबसे अधिक वंचित लोगों के सामाजिक उत्थान के को साकार होते देखना चाहते थे। इसके लिए उन्होंने भारतीय संविधान में तमाम तरह के प्रावधानों का समावेश किया।

वे जानते थे कि वैधानिक तौर पर सामाजिक न्याय के उपायों के मौजूद होने से ही ऐसे नागरिकों को अधिकार मिलेंगे जिनके पास अवसरों की समानता नहीं रही। बाबा साहेब के उद्बोधनों में भी हमेशा सामाजिक न्याय की बातें प्रमुखता से सम्मिलित रहती थीं। 19 जनवरी 1945 के दिन महाराष्ट्र स्थित गोखले इंस्टिट्यूट ऑफ़ इकोनॉमिक्स की ओर से न्यायमूर्ति रानाडे के 102 वें जन्म दिवस के उपलक्ष्य में डॉ. अंबेडकर का एक भाषण हुआ। इसमें बाबा साहेब ने उस दिन

“महापुरुष किसे कहा जाए” इस विषय पर चर्चा की। उन्होंने कहा कि “जो नेता समाज के दुर्गुणों को दूर करने के लिए दिन रात पूरी लगन से जुटा रहता है वास्तव में उसे ही महापुरुष कहा जाना चाहिए।” मशहूर लेखक वसंत मून ने अपनी पुस्तक डॉ अंबेडकर में लिखा है कि सन 1942 से 46 के मध्य देश में वाइसराय काउंसिल में श्रम मंत्री रहते हुए उन्होंने श्रमिक कल्याण के लिए काफी काम किया। उन्होंने ऐसे प्रयास किये ताकि किसी भी विपरीत परिस्थिति में मजदूरों को होने वाले नुकसान की भरपाई मालिकों द्वारा की जाए। बाबा साहब ने मजदूरों को दिलवाई खदान में काम करने वाली गर्भवती श्रमिक महिलाओं के लिए प्रसव काल में छुट्टियां और वेतन की व्यवस्था करवाने वाला बिल भी पास करवाया। यह निश्चित तौर पर सामाजिक न्याय की दिशा में डॉ .अंबेडकर द्वारा उठाया गया महत्वपूर्ण कदम था। वास्तव में देखें तो किसी भी कारखाने या मिल में काम करने वाले किसी एक समुदाय जाति या क्षेत्र विशेष के लोग नहीं होते अपितु समाज के विभिन्न वर्गों के लोग मिलजुल कर किसी उद्योग संस्थान में काम करते हैं। इन लोगों के अधिकारों और सामाजिक स्थिति को मजबूत करने का काम बाबा साहब ने उस दौर में किया। यह सामाजिक न्याय के प्रति बाबा साहब की दृढ़ संकल्पना ही थी। हम देखते हैं कि डॉ अंबेडकर भारत के समस्त आर्थिक रूप से कमजोर लोगों के लिए सामाजिक न्याय की बात करते हैं। दरअसल बाबा साहब स्वयं सालों तक मजदूरों की बस्तियों में रहे थे इसलिए उन्हें धरातल के स्तर पर गरीब कामगारों की समस्याओं का पूरा भान था। कृष्णदत्त पालीवाल ने अपनी पुस्तक “डॉ अंबेडकर और समाज व्यवस्था” में लिखा है कि राजनीतिक मांगों को विशेष रूप से विचार करने के लिए अखिल भारतीय दलित वर्ग का सम्मेलन नागपुर में बुलाया और इसकी अध्यक्षता बाबा साहब ने की। दरअसल इस सम्मेलन के उद्देश्य भी सामाजिक न्याय को केंद्र में रखते हुए तय किए गए थे। इन उद्देश्यों में स्पष्ट रूप से कहा गया था कि “भारत का संविधान बनाते समय सामाजिक स्थिति और परिस्थिति को ध्यान में रखा जाना चाहिए।” सामाजिक न्याय के संदर्भों में हम देखें तो भारतीय संविधान में मूल अधिकारों के अन्तर्गत विधि के समक्ष समता) अनुच्छेद-14), सामाजिक स्थिति अर्थात् धर्म, मूलवंश, जाति, लिंग व जन्मस्थान के आधार पर विभेद का प्रतिषेध) अनुच्छेद-15), राज्याधीन पदों पर अवसरों की समानता (अनुच्छेद-16), अस्पृश्यता का अन्त) अनुच्छेद-17), अन्तःकरण की और धर्म को अबाध रूप से मानने, आचरण करने और प्रचार करने की स्वतंत्रता) अनुच्छेद-25) का प्रावधान किया गया है। संविधान के भाग-तीन में सम्मिलित इन तमाम प्रावधानों के माध्यम से व्यक्ति की गरिमा तथा लोगों के मध्य समानता स्थापित करने का प्रावधान किया गया है। भारतीय संविधान में लोकसभा में अनुसूचित जाति एवं अनुसूचित जनजाति के लिए सीटों का आरक्षण) अनुच्छेद-330) का प्रावधान राजनैतिक तौर पर सामाजिक न्याय की एक शानदार पहल है। इसी तरह अलग-अलग राज्यों की विधान-सभाओं में अनुसूचित जातियों के अनुच्छेद-332 के तहत स्थानों के आरक्षण का प्रावधान है। लोकतंत्र की इकाई कही जाने वाली पंचायती राज की संस्थाओं के साथ-साथ नगरीय निकायों में भी अनुच्छेद-243 के अंतर्गत महिलाओं और अनुसूचित जातियों के लिए आरक्षण का प्रावधान है। “डॉक्टर बाबा साहब अंबेडकर” नामक अपनी पुस्तक में वसंत मून ने कहा है कि “बाबा साहब का मत था कि जब तक मजदूरों को मकान, कपड़ा, सहारा, निरोगी जीवन नहीं मिलते तब तक वह सम्मान के साथ अपनी गर्दन ऊंची कर निर्भय होकर जीवन यापन नहीं कर सकते और ऐसे में स्वाधीनता कोई मायने नहीं रखती।” यहां बाबा साहब गरीब मजदूरों के लिए रोटी, कपड़ा और मकान की व्यवस्था की बात कर सामाजिक न्याय की बात ही करते हैं। वास्तव

में डॉ. अंबेडकर के विचारों का गहराई से अध्ययन करने पर हम पाते हैं कि उनका स्पष्ट दृष्टिकोण था कि हर मजदूर को सुरक्षा और राष्ट्रीय संपत्ति में सहभागी होने का आश्वासन देना आवश्यक है। वे कहते थे कि श्रम का मूल्य बढ़ना चाहिए। इस तरह हम साफ देख सकते हैं कि बाबा साहेब अपने विचारों और शोध आदि लेखों में अपने देश में तमाम क्षेत्रों में काम करने वाले बहुत बड़े श्रमिक वर्ग के लिए सामाजिक न्याय और सुरक्षा की बात करते हैं। उनके यही विचार हमें भारतीय राष्ट्र राज्य के संविधान में प्रतिबिम्बित होते दिखाई देते हैं। हमारे संविधान के अनुच्छेद-41 में शिक्षा और काम के अधिकारों की बात कही गई है। हमारे समाज में हर नागरिक को शिक्षा मिल सके यह सामाजिक न्याय के समुचित बंटवारे से ही संभव हो सकता है। शिक्षा से ही किसी व्यक्ति या समुदाय के सामाजिक, राजनैतिक और आर्थिक सक्रियताएं बढ़ती हैं। ऐसे में अगर हर नागरिक शिक्षित बन सके और इसके लिए संविधान में प्रावधान हों तो यह सामाजिक न्याय की बात ही है। कहना बहुत ही प्रासंगिक होगा कि इस दुनिया में सामाजिक न्याय के पथ एक प्रबल प्रणेता महानायक डॉ. बाबा साहेब भीमराव अंबेडकर ने अपने हर संघर्ष, कार्य और प्रयास से समाज को महत्वपूर्ण संदेश दिए हैं। उनका हर कार्य आने वाली पीढ़ियों के लिए अनुकरण की एक प्रेरणा और संदेश है। आज जब दुनिया भर में लैंगिक समानता की बात हो रही है तो हमें यह तथ्य ध्यान में रखना चाहिए कि हमारे संविधान में लैंगिक आधार पर सामाजिक न्याय की दृष्टि से कामकाजी महिलाओं के अनुच्छेद-42 प्रसूति सहायता का प्रावधान है। आज तमाम क्षेत्रों में कामकाजी महिलाओं को मैटर्निटी लीव या फिर नवजात बच्चे की देखभाल के लिए लंबी चाइल्ड केयर लीव जैसी विशेष छुट्टियों के प्रावधान सामाजिक न्याय का ही विस्तार हैं। किसी भी कामगार के साथ किसी भी तरह का भेदभाव न हो इसके लिए समान प्रकृति के कार्यों के लिए समान वेतन (अनुच्छेद-39) का प्रावधान किया गया है। भारतीय संविधान के तमाम प्रावधानों को हम देखेंगे तो पाएंगे कि हर कानून समाज में न्याय की बात करता है। भारत के संविधान में स्वाधीनता के बाद से लेकर अब तक अनेकों परिवर्तन हुए हैं। बीते कुछ दशकों में अगर हम देखेंगे तो मानवाधिकारों के संबंध में कई कानूनों से लेकर शिक्षा के अधिकार सहित तमाम कई ऐसे वैधानिक प्रावधान हमारे संविधान में जोड़े गए हैं जो सामाजिक न्याय के उद्देश्यों का विस्तार करते दिखते हैं। विश्व के तमाम संविधान विशेषज्ञ इस बात पर एकमत होते दिखते हैं कि हमारे देश के संविधान की नींव सामाजिक न्याय की बुनियाद पर ही टिकी है। गौर से देखें तो संविधान के नीति निर्देशक तत्वों के अन्तर्गत नागरिकों के लिए किए गए विभिन्न सामाजिक-आर्थिक अधिकार सामाजिक न्याय की दृष्टि का ही विस्तार हैं। बाबा साहेब डॉ. अंबेडकर जैसे अद्वितीय विधि निर्माता और एक सामाजिक न्याय की दृष्टि रखने वाले दूरदृष्टा महान विभूति ने हमारे संविधान को सामाजिक न्याय के एक मजबूत इस्पाती ढांचे से युक्त बनाया है। उनके द्वारा भारतीय संविधान को दी गई सामाजिक न्याय की अवधारणाओं को हमारे नीति निर्माताओं द्वारा और विस्तार दिए जाने की प्रक्रिया सतत अग्रसर है।

डॉ. अम्बेडकर का सामाजिक सरोकार : महिलाओं के विशेष सन्दर्भ में

Surinder and Krishan lal
K.T.Govt.college,Ratia(Fatehabad)
Mobile No.94169-40956
E-mail id :-

surendersabharawal3@gmail.com

सारांश - : भारत वर्ष प्राचीन काल से ही विविधता में एकता के मूलमंत्र को रूपांकित करता रहा है शिक्षा, ज्ञान, धर्म, दर्शन, सामाजिक सरोकार एवम् आध्यात्मिक ज्ञान में विश्व में इसका सर्वोपरि स्थान रहा है। जिसका श्रेय समाज के दो पहियों नर और नारी को जाता है। अतः स्त्री और पुरुष एक दूसरे के पूरक की भूमिका का निर्वहन करते आए हैं। समाज में नर व नारी एक ही सिक्के के दो पहलू के समान हैं स्त्री का मानव की सृष्टि में ही नहीं वरन् समाज निर्माण में भी महत्वपूर्ण योगदान है। यदि हम विश्व इतिहास का सिंहावलोकन करें तो ज्ञात होता है कि संस्कृति की नींव डालने का श्रेय सर्वप्रथम महिला को ही जाता है।

Keywords:- सामाजिक कार्य, महिला उत्थान, मूकनायक, संवैधानिक प्रयास

डॉ० अम्बेडकर आधुनिक भारत के प्रमुख राष्ट्र निर्माताओं में से एक थे। एक राष्ट्र निर्माता होने के साथ-साथ वे एक मौलिक चिन्तक और बुद्धिजीवी भी थे उन्होंने भारतीय सन्दर्भ में अपने मौलिक चिन्तन को विकसित किया और देश में सामाजिक न्याय स्थापित करने हेतु एक विशिष्ट समाज दर्शन और सामाजिक सरोकारों का विकास किया।

सामाजिक कार्य : 29 मार्च 1920 अस्पृश्यों की सभा हुई जिसमें शाहू जी महाराज भी विशेष रूप से उपस्थित थे। मई 1920 में अखिल भारतीय बहिष्कृत सभा की अध्यक्षता कोल्हापुर के महाराज छत्रपति शाहू जी की अध्यक्षता में हुई जिसमें प्रस्ताव पारित किया गया कि अस्पृश्यों के प्रतिनिधि अस्पृश्यों द्वारा ही चुनकर जा सकते हैं। 20 जुलाई 1924 को बहिष्कृत हितकारिणी सभा की स्थापना की। डॉ० अम्बेडकर की दृष्टि मुंबई असेम्बली के अगस्त 1923 के उन प्रस्तावों पर पड़ी जिसमें लिखा था कि सार्वजनिक पनघट, पाठशाला, अस्पताल, अदालत आदि स्थलों पर अछूतों पर कोई रोक नहीं है। डॉ० अम्बेडकर को एक रास्ता दिखा और उन्होंने सामाजिक, धार्मिक और राजनैतिक क्षेत्र में संघर्ष करने का करने का प्रयास महा सत्याग्रह से प्रारम्भ करना निश्चित किया, जिसका परिणाम यह हुआ कि पांच हजार अछूतों के साथ डॉ० अम्बेडकर ने 19 मार्च को एक सभा की तथा 20 मार्च 1927 को सवर्णों के जोरदार विरोध के बावजूद चावदार तालाब का पानी स्वाभिमान के प्रतीक के रूप में पीया। परिणामस्वरूप 16 मार्च 1937 के मवाद के चावदार तालाब के सम्बन्ध में मुंबई हाईकोर्ट का फैसला अस्पृश्यों को पानी पीने के हक में हुआ, यह एक प्रकार डॉ० अम्बेडकर की ऐतिहासिक विजय थी। डॉ० अम्बेडकर का दूसरा बड़ा आन्दोलन नासिक के काला राम मंदिर में अछूतों के अधिकार से सम्बन्धित था। 2 मार्च 1930 को लगभग 5000 अछूतों के साथ डॉ० अम्बेडकर ने काला राम मंदिर की ओर प्रस्थान किया और परिणाम वही रहा, जो महाड़ में हुआ था। हिन्दू-धर्म का विरोध और मंदिर प्रवेश के अधिकार के लिए संघर्ष दो विरोधी धारणाएं हैं डॉ० अम्बेडकर ने मंदिर प्रवेश आन्दोलन औचित्य को स्पष्ट करते हुए कहा है “मैंने मंदिर प्रवेश आन्दोलन इसलिए नहीं शुरू किया था कि मैं चाहता था कि दलित वर्ग उन मूर्तियों को पूजे जिनको उन्हें पूजने से अभी तक रोका जाता था ना ही मेरा यह विश्वास है कि मंदिर प्रवेश से दलित समाज के लोग हिन्दू समाज के सदस्य बन जायेंगे।

मैंने मन्दिर प्रवेश आन्दोलन इसलिए शुरू किया था जैसा मैं महसूस करता था कि दलितों को शक्तिमान करने और अपनी स्थिति के बारे में उन्हें जागरूक करने का बेहतरीन तरीका है। महिलाओं के उत्थान में डॉ. अम्बेडकर का योगदान – डॉ. अम्बेडकर के अनुसार महिलाओं के उत्थान के बिना कोई समाज उन्नति नहीं कर सकता। वे भारतीय समाज के प्रमुख चिंतक थे उन्होंने भारतीय समाज की विसंगतियों तथा असमानताओं का सविस्तार संविश्लेषणात्मक विवेचन किया। उन्होंने “द राइज एण्ड फाल ऑफ़ द हिन्दू वीमैन” नाम से एक लेख कलकत्ता से प्रकाशित होने वाली “महाबोधि” पत्रिका में छपवाया था। बाद में वह लेख उन्होंने लघु पुस्तिका के रूप में प्रकाशित करवाया। डॉ. अम्बेडकर ने जनवरी, 1920 में “मूकनायक” नाम की पत्रिका निकालनी आरंभ की जिसमें महिलाओं को आत्मसम्मान का पाठ पढ़ाया। महिलाओं को समानता व स्वतन्त्रता दिलाने के लिए सर्वप्रथम डॉ. अम्बेडकर ने सार्वजनिक रूप से 25 दिसम्बर, 1927 को “मनुस्मृति” को जलाया, क्योंकि “मनुस्मृति” नारी की समानता, सम्मान एवं स्वतंत्रता की गिरावट का कारण थी। डॉ. अम्बेडकर ने 28 जुलाई 1928 में जब वे बम्बई लेजिस्लेटिव कौंसिल के सदस्य थे, उस समय कौंसिल में महिलाओं की प्रसूति के विषय में एक बिल पेश किया गया। उन्होंने कहा कि महिलाओं की प्रसूति घटना साधारण घटना से भिन्न प्रकार की घटना है। इसलिए प्रसूति का सम्पूर्ण खर्च सरकार को वहन करना चाहिए। डॉ. अम्बेडकर ने महिलाओं की उन्नति में बड़ा परिवार व शीघ्र विवाह को बाधक माना। अतः उन्होंने 1938 में “परिवार” नियोजन का विचार रखा था। उनके शब्दों में सन्तति नियम और परिवार नियोजन के लिए सरकार को जोरदार प्रचार करना चाहिए तथा इसके साधन सुलभता से प्राप्त हो सकने की व्यवस्था करणी चाहिए। उन्होंने महिलाओं की दशा सुधारने के लिए 1936 ई० में स्वतंत्र मजदूर दल की स्थापना की जिसके अंतर्गत काम करने का निश्चित समय, निश्चित वेतन तथा महिलाओं के भूमिगत कार्य करने पर प्रतिबन्ध लगाया गया। साथ में महिला मजदूरों की पुरुष मजदूरों के समान वेतन की वकालत की। 31 जनवरी, 1944 को “मजदूर भलाई कोष की स्थापना की जिसके माध्यम से महिला मजदूरों के लिए अस्पताल, शिक्षा और मनोरंजन के केंद्र खोले जाएँ।

संवैधानिक प्रयास – डॉ. अम्बेडकर ने महिलाओं को सामाजिक, राजनैतिक और आर्थिक अधिकार दिलाने के लिए “हिन्दू कोड बिल” बनाया तथा प्रथम विधि मंत्री के रूप में भारतीय संसद में पेश किया। “हिन्दू कोड बिल” का जो गया मसौदा तैयार किया और जो संसद में पेश किया गया उसमें 9 भाग 139 धाराएँ तथा 7 अनुसूचियाँ थीं। हिंदू “कोड बिल” बाबा साहब के दिमाग की उपज थी। इसको “महिला मुक्ति का दस्तावेज” कहा जा सकता है। यह बिल हिन्दू कानूनों में सुधारों का प्रयोजन था। डॉ. अम्बेडकर ने हिन्दू कोड बिल की कुछ धाराओं को चार टुकड़ों में विभाजित कर कानून का रूप दिया तथा संसद में पास करवाया जो महिलाओं की दशा सुधारने में सहायता करते हैं। हिन्दू कोड बिल के चार कानून इस प्रकार हैं- :

1. हिन्दू विवाह अधिनियम-1955
2. हिन्दू उत्तराधिकार अधिनियम-1956
3. हिन्दू एक दत्तक ग्रहण और जीवन-निर्वाह अधिनियम-1956
4. हिन्दू अल्पवयस्कता और संरक्षता अधिनियम- 1956

इन चार अधिनियमों में हिन्दू कोड बिल के मूल विचारों तथा सिद्धांतों का समावेश है। भारतीय संविधान में महिलाओं की दासता की बेड़ियों को काटने एवं उन्हें समानता का अधिकार दिलाने सम्बन्धी निम्न विधान बनाये गए हैं। वे संक्षेप में इस प्रकार हैं- : 30 अगस्त 1947 को भारत के

संविधान निर्माण के लिए एक कमेटी बनाई गयी और नेहरू ने प्रार्थना की कि संविधान प्रारूप समिति के अध्यक्ष बन जाएँ। तब उन्होंने यह पदेन अध्यक्ष का पद सम्भाला। बाबा साहब ने संविधान की उद्देशिका में सामाजिक, राजनैतिक, आर्थिक, न्याय, विचार, अभिव्यक्ति, आस्था, विश्वास, पूजा व उपासना की स्वतंत्रता, अवसर की समानता, व्यक्ति की गरिमा तथा राष्ट्र की एकता व अखंडता को बनाने वाली बन्धुता पर स्थापित करने का पवित्र संकल्प संविधान सभ की सभी सदस्यों द्वारा 26 नवम्बर 1949 को कराया था।

डॉ. अम्बेडकर ने संविधान के अध्याय तीन अनुच्छेद 12 से 35 में स्त्री और पुरुष सभी के लिए समान मौलिक अधिकारों की व्यवस्था की है। समता का अधिकार अनुच्छेद 14 में राज्य भारत के राज्य क्षेत्रों में किसी व्यक्ति को विधि के समक्ष समता से या विधियों के समान संरक्षण से वंचित नहीं करेगा अनुच्छेद 15 (1) राज्य किसी नागरिक की विरुद्ध केवल धारा मूलवंश लिंग के या जन्म स्थान के आधार पर कोई भेदभाव नहीं करे। इस अनुच्छेद की कई बात राज्य को स्त्रियों और बालकों के लिए विशेष उपलब्ध करने से निवारित नहीं करेगी। फलस्वरूप सार्वजनिक कुओं मंदिरों, होटलों, तालाबों आदि स्थानों का प्रयोग सभी स्त्री पुरुषों के लिए खोल देने की व्यवस्था की गई। अनुच्छेद 16 (1) राज्य के अधीन किसी पद पर नियोजन या नियुक्ति से सम्बन्धित विषयों में सभी नागरिकों के लिए अवसर की समानता होगी। कोई नागरिक केवल धर्म मूलवंश जाति, लिंग, उद्भव जन्म स्थान निवास या इनमें से किसी के आधार पर राज्य के अधीन किसी नियोजन या पद के सम्बन्ध अपात्र नहीं हो।

अनुच्छेद 23 (1) अंतर्गत अवैध व्यापार, बेगार बलात श्रम कराने पर रोक लगा दी गई है। यदि कोई व्यक्ति अनैतिक कार्य की दृष्टि से महिला व बच्चों के व्यापार में सलिप्त पाया जाता है, तो कठोर दंड की व्यवस्था की गई है। अनुच्छेद 24 के अंतर्गत 14 वर्ष कम की आयु में बालक व बालिका का जोखिम कार्यों में लगाया जाना कानूनन अपराध घोषित किया गया है। इससे मानसिक व शारीरिक विकास की गति अवरुद्ध करने वाली परिस्थितियों को समाप्त करने का अत्यंत महत्वपूर्ण कार्य पूर्ण किया गया। बाबा साहब ने महिलाओं के उत्थान हेतु संविधान के अध्याय चतुर्थ में अनुच्छेद 36 से 51 में राज्यनीति के निदेशक तत्वों का वर्णन किया है। इन तत्वों में ऐसे प्रावधान निर्धारित किये गए कि उसे जीवन के प्रत्येक क्षेत्र में समानता मिले-उसका हित साधन हो। सामाजिक व आर्थिक न्याय की स्थापना के उद्देश्य से संविधान के अनुच्छेद 38 में राज्य सामाजिक कल्याण का कार्य करने व बढ़ावा देने वाली सामाजिक व्यवस्था के लक्ष्य को प्राप्त करने का दायित्व सौंपा। अनुच्छेद 39 के द्वारा सभी स्त्री पुरुषों को समान कार्य के लिए समान वेतन व जीविका के पर्याप्त साधन प्राप्त करने का अधिकार दिया है। अनुच्छेद 39(1) के अनुसार समान न्याय और निःशुल्क विधिक सहायता का प्रावधान है। अनुच्छेद 42 में नारी समानता एवम् प्रसूति सुविधा सम्बन्धी विधान दिए गए हैं। अनुच्छेद 50 में न्यायपालिका को कार्यपालिका से अलग करके सभी स्त्री और पुरुष को स्वतंत्र व निष्पक्ष न्याय प्राप्त करने का पूर्ण अश्वासन दिया गया है।

निष्कर्ष - डॉ. अम्बेडकर देश में महिलाओं और दलितों की समस्याओं को सबसे बड़ी समस्या मानते थे। उनका मानना था कि जब तक महिला और दलितों का उत्थान नहीं होगा तब तक देश का वास्तविक विकास सम्भव नहीं है। बाबा साहब के कानून मंत्री रहते हुए उनके अथक प्रयासों से महिलाओं को अपने माता पिता की सम्पत्ति में अधिकार, तलाक का अधिकार, विधवा को पुत्र व पुत्री का अधिकार। वसीयत द्वारा महिलाओं को अपनी सम्पत्ति देने का अधिकार, गार्डियन बनने का हक, गुजारा भत्ते का अधिकार आदि कानून पास किया गया। वर्तमान में

महिलाओं के लिए 33 प्रतिशत सीटें रिजर्व की गई हैं, इसको भी बाबा साहब के प्रयासों से जोड़कर देखा जाना चाहिए। समान अधिकार मिलने से आज महिलाओं ने हर क्षेत्र में काफी प्रगति की है। जिसके फलस्वरूप देश-विदेश में उच्च पदों पर काबिज है। उनके लिए सभी विभाग में सीटें आरक्षित हैं। पंचायतों व स्थानीय निकायों में भी उनको उचित प्रतिनिधित्व दिया जा रहा है। इन सब के बावजूद भी आज महिला समाज दहेजप्रथा, बलात्कार, उत्पीड़न, घरेलू हिंसा और लिंग भेदभाव जैसी अनेक समस्याओं से जूझ रहा है। जिसके लिए पूरा समाज जिम्मेवार है। बाबा साहब का स्वप्न तभी पूरा होगा जब महिलाओं को सिर्फ कानून में ही नहीं बल्कि घरातल पर सामाजिक राजनीतिक और आर्थिक आजादी प्राप्त होगी।

सन्दर्भ ग्रन्थ सूची:

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सुमन लता सहायक प्रवक्ता
मनोहर मेमोरियल शिक्षण महाविद्यालय ,
फतेहाबाद
suman . 29gill@gmail.com

आलेख सार- :

भारत में सविधान निर्माता और समाज सुधारक के रूप में प्रसिद्ध डॉ .भीमराव अम्बेडकर का जन्म मध्य प्रदेश के महु में 14 अप्रैल, 1891 को हुआ था। डॉ भीमराव के सिद्धांतों की प्रासंगिकता आज भी उतनी ही है ,जितनी उसके समय थी। वे ऐसी राजनीतिक ,सामाजिक ,आर्थिक, शैक्षिक समानता के पक्षधर थे, जिसमें किसी भी प्रकार का कोई भी भेदभाव ना हो ।उनके शिक्षा से संबंधित विचार आज की शिक्षा प्रणाली के आदर्श रूप माने जाते हैं। उनके सिद्धांत व्यक्ति और समाज के घनिष्ठ संबंधों पर बल देते हैं। उनके अनुसार धर्म और जाति से ऊपर व्यक्ति की समानता और स्वतंत्रता है। इसीलिए उन्होंने अछूतों को भी मंदिरों में प्रवेश करने का अधिकार दिलाने के लिये भी संघर्ष किया। उन्होंने वर्ण व्यवस्था को अवैज्ञानिक और गरिमाहीन बताते हुए कटू आलोचना की, शोषित व दलित वर्गों के लिए आरक्षण का प्रावधान किया ;लैंगिक समानता का पूर्ण समर्थन किया, जो आज के समय समाज के विकास में बहुत महत्वपूर्ण बाधा है ।समाज के प्रत्येक वर्ग के पुनर्निर्माण के लिए भी वे निरंतर प्रयासरत रहे। उन्होंने मजदूरों को राजनीति में सक्रिय भागीदारी करने के लिए प्रेरित किया। वर्तमान के लगभग ज्यादातर श्रम कानून उन्हीं की देन है, जो उनके विचारों को आज जीवंतता प्रदान करते हैं। इस प्रकार अम्बेडकर जी के समानता और स्वतंत्रता संबंधी विचार न केवल भारत के संदर्भ में, बल्कि आज की सम्पूर्ण वैश्विक स्थिति के संदर्भ में पूर्ण प्रासंगिक है।

प्रस्तावना- :

अम्बेडकर जी भारतीय इतिहास में एक बहुत बड़े मानवतावादी चिंतक और आन्दोलनकर्मी के रूप में प्रसिद्ध है । वे ऐसे व्यक्तित्व और महापुरुष थे, जिनका चिन्तन समाज के प्रत्येक क्षेत्र को प्रकाशित करता है। उनकी सोच समय से आगे की सोच है ,उन्होंने अपने जीवन में जो संघर्ष किए, उसके कारण वे दूसरों के लिए मुक्तिदाता बनकर उभरे ।उनका महत्वपूर्ण उद्देश्य एक ऐसे आदर्श समाज की स्थापना करना रहा है ,जो समानता ,स्वतंत्रता और न्याय पर आधारित हो। उनकी प्रसिद्धि पिछड़ों के मसीहा और भारतीय संविधान निर्माता के रूप में है ।भीमराव अंबेडकर जी ने सामाजिक, आर्थिक, राजनीतिक, शैक्षणिक, धार्मिक, औद्योगिक, संवैधानिक क्षेत्र में अनेक ऐसे कार्य किए हैं, जिन्हें भारत में हमेशा याद रखा जाएगा. अगर वर्तमान की बात करें तो उनके विचारों की प्रासंगिकता अत्यधिक है। बाबा अंबेडकर जी द्वारा दिए गए सफलता के मंत्र

- :शिक्षित हो, संगठित हो, संघर्ष करो आज प्रत्येक क्षेत्र में सफलता प्राप्ति के लिए शिक्षित होना बहुत आवश्यक है। शिक्षित व्यक्ति ही अपनी वास्तविक क्षमताओं की पहचान कर सकता है। शिक्षा ही व्यक्ति में रचनात्मकता और नवीनता का जन्म होता है। जब आप यह समझने में समय लगाते हैं कि वर्तमान में दुनिया कैसे काम करती है, तभी आप मौजूदा समस्याओं के समाधान और विकल्पों के साथ आ सकते ।समाज के निर्माण के लिए शिक्षा अनिवार्य है। समाज में

समानता और संतुलन स्थापित करने के लिए संगठन की आवश्यकता होती है। शिक्षा संगठन व संघर्ष के बल पर बाबा अंबेडकर साहब की प्रसिद्धि पिछड़ों के मसीहा और भारतीय संविधान निर्माता के रूप में हुई। इसी कारण से उन्हें आज भी दलितों के मुक्तिदाता के रूप में जाना जाता है। उन्होंने समाज के दलित और शोषित वर्ग के पुनर्निर्माण एवं महिलाओं के अधिकारों के लिए संघर्ष किया। संविधान में दलित-वंचित वर्गों के हितों के संरक्षण हेतु ऐतिहासिक कार्य किया। भारतीय समाज में व्याप्त शोषण व्यवस्था, भूमि वर्ण-जाति-व्यवस्था को समूल नष्ट करने के लिए कठोर संघर्ष किया। जाति व्यवस्था के बारे में उनका मानना था - आप किसी भी दिशा में मुड़ें, जाति का राक्षस रास्ता रोके खड़ा मिलेगा। उसे मारे बिना न तो आर्थिक विकास संभव है; न सामाजिक विकास और न ही मानसिक विकास। वे दलित, स्त्री एवं वंचित समुदाय के लिए शिक्षा को अनिवार्य मानते थे। इसलिए उन्होंने एक बार कहा है कि 'शिक्षा शेरनी का दूध है।' बाबा साहब भीमराव अम्बेडकर जी के सफलता के मंत्र प्रत्येक क्षेत्र में सफलता का आधार है। कुछ समय पहले की बात करें तो देश में हुआ किसान आंदोलन में यही सब देखने को मिला। यह तो केवल एक ही उदाहरण है, इसके अलावा भी किसी भी क्षेत्र में अगर सफलता प्राप्त करनी हो तो इन तीनों बातों का होना परम आवश्यक है।

समानता के सन्दर्भ में विचार:

बाबा अम्बेडकर जी समतावादी समाज के पक्षधर थे, जिसमें समानता का अधिकार धर्म और जाति से ऊपर हो, जिसमें प्रत्येक व्यक्ति को विकास के समान अवसर प्राप्त हो। किसी भी सभ्य समाज के यह प्रथम जिम्मेवारी होनी चाहिए। आज जब हम सब आधुनिकता की दौड़ की ओर बढ़ रहे हैं, तो वहीं दूसरी तरफ विश्व में आर्थिक, सामाजिक, लैंगिक असमानताएँ बढ़ती जा रही है। जिसके तहत एक वर्ग, रंग व जाति का व्यक्ति अपने आप को अन्य से श्रेष्ठ समझ अपने अहंकार की पुष्टि करते हुए नजर आते हैं। यूएनओ द्वारा इस संदर्भ में प्रति वर्ष नस्लीय भेदभाव उन्मूलन दिवस मनाया जाता है। समाज में व्याप्त असमानता को दूर करने के लिए संविधान में अनुच्छेद 14 से 18 में समानता का अधिकार का प्रावधान करते हुए समान अवसरों की बात कही है। आज हम देखते हैं कि सभी देशों में असमानता की समस्या से निपटने के लिए अनेक समाधान खोजे जा रहे हैं, वहीं हमारे लिए गौरव की बात है कि बाबा अंबेडकर साहब का जन्म दिवस समानता दिवस के रूप में मनाया जाने लगा है। बाबासाहेब ने स्वतंत्रता के लिए समानता के लिए जो संघर्ष किया और सिद्धांत बनाए, आज अगर उन सिद्धांतों को सही ढंग से अपनाया जाए तो समाज में परिवर्तन संभव है।

समाज में महिलाओं की स्थिति सन्दर्भ में विचार-:

बाबा अम्बेडकर जी ने महिलाओं के विकास पर विशेष बल दिया। उनके अनुसार यदि किसी समाज की प्रगति जांचनी हो तो, उस समाज की महिलाओं की स्थिति को देखकर पता किया जा सकता है। वे समाज के विकास का पैमाना महिलाओं के विकास को मानते थे। उनके अनुसार यदि एक पुरुष शिक्षित होता है तो सिर्फ एक व्यक्ति शिक्षित होता है, किन्तु यदि एक महिला शिक्षित होती है तो पूरा परिवार शिक्षित होता है। बाबा अम्बेडकर जी भारतीय समाज में महिलाओं की स्थिति को लेकर काफी चिंतित थे। उन्होंने हमेशा स्त्री-पुरुष समानता का व्यापक समर्थन किया। समाज में महिलाओं की स्थिति को देखकर विधि मंत्री रहते हुए उन्होंने 'हिंदू कोड बिल' संसद में प्रस्तुत किया और हिंदू स्त्रियों को न्याय दिलाने अनेक प्रावधान रखे और संसद में अपने हिंदू कोड बिल मसौदे को रोके जाने पर उन्होंने मंत्रिमंडल से इस्तीफा दे दिया। इसमें

उन्होंने उत्तराधिकार, विवाह और अर्थव्यवस्था के कानूनों में लैंगिक समानता की बात कही गई थी। लेकिन बड़े ही दुर्भाग्यवश आज भी नारी को उन्हीं समस्याओं का सामना करना पड़ रहा है। संभवतः स्वतंत्रता प्राप्ति के इतने वर्ष बीत जाने के बाद भी इन अधिकारों को लागू नहीं किया जा सका है, आज भी महिलाएँ लैंगिक भेदभाव, घरेलू हिंसा और दहेज जैसी समस्याओं से निरन्तर जूझ रही हैं। इस सब के आधार पर कहा जा सकता है, कि अंबेडकर जी के विचार जितने उस समय नारी को लेकर प्रसंगिक थे, आज भी हैं अगर समाज में बदलाव लेकर आना है तो उन विचारों को स्वीकार किया जाना चाहिए।

आर्थिक दृढ़ता सन्दर्भ में विचार-:

बाबा अंबेडकर जी के विचारों में एक मजबूत राष्ट्रवाद की झलक दिखाई देती है। उन्होंने अपने समय में रूसी क्रांति, वित्तीय विश्वयुद्ध जैसी युगांतकारी घटनाओं को देखा था। सन 1930 की महामंदी भी उन्हीं के जीवन की एक महत्वपूर्ण घटना थी। इन घटनाओं ने उन्हें आर्थिक घटकों को प्रोत्साहित करने के लिए प्रेरित किया। जिससे एक मजबूत राष्ट्र खड़ा किया जा सके। उनके विचारों में औद्योगिकरण, भूमि सुधार, पूंजीवाद, महिलाओं का आर्थिक उत्थान, जल संसाधन नीति आदि सभी घटकों का वर्णन मिलता है। डॉ. अंबीरंजन ने उनके बारे में कहा है कि डॉक्टर बी. आर. अंबेडकर उन भारतीयों में से एक थे, जिन्होंने अर्थशास्त्र में औपचारिक शिक्षा पाई और एक पेशेवर की तरह ज्ञान की शाखा का अध्ययन और उपयोग किया। बाबा साहब एडविन सैलिगमैन, जॉन डेवी, एलेग्जेंडर गोल्डनवाइजर आदि के समकालीन अर्थशास्त्री थे और यह सभी अर्थशास्त्रियों के सिद्धांतों से प्रभावित थे। अंबेडकर जी ने इन्हीं के मार्गदर्शन में एक कोलंबिया में शोध प्रबंध प्रस्तुत किया था, जो राज्य और केंद्र सरकारों के बीच वित्तीय संबंधों पर आधारित था। अंबेडकर जी ने अपने संपूर्ण जीवन काल में 3 पुस्तकें लिखी थी जो निम्नलिखित है:-

- 1 Problem of Rupees -: Its Origin and its Solution
- 2 Administration and Finance of East India company
- 3 Evaluation of provisional Finance in British India

नोबेल पुरस्कार से सम्मानित अर्थशास्त्री आमर्त्य सेन ने कहा “डॉ. अंबेडकर अर्थशास्त्र के विषय मे मेरे पिता हैं”। सन 1917 में पीएच.डी. शोध पूरा कर पाए, उनकी एम.ए. की थीसिस का विषय ‘प्राचीन भारतीय वाणिज्य’ (Ancient Indian Commerce) था, जो कि प्राचीन भारतीय वाणिज्य के प्रति उनकी समझ को दर्शाता है, इस थीसिस में उन्होंने प्राचीन भारतीय वाणिज्य की समस्याओं को रखा तथा उनके संभावित कारगर समाधान भी बताए।

समाज सुधार की विचारधारा-:

डॉ. अंबेडकर का महत्वपूर्ण लक्ष्य न्याय सामाजिक न्याय की स्थापना करना था। वे स्वयं निम्न जाति में पैदा हुए जिसके कारण से उन्होंने इन सभी समस्याओं को बड़ी नजदीकी से देखा। कमजोर वर्गों में जितना उग्र संघर्ष भारत में है, वैसा विश्व के किसी अन्य देशों में नहीं है। शायद यही वजह थी कि उन्होंने समाज में व्याप्त अन्याय व्यवस्था सके प्रति आवाज उठाई। उनका यह मानना था कि खोया हुआ अधिकार याचना से नहीं, बल्कि कठिन से संघर्ष मिलता है। उन्होंने दलितों को अपने अधिकारों के लिए संघर्ष करने का आह्वान किया। मिसाल के तौर पर दलितों को जलाशय में पानी लेने के लिए मनाही थी, इसके विरुद्ध सन 1927 में दलितों को पानी लेने के लिए सत्याग्रह में उनका नेतृत्व किया और आखिर उनकी जीत हुई। उनका विश्वास था कि समाज में परिवर्तन लाना है, तो व्यक्ति के अंतर्मन में साहस होना चाहिए और वह अपने

दृढ़ संकल्प, कठोर परिश्रम, अथक मेहनत से उत्सर्जित होता है। इसी कारण भारतीय समाज में व्याप्त छुआछूत जैसी सामाजिक बुराइयों को दूर करने में सक्षम हो पाए। उनका सम्पूर्ण जीवन भारतीय समाज में सुधार के लिए समर्पित था। उन्होंने प्राचीन भारतीय ग्रन्थों का अध्ययन कर यह बताने की चेष्टा भी की कि भारतीय समाज में वर्ण-व्यवस्था, जाति-प्रथा तथा अस्पृश्यता का प्रचलन समाज में कालान्तर में आई विकृतियों के कारण उत्पन्न हुई है, न कि यह यहाँ के समाज में प्रारम्भ से ही विद्यमान थी। इस प्रकार उन्होंने लोगों के मन में भी अवधारणाओं को नष्ट करने का प्रयास किया। सामाजिक क्षेत्र में उनके द्वारा किए गए प्रयास आज भी अविस्मरणीय हैं। अम्बेडकर ने अवैज्ञानिक, अत्याचारपूर्ण, संकीर्ण तथा गरिमाहीन बताते हुए इसकी कटु आलोचना की थी। अम्बेडकर का मत था कि समूह तथा कमजोर वर्गों में जितना उग्र संघर्ष भारत में है, वैसा विश्व के किसी अन्य देशों में नहीं है।

निष्कर्ष- :

निष्कर्षतः कहा जा सकता है कि अम्बेडकर जी जिन्हें हम दलित नेता, समाज सुधारक, राजनीतिक विशेषज्ञ, संविधान निर्माता और उच्च कोटि के दार्शनिक के रूप में जानते हैं। उनके द्वारा दिए गए विचार जो उन्होंने उस समय दिए थे जब देश में सामाजिक आंदोलन का वातावरण था आज भी उतने ही प्रासंगिक हैं। इतिहासकार आर.सी. गुहा के अनुसार, डॉ. बी. आर. अम्बेडकर अधिकांश विपरीत परिस्थितियों में भी सफलता का अनूठा उदाहरण हैं। आज हमारा देश धर्म, संप्रदाय, जातिवाद, अलगाववाद, लैंगिक असमानता सामाजिक, धार्मिक असंतुलन आदि जैसी अनेक चुनौतियों का सामना कर रहा है। ऐसी स्थिति में अम्बेडकर विचारधारा मुक्ति का मार्ग प्रशस्त करती है जो सिर्फ उन्हें भारत के संदर्भ में नहीं, बल्कि विश्व के संदर्भ में भी प्रासंगिक बनाते हैं। ऐसी स्थिति में हमें अपने भीतर अम्बेडकर की भावना को खोजने की ज़रूरत है, ताकि हम इन चुनौतियों से खुद को बाहर निकाल सकें।

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डॉ .भीमराव अम्बेडकर जी का महिलाओं और सामाजिक रूप से कमजोर लोगों के कल्याण में योगदान

Manjit, Assistant Professor,

Defence degree P.G.College

Tohana (Fatehabad)

शोध सार:

महापुरुष का जीवन नदी के प्रवाह की तरह होता है ,जो निरंतर आगे बढ़ता रहता है और अपने आस-पास के क्षेत्र को हरा-भरा सम्पन्न उनका विकास करता है, उसी प्रकार निम्न वर्ग समझे जाने वाले हिन्दू समाज के अस्पृश्य वर्ग उन्हें बाबा साहेब कहकर संबोधित करते हैं क्योंकि बाबा साहेब भी इस निम्न वर्ग के लिए एक नदी की तरह रहे हैं, जिन्होंने अपना समस्त जीवन निम्न वर्ग व महिलाओं का उद्धार करने में लगा दिया । उनका जो योगदान महिलाओं व निम्न वर्ग के लिए रहा उसे शोध के द्वारा हम उसको जानेंगे ।

शोध परिचय :

डॉ .भीमराव अम्बेडकर के निजी सहायक रहे देवीदयाल के अनुसार बाबा साहेब बहुमुखी प्रतिभा के धनी थे। उनकी बुद्धि मार्टिन लुथर जैसा ,संशोधनवाद, वालटेयर जैसा नैतिक साहस व कार्ल मार्क्स जैसी शैक्षिक ताकत उनके पास थी । देशभक्ति में उन्होंने गैरीबाल्डी को भी पीछे छोड़ दिया था । 1/4) देवी-दयाल 2001 , (381/2 डॉ .भीमराव अम्बेडकर महार जाति से संबंध रखते थे, जो हिन्दू समाज की अछूत मानी गई अनेक जातियों में से एक थी ।

भारत के विभिन्न हिस्सों में लोग इन्होंने अछूत, बहिष्कृत या अतिशुद्र कहते थे। सार्वजनिक मन्दिरों में जाने, सार्वजनिक तालाब से पानी भरने की इन्हें मनाही थी, न ही उन्हें पाठशाला में प्रवेश मिलता था। निम्न वर्ग को शिक्षा ना मिल पाने के कारण ये लोग अनपढ़ ही रहते थे और शिक्षित न होने के कारण उन्हें इज्जतदार जगहों या सरकारी विभागों में नौकरी भी नहीं मिलती थी । समाज द्वारा अछूत माने जाने के कारण इन्हें समाज के उच्च माने जाने वाले वर्ण के निवास स्थानों से दूर गंदगी भरी जगहों पर रहना पड़ता था । विवशतावश ये लोग जूते बनाना, खाल छिलना, सफाई करना व उच्च वर्ग की नजर में जो हीन कार्य थे , वो कार्य अपना पेट पालने के लिए करते थे ।

दलित समुदाय के एक सदस्य के रूप में अम्बेडकर जी इन सभी हालातों से गुजरे थे, उन्होंने हिन्दू समाज की महिलाओं व निम्न वर्ग की हालातों को देखा था । उन्होंने विदेश से उच्च शिक्षा प्राप्त करने के बाद भारत आकर महिलाओं और निम्न वर्ग की समानता, सामाजिक न्याय, आत्म सम्मान व स्वतंत्रता के लिए जो कार्य किया , वह त्याग शाय ही कोई और व्यक्ति कर पाता। औपनिवेशिक काल से पहले निम्न वर्ग की स्थिति बहुत खराब रही । उसके पश्चात् इस काल में अंग्रेजों की दूरदर्शिता के कारण व्यापक सुधार आया। इन्हें कार्य करने के लिए अंग्रेजों के मजदूरों के रूप में स्वीकार किया गया । प्रथम विश्व युद्ध के बाद बाहरी दुनिया के संस्कृति व विचार-प्रवाह के कारण इसका प्रभाव भारतीयों के दिमाग पर भी पड़ा और निम्न वर्ग व महिलाओं की स्थिति में थोड़ा बहुत सुधार होना प्रारम्भ हुआ । इस समय अनेक समाज सुधारक भी अस्पृश्यों व महिलाओं के सुधार के मार्ग की तरफ बढ़ रहे थे इनकी जो संस्थाएँ कार्यरत थी

लेकिन इनका दृष्टिकोण बाबा साहेब के दृष्टिकोण से भिन्न था क्योंकि ये संस्थाएँ नारी शिक्षा, विधवा विवाह, नारी उत्तराधिकार जैसे मुद्दों तक ही सीमित थीं ।

जबकि भीमराव अम्बेडकर जो जातिभेद, अस्पृश्यता और महिलाओं की खराब दशा को प्रमुख मुद्दे मानते थे। इसलिए इनका कार्यमार्ग, व विचारधारा भी अलग थी । इसके लिए एक अलग संस्था की आवश्यकता थी , जो बाबा साहेब के साथ मिलकर कार्य कर सके । अस्पृश्यता की वजह से बाबा साहेब वकालत को आगे नहीं बढ़ा पा रहे थे । परंतु नदी मार्ग की भाँति इनको अपना रास्ता बनाने को मौका मिला जब पुणे में हिन्दुओं में तीन ब्राह्मणों पर मानहानि का मुकदमा चल रहा था , तब इन्होंने अपनी बुद्धि भाषा प्रवाह के बल पर इस केस में विजय प्राप्त की और इनका मान-सम्मान बढ़ने लगा अब गरीब जनता के साथ-साथ अन्य लोगों ने भी इनसे सहायता लेना शुरू कर दिया था यहीं से महिलाओं व निम्न वर्ग के सुधार के कार्यों को भी बल मिला । डॉ . भीमराव अम्बेडकर ने देखा के महिलाएँ दमनकारी नीति, जातिगत व श्रेणीगत सामाजिक व्यवस्था से दुःखी व पीड़ित हैं, बाबा साहेब ने महिलाओं की स्थिति सुधारने के लिए हिन्दू कोड बिल के माध्यम से हिन्दू समाज व परिवार में स्त्रियों की स्थिति को सुधारने का प्रयास किया । अम्बेडकर की चयन समिति ने विधि मंत्रालय के साथ मिलकर 1948 में हिन्दू कोड बिल के रूप में पहली बार संशोधन किया व महिलाओं के लिए संरक्षण विवाह, सम्पत्ति, उत्तराधिकार, विवाह-विच्छेद के लिए नियम बनाए व स्त्री हित में कदम उठाया । इसी कारण डॉ . अम्बेडकर को भारतीय महिलाओं का रक्षक भी कहा गया है ।

डॉ . भीमराव अम्बेडकर ने मनुस्मृति के विचारों, कमियों को अनेक पुस्तकों के माध्यम से मनु के अनुयायियों के सामने रखा कि किस प्रकार महिलाओं के लिए मनु के विचार उनकी स्वतंत्रता के विरुद्ध थे, किस प्रकार मनु ने निम्न वर्ग को अछूत माना । डॉ . अम्बेडकर ने माना कि मनु द्वारा यह कहा जाना कि ' स्त्री व शूद्र को मारना कोई अपराध नहीं ' यह धारणा गलत है । डॉ . अम्बेडकर ने जाति, धर्म, ब्राह्मणवादी कानून, समाज की कुप्रथाओं जो महिलाओं व निम्न वर्ग की स्वतंत्रता व विकास में बाधक थी उनकी पहचान करके उनके अनुसार कदम उठाए । डॉ . अम्बेडकर को अपना कार्य ठीक प्रकार से करने के लिए एक संस्था की आवश्यकता थी । 20 जुलाई 1924 को अम्बेडकर ने अस्पृश्यों के उत्थान के लिए एक संगठन बनाया जिसे बहिष्कृत हितकारिणी सभा का नाम दिया गया । इस संगठन ने तत्कालीन समाज के निम्न वर्ग के प्रमुख मुद्दों को उठाया और सर्वप्रथम इसके लिए प्रथम कदम निम्न वर्ग को जागरूक करने का उठाया गया । इसके लिए अम्बेडकर ने तीन सूत्रीय नारे दिए: - "शिक्षित होइये, आंदोलन के लिए, संगठित होइये । 1/4 दलाल, डॉ . अम्बेडकर लाइक एंड मिशन, 121/2 डॉ . अम्बेडकर ने जागरूकता के लिए 1920 में मराठी अखबार मूक नायक प्रकाशित किया इसके माध्यम से उन्होंने निम्न व वंचित वर्ग के लोगों की समस्याओं को उजागर करने का प्रयास किया । इसके पश्चात् 1927 में उन्होंने बहिष्कृत भारत नामक एक पत्रिका शुरू की। इनके माध्यम से उन्होंने निरक्षरता, अज्ञानता और अंधविश्वास से दलितों को दूर करने के प्रयास किए । इनका मानना था कि सामाजिक व आर्थिक स्थिति से परे शिक्षा प्राप्त करना आवश्यक है, चाहे पुरुष हो या महिला। इन्हीं प्रयासों के चलते 1925 में सोलपुर में पहला छात्रावास खोला गया और सुमाना को यहाँ नियुक्त किया गया । इसी समय छात्रों ने हाथ से लिखी जाने वाली पत्रिका सरस्वती विलास शुरू की शिक्षा को बढ़ावा देने के लिए रात्रि-स्कूल, पुरस्कार, खेलों की शुरुआत की गई। इससे अस्पृश्य छात्रों के जीवन में एक नया मोड़ आने लगा । अम्बेडकर ने 1945 में बाम्बे में

सिद्धार्थ कॉलेज और 1951 में औरंगाबाद में मिलिंद कॉलेज की स्थापना की। अब निम्न वर्ग को भी शिक्षा प्राप्त होने लगी थी और इन्हे गरीबी बीमारी व पिछड़ेपन से बाहर निकालने का मौका मिलने लगा। दलित वर्गों के शैक्षिक हितों को आगे ले जाने के लिए बाबा साहेब ने 1945 में पीपुल्स एजुकेशन सोसाइटी की स्थापना की। शिक्षा का मुख्य उद्देश्य निम्न वर्ग को अन्याय, शोषण और उत्पीड़न के खिलाफ लड़ने के लिए सक्षम किया जाना था। डॉ. अम्बेडकर के अनुसार उत्पीड़न समाप्त करने के लिए राजनीति एक उचित माध्यम है। उन्होंने 1936 में इंडीपेंडेंट लेबर पार्टी और 1942 में अनुसूचित जाति संघ की स्थापना की और राजनीतिक दलों के माध्यम से चुनाव लड़ा। जब ब्रिटिश अधिकारियों द्वारा निम्न वर्ग महार जाति के युवकों का सैन्य प्रवेश वर्जित किया गया तब अम्बेडकर ने कहा कि पेट पालने के कुछ साधन न मिलने के कारण ये लोग ब्रिटिश फौज में भर्ती हुए या तो इन्हें प्रवेश की अनुमति दी जाए। अन्यथा आन्दोलन किया जाएगा। इस तरह बढ़ती प्रतिष्ठा के कारण इन्होंने विधान परिषद के सदस्य तक निर्वाचित होने का मौका मिला। यहाँ रहते हुए भी अम्बेडकर को गरीब वर्ग के लिए काम करने का जो भी मौका मिलता उसे इन्होंने व्यर्थ नहीं जाने दिया।

डॉ. अम्बेडकर ने 30-1920 के मध्य जो कार्य किए उन्हें देखते हुए इस दौर को उग्र वर्ष के रूप में गिना जाता है। 1927 का महाड़ सत्याग्रह, जिससे अम्बेडकर ने अपने संघर्ष की शुरुआत की। इसके उपरान्त कालाराम मंदिर प्रवेश 1-419301-2 आन्दोलन व किसानों व कामगारों के लिए उन्हें साथ मिलकर जोशपूर्ण आन्दोलन हुए। इसी समय से जाति वर्ण व शोषण के खिलाफ संघर्ष शुरू हुआ, जिसे मुक्तियुग कहना उचित होगा। महाड़ सत्याग्रह अस्पृश्यों की स्वतंत्रता के लिए बढ़ाया गया प्रथम कदम था, जिसमें मार्च 1927 में महाड़ अधिवेशन बुलाया गया और लोगों को जागरूक किया गया कि कुँओं, धर्मशालाओं व सार्वजनिक स्थानों का प्रयोग प्रत्येक नागरिक का अधिकार है और अछूत कहें जाने वाले लोगों इनका उपयोग कर सकते हैं। इसके पश्चात् दिसम्बर में सत्याग्रह सम्मेलन किया और पानी भरने के अधिकार की मांग की। इस उद्देश्य से 4000 लोग स्वेच्छा से आगे आए। अम्बेडकर ने सत्याग्रह स्थापित कर दिया क्योंकि वे नहीं चाहते थे कि हिन्दुओं और कानून के साथ कोई संघर्ष हो।

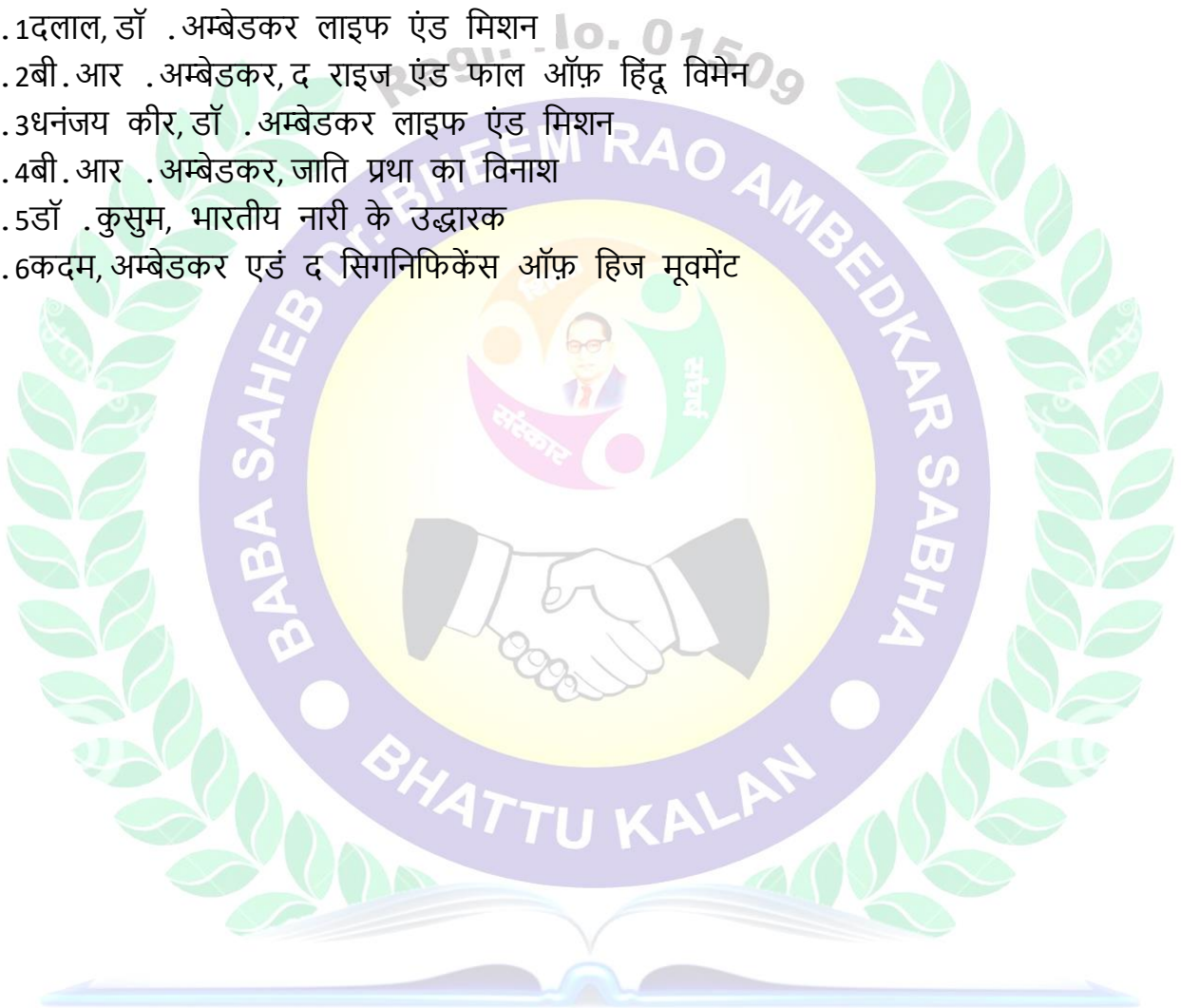
1937 में कोर्ट ने अपने निर्णय को उनके पक्ष में दिया। इस प्रकार महाड़ सत्याग्रह के दौरान बड़ी संख्या में लोगो ने भाग लिया व अपनी स्वतंत्रता व समानता के लिए आगे-आए। मार्च 1930 में डॉ. अम्बेडकर ने एक अन्य सत्याग्रह शुरू किया, जो अस्पृश्यों को मन्दिर में प्रवेश का अधिकार दिलाने के लिए किया गया था। नासिक में एक समिति का गठन किया गया। हिन्दू सवर्ण लोगों ने इन पर पत्थरबाजी की तत्कालीन स्थिति को देखते हुए 1935 में नासिक में सभा बुलाकर उन्होंने ये घोषणा कर दी कि वे हिन्दुत्व को त्याग रहे हैं। यह सत्याग्रह लोगों को एकजुट करने में सफल रहा। डॉ. अम्बेडकर द्वारा स्थापित किए गए संगठनों में बहिष्कृत हितकारिणी सभा सबसे पहला सामाजिक संगठन था। इसका उद्देश्य निम्न वर्ग का नैतिक एवं भौतिक विकास था। इसके बाद इंडीपेंडेंट लेबर पार्टी को पहले राजनीतिक दल के रूप में स्थापित किया गया इसका उद्देश्य जाति तथा धार्मिक पहचानों से परे हटकर जनता का राजनीतिक समर्थन प्राप्त करना था।

ऑल इण्डिया शेड्युल्ड कास्ट फेडरेशन का गठन किया गया। इसी प्रकार पीपुल्स एजुकेशन सोसायटी की स्थापना 1945 में निम्न वर्ग की आवश्यकताएँ पूरी करने व उच्च शिक्षा को प्रोत्साहित करने के लिए की गई। जागरूकता के लिए कुछ समाचार-पत्र-पत्रिकाओं का प्रकाशन

आरंभ किया गया । मूकनायक^{1/419201/2} , समता^{1/419271/2} , जनता^{1/419301/2} , बहिसकृत भारत^{1/419271/2} , प्रबुद्ध भारत ^{1/419561/2} डॉ .अम्बेडकर ने महिलाओं की स्थिति की जड़ को उजागर करने के लिए धर्म-ग्रंथों का विश्लेषण किया । इन्होंने स्त्री के अधिकारों व आदर्श के लिए सघर्ष किया प्रसूति काल के दौरान महिलाओं के लिए अवकाश व इस दौरान उनकी मजदुरी से संबंधित नियम बनवाए गए । महिलाओं को समाज में उचित स्थान दिलवाने में बाबा साहेब का बहुत बड़ा योगदान है । निम्न वर्ग व महिलाओं का जितना उद्धार उन्होंने किया शायद ही कोई कर पाता।

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- .5डॉ .कुसुम, भारतीय नारी के उद्धारक
- .6कदम, अम्बेडकर एंड द सिगनिफिकेंस ऑफ़ हिज मूवमेंट



भारतीय संविधान में डॉ .भीमराव अंबेडकर का योगदान

दलबीर परिहार
असिस्टेंट प्रोफेसर

चौ.के.आर.एम.कॉलेज, जमाल) सिरसा (

सारांश

डॉ. भीमराव अंबेडकर को स्वतंत्र भारत का निर्माता कहा जाता है । वह बहुआयामी विलक्षण प्रतिभा के धनी थे वह एक सफल राजनीतिज्ञ, कानून के ज्ञाता, अर्थशास्त्री व समाज सुधारक थे । डॉ .भीमराव अंबेडकर का जन्म 14 अप्रैल 1891 को मध्य प्रदेश के महु के एक गाँव में मराठी परिवार में हुआ था। उनके पिता का नाम रामजी मालोजी सकपाल था और उनकी माता का नाम भीमाबाई था। डॉ .भीमराव अंबेडकर दलित जाति में पैदा हुए, जिसे अछूत माना जाता था । उनका बचपन बहुत ही मुश्किलों में व्यतीत हुआ। उन्होंने भारतीय संविधान में मौलिक अधिकारों के माध्यम से नागरिकों के लिए सामाजिक, राजनीतिक, आर्थिक समानता स्थापित करने का प्रयास किया तथा गरीबों, कमजोर वर्गों और महिलाओं के उत्थान के लिए संघर्ष किया तथा संविधान में भी उनके लिए विशेष प्रावधान किया गया ताकि उनको भी बराबरी का दर्जा मिल सके। अंबेडकर का संपूर्ण जीवन भारतीय समाज में सुधार के लिए समर्पित था। उन्होंने प्राचीन भारतीय का विशुद्ध अध्ययन कर यह बताने की चेष्टा की कि भारतीय समाज में वर्ण व्यवस्था, जाति प्रथा तथा अस्पृश्यता का प्रचलन समाज में आई विकृतियों के कारण उत्पन्न हुई है न कि यहाँ के समाज में प्रारंभ में ही विद्यमान थी।

बीज शब्द : समानता, मौलिक अधिकार, प्रयास, न्याय।

डॉ. भीमराव अंबेडकर को स्वतंत्र भारत का निर्माता कहा जाता है । वह बहुआयामी विलक्षण प्रतिभा के धनी थे वह एक सफल राजनीतिज्ञ, कानून के ज्ञाता, अर्थशास्त्री व समाज सुधारक थे । उन्होंने भारतीय संविधान में मौलिक अधिकारों के माध्यम से नागरिकों के लिए सामाजिक, राजनीतिक, आर्थिक समानता स्थापित करने का प्रयास किया तथा गरीबों, कमजोर वर्गों और महिलाओं के उत्थान के लिए संघर्ष किया तथा संविधान में भी उनके लिए विशेष प्रावधान किया गया ताकि उनको भी बराबरी का दर्जा मिल सके। इसके साथ ही उन्होंने मजदूरों के लिए 8 घंटे काम निर्धारित किया और विभिन्न योजनाओं जैसे हीराकुंड बाँध परियोजना, सोन नदी बांध परियोजना, केंद्रीय रिजर्व बैंक की स्थापना इत्यादि में उनका महत्वपूर्ण योगदान है।

भारत में पानी और बिजली ग्रेड सिस्टम में अंबेडकर का अहम योगदान रहा है । भारत में स्वतंत्र चुनाव आयोग भी उन्हीं की ही देन है। अंबेडकर का संविधान निर्माण करने में अतुलनीय योगदान रहा। अस्वस्थ होने के बाद भी इतने कम समय) 2 वर्ष, 11 माह, 18 दिन (में संविधान बनाकर उन्होंने अपनी विलक्षण प्रतिभा का परिचय दिया। वह उनका विधि व कानूनी ज्ञान ही था कि कांग्रेस व गाँधी के कटु आलोचक होने के बाद भी उन्हें कांग्रेस के नेतृत्व वाली सरकार ने देश का पहले कानून मंत्री के रूप में सेवा करने के लिए आमंत्रित किया, जिसे उन्होंने स्वीकार कर लिया। बाबासाहेब अम्बेडकर ने 27 सितंबर, 1951 को कानून मंत्री से अपना इस्तीफा दे दिया।

29 अगस्त, 1947 को अंबेडकर को स्वतंत्र भारत के नए संविधान की रचना के लिए बनी संविधान मसौदा समिति के अध्यक्ष पद पर नियुक्त किया गया। अंबेडकर ने मसौदा तैयार करने

के इस काम में अपने सहयोगियों और समकालीन प्रेक्षकों की प्रशंसा अर्जित की। इस कार्य में अंबेडकर का शुरूआती बौद्ध संघ रीतियों और अन्य बौद्ध ग्रंथों का अध्ययन बहुत काम आया। अंबेडकर द्वारा तैयार किए गए संविधान में संवैधानिक गारंटी के साथ व्यक्तिगत नागरिकों को एक व्यापक श्रेणी की नागरिक स्वतंत्रताओं की सुरक्षा प्रदान की गयी, जिनमें धार्मिक स्वतंत्रता, अस्पृश्यता का अंत और सभी प्रकार के भेदभावों को गैर-कानूनी करार दिया गया। अंबेडकर ने महिलाओं के लिए व्यापक आर्थिक और सामाजिक अधिकारों की वकालत की और अनुसूचित जाति और अनुसूचित जनजाति के लोगों के लिए सिविल सेवाओं, स्कूलों और कॉलेजों की नौकरियों में आरक्षण प्रणाली शुरू करने के लिए सभा का समर्थन भी हासिल किया, भारत के विधि निर्माताओं ने इस सकारात्मक कार्यवाही के द्वारा दलित वर्गों के लिए सामाजिक और आर्थिक असमानताओं के उन्मूलन और उन्हें हर क्षेत्र में अवसर प्रदान कराने का प्रयास किया। 26 नवंबर, 1949 को संविधान सभा ने संविधान को अपना लिया और 26 जनवरी, 1950 को इसे लागू किया गया।

संविधान सभा और डॉ . भीमराव अंबेडकर

1946 में जब मंडल कमीशन की सिफारिश पर भारतीय संविधान सभा का गठन किया गया। डॉ . भीमराव अंबेडकर ने मुंबई से चुनाव लड़ा जो कि वह हार गए थे। उसके बाद उन्होंने मुस्लिम लीग की तरफ से पूर्वी बंगाल के जेसुर कूलना से संविधान सभा के सदस्य के तौर पर चुने गए थे, किंतु आजादी के बाद यह क्षेत्र पाकिस्तान में चला गया जिसके कारण वह फिर संविधान सभा से बाहर हो गए क्योंकि जिस क्षेत्र से वह चुने गए थे वह क्षेत्र पूर्वी पाकिस्तान बन गया था।

उसे समय मुंबई के प्रधानमंत्री बी जे खेर को जब इस बात का पता चला तो उन्होंने मुंबई की पुणे प्रेसीडेंसी से एम . आर . जयकर को त्यागपत्र देने के लिए कहा और वहाँ से भीमराव अंबेडकर को संविधान सभा के सदस्य का चुनाव जितवा कर संविधान सभा में भेजा। इस प्रकार डॉ . भीमराव अंबेडकर संविधान सभा के सदस्य के रूप में चुने गए।

भारतीय संविधान सभा का गठन 6 दिसंबर 1946 को हुआ। 9 दिसंबर 1946 को संविधान सभा की प्रथम बैठक हुई। संविधान सभा की दूसरी बैठक 13 दिसंबर 1946 को हुई जिसमें पंडित जवाहरलाल नेहरू के द्वारा संविधान सभा के समक्ष उद्देश्य प्रस्ताव रखा गया । संविधान निर्माण का कार्य शुरू कर दिया गया। 15 अगस्त 1947 को जब भारत स्वतंत्र हुआ उसके बाद जब भारत में अंतिम सरकार का गठन किया गया तो डॉ . भीमराव अंबेडकर को स्वतंत्र भारत का प्रथम विधि मंत्री बनाया गया।

29 अगस्त 1947 को प्रारूप समिति का गठन किया गया, जिसके अध्यक्ष डॉ . भीमराव अंबेडकर थे और इनके अलावा 6 अन्य थे। प्रारूप समिति के द्वारा संविधान का प्रारूप तैयार करके संविधान सभा के समक्ष 7635 प्रस्ताव रखे गए जिनमें से 2473 प्रस्ताव में सदन में विचार विमर्श हुआ। प्रारूप समिति की रिपोर्ट पर विचार विमर्श करने के लिए तीन वाचन बुलाए गए जिसमें प्रथम वाचन 4 नवंबर से 9 नवंबर, 1948 ई . तक चला . संविधान पर दूसरा वाचन 15 नवंबर 1948 ई० को प्रारम्भ हुआ, जो 17 अक्टूबर, 1949 ई० तक चला . संविधान सभा में संविधान का तीसरा वाचन 14 नवंबर, 1949 ई० को प्रारम्भ हुआ जो 26 नवंबर 1949 ई० तक चला और संविधान सभा द्वारा संविधान को पारित कर दिया गया। इस प्रकार 2 साल 11 महीने और 18 दिन में भारतीय संविधान बनकर तैयार हुआ और 26 नवंबर 1949 को संविधान सभा के द्वारा

इस स्वीकृत कर लिया गया। लेकिन भारतीय संविधान को 26 जनवरी 1950 को लागू किया गया। संविधान को अंतिम रूप देने में डॉ. आंबेडकर की भूमिका को रेखांकित करते हुए भारतीय संविधान की ड्राफ्टिंग कमेटी के एक सदस्य टी. टी. कृष्णामाचारी ने नवम्बर 1948 में संविधान सभा के सामने कहा था : 'सम्भवतः सदन इस बात से अवगत है कि आपने) ड्राफ्टिंग कमेटी में (में जिन सात सदस्यों को नामांकित किया है, उनमें एक ने सदन से इस्तीफा दे दिया है और उनकी जगह अन्य सदस्य आ चुके हैं। एक सदस्य की इसी बीच मृत्यु हो चुकी है और उनकी जगह कोई नए सदस्य नहीं आए हैं। एक सदस्य अमेरिका में थे और उनका स्थान भरा नहीं गया। एक अन्य व्यक्ति सरकारी मामलों में उलझे हुए थे और वह अपनी जिम्मेदारी का निर्वाह नहीं कर रहे थे। एक-दो व्यक्ति दिल्ली से बहुत दूर थे और सम्भवतः स्वास्थ्य की वजहों से कमेटी की कार्यवाहियों में हिस्सा नहीं ले पाए। सो कुल मिलाकर यही हुआ है कि इस संविधान को लिखने का भार डॉ. आंबेडकर के ऊपर ही आ पड़ा है। मुझे इस बात पर कोई संदेह नहीं है कि हम सब को उनका आभारी होना चाहिए कि उन्होंने इस जिम्मेदारी को इतने सराहनीय ढंग से अंजाम दिया है।

सामाजिक क्षेत्र

अंबेडकर का संपूर्ण जीवन भारतीय समाज में सुधार के लिए समर्पित था। उन्होंने प्राचीन भारतीय का विशुद्ध अध्ययन कर यह बताने की चेष्टा की कि भारतीय समाज में वर्ण व्यवस्था, जाति प्रथा तथा अस्पृश्यता का प्रचलन समाज में आई विकृतियों के कारण उत्पन्न हुई है न कि यहाँ के समाज में प्रारंभ में ही विद्यमान थी। उनका मत था कि जातिवाद तथा वर्ण व्यवस्था पर आधारित हिंदू समाज ही अस्पृश्य समाज के शोषण का कारण है। इसी व्यवस्था के कारण ब्राह्मणों का प्रभुत्व इतना अधिक रहा है कि उन्हें स्पर्शों के प्रति करूरतापूर्ण व्यवहार करने की निर्बाध स्वतंत्रता मिल गई। इस प्रकार जातिवाद हिंदू धर्म पर एक कलंक था और इसे निश्चय ही दूर किया जाना चाहिए। इसके लिए उन्होंने भारतीय समाज में प्रचलित रूढ़िवाद और पाखंड को समाप्त करने के लिए 29 सितंबर 1927 को मनुस्मृति की प्रतियों की होली जलाई थी और दूसरों को भी ऐसा करने को उकसाया। उनके इस कृत्य से गाँधी जी भी यह कहने को बाध्य हो गए कि अंबेडकर हिंदू धर्म के लिए एक चुनौती है। भारतीय संविधान में दिए गए मौलिक अधिकारों में नागरिकों को न केवल आर्थिक समानता बल्कि सामाजिक समानता पर भी बल दिया गया है। जिसमें छुआछूत तथा अस्पृश्यता का अंत किया गया है और उपाधियों को भी समाप्त किया गया है, जिसके कारण आज यह अपेक्षित वर्ग भी समाज में अपना सम्मानपूर्वक जीवन व्यतीत कर रहा है। उन्होंने हिंदू धर्म में प्रचलित दास प्रथा तथा देवदासी प्रथा को पूर्ण रूप से समाप्त कर दिया। इस प्रकार सामाजिक क्षेत्र में उनके द्वारा किए गए प्रयास को भूलाया नहीं जा सकता है।

राजनीतिक क्षेत्र

भीमराव अंबेडकर के विचार व सिद्धांत भारतीय राजनीति के लिए हमेशा से प्रासंगिक रहे हैं। दरअसल वे एक ऐसी राजनीतिक व्यवस्था के हिमायती थे, जिसमें राज्य सभी को समाज राजनीतिक अवसर दे तथा धर्म जाति रंग तथा लिंग आदि के आधार पर भेदभाव ना करें। उनका यह राजनीतिक दर्शन व्यक्ति और समाज के परस्पर संबंधों बल देता है। उनका यह दृढ़ विश्वास था कि जब तक आर्थिक और सामाजिक विषमता समाप्त नहीं होगी, तब तक जनतंत्र की स्थापना अपने वास्तविक स्वरूप को ग्रहण नहीं कर सकती। उनका मानना था कि जब तक आर्थिक समानता और सामाजिक समानता स्थापित नहीं होती तब तक राजनीतिक समानता का

कोई महत्व नहीं है। उन्होंने संविधान में नए केवल मौलिक अधिकारों का वर्णन किया है, अपितु उनको लागू करने की संवैधानिक गारंटी भी दी है अर्थात् यदि किसी व्यक्ति के मौलिक अधिकारों का हनन होता है तो उनकी रक्षा के लिए संवैधानिक उपचारों का अधिकार दिया गया है, जिसके तहत नागरिक सीधा सुप्रीम कोर्ट में जा सकते हैं। इन मौलिक अधिकारों में समानता के अधिकारों के साथ-साथ गरीबों महिलाओं और शोषितों के लिए विशेष अवसर की व्यवस्था भी की गई है। उन्होंने प्रत्येक व्यक्ति को राजनीति में आने के लिए प्रेरित किया ताकि एक मजबूत लोकतंत्र स्थापित किया जा सके। इस प्रकार डॉ. अंबेडकर राजनीति को एक जीवन पद्धति के रूप में भी स्वीकार करते हैं।

आर्थिक क्षेत्र

डॉ. अंबेडकर द्वारा किए गए शोध वर्तमान परिवेश भी सार्थक हैं। वर्तमान में भारतीय अर्थव्यवस्था की सभी सामाजिक एवं आर्थिक समस्याओं जैसे गरीबी, बेरोजगारी, महंगाई, पिछड़ापन, असमानता, विदेशी मुद्राओं के मुकाबले भारतीय मुद्रा का अवमूल्यन जैसी समस्याओं का समाधान डॉ. अंबेडकर के आर्थिक शोधों में देखा जा सकता है। अंबेडकर भारतीय अर्थव्यवस्था को एक न्यायसंगत अर्थव्यवस्था के रूप में स्थापित करना चाहते थे, जिसमें समानता हो, गरीबी, बेरोजगारी और महंगाई समाप्त हो, लोगों का आर्थिक शोषण ना हो तथा सामाजिक न्याय हो। इसके लिए उन्होंने भारतीय संविधान में मौलिक अधिकारों में आर्थिक स्वतंत्रता के अधिकार को सम्मिलित किया। जिसके अनुसार प्रत्येक व्यक्ति को कोई भी व्यावसाय करने का अधिकार प्राप्त है। उन्होंने मजदूरों तथा श्रमिकों के लिए न्यूनतम मजदूरी तथा कम करने के न्यूनतम 8 घंटे निर्धारित किया। इस प्रकार आर्थिक क्षेत्र में उनके द्वारा किए गए कार्यों को देखकर ऐसा लगता है कि यदि अंबेडकर ने अर्थशास्त्र को ही अपना करियर बनाया होता तो संभव होता है, वह अपने समय के दुनिया के प्रसिद्ध अर्थशास्त्रियों में से एक होते लेकिन डॉ. अंबेडकर का योगदान किसी भी अर्थशास्त्री से कहीं ज्यादा है। अंबेडकर ने अर्थशास्त्र के सिद्धांतों और शोधों का भारतीय समाज के संदर्भ में व्यावहारिक उपयोग किया। वे कृषि और उद्योगों का विकास करना चाहते थे। उन्होंने तर्क दिया कि औद्योगिकीकरण और कृषि विकास से भारतीय अर्थव्यवस्था में वृद्धि हो सकती है। अर्थशास्त्र उनके पसंदीदा विषय था। वे विद्यार्थी जीवन से ही अर्थशास्त्र विषय से प्रभावित थे कि उन्होंने अपने स्नातक से लेकर एचडी तक की पढ़ाई अर्थशास्त्र विषय में विश्व के श्रेष्ठतम विश्वविद्यालय से ही की। इस प्रकार अंबेडकर केवल दलितों एवं पिछड़ों के मसीहा तथा भारतीय संविधान निर्माता ही नहीं थे बल्कि विश्व के एक प्रसिद्ध अर्थशास्त्री के रूप में भी उनकी पहचान थी। डा. अमर्त्य सेन ने तो उनके बारे में यहाँ तक कहा था कि डॉ. अंबेडकर मेरे अर्थशास्त्र के पिता हैं।

नारी सशक्तीकरण

भीमराव अंबेडकर भारतीय समाज में स्त्रियों की दिन दशा को लेकर काफी चिंतित थे। उनका मानना था कि स्त्रियों के सम्मानपूर्वक तथा स्वतंत्रता जीवन के लिए शिक्षा बहुत महत्वपूर्ण है। इसलिए उन्होंने लिए 'शिक्षा का अधिकार' मौलिक अधिकारों में सम्मिलित किया। अंबेडकर ने हमेशा स्त्री-पुरुष समानता का समर्थन किया यही कारण है कि उन्होंने स्वतंत्र भारत के प्रथम विधि मंत्री रहते हुए महिलाओं के पक्ष में 'हिंदू कोड बिल' संसद में प्रस्तुत किया और हिंदू स्त्रियों के लिए न्याय सम्मत व्यवस्था बनाने के लिए इस विधेयक में उन्होंने व्यापक प्रावधान रखे। इस विधेयक में उन्होंने स्त्रियों के लिए उत्तराधिकार, विवाह, तलाक और अर्थव्यवस्था के कानून में

लैंगिक समानता की बात कही थी। संसद में अपने हिंदू कोड बिल को रोके जाने पर उन्होंने मंत्रिमंडल से इस्तीफा दे दिया था। इस प्रकार का त्याग उन्हें स्त्रियों के अधिकारों के जागरूक प्रहरी और एक असाधारण सुधारक के रूप में हमारे समक्ष उभर कर लाता है स्त्रियों को सम्मान अधिकार के लिए उनकी सुदृढ़ प्रतिबद्धता ने हमारे संविधान पर अपनी छाप छोड़ी है। आज भी महिलाएं उत्पीड़न, लैंगिक भेदभाव, घरेलू हिंसा, समान काम के लिए असमान वेतन, दहेज उत्पीड़न जैसी समस्याओं से जूझ रही है। व्यापक मताधिकार पर उनके द्वारा बल दिया जाना उनके जनतांत्रिक चेतना और लिंगों के आधार पर पूर्ण समानता की उनकी आंतरिक उत्प्रेरणा का प्रमाण है।

निष्कर्ष स्वरूप कहा जा सकता है कि भारतीय संविधान में बाबा साहेब भीमराव अंबेडकर का जितना योगदान है, उतना किसी अन्य सदस्य का नहीं है और उन्होंने इतने कम समय में इतना बड़ा संविधान का प्रारूप तैयार किया वह उनके लगन और काम के प्रति निष्ठा का ही परिणाम था उनके इस उल्लेखनीय योगदान के कारण ही उन्हें भारतीय संविधान का जनक कहा जाता है।

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जीवन सोपान' : नारी के सामाजिक व पारिवारिक सम्बन्धों का यथार्थ-बोध

ममता देवी शर्मा

सहायक प्राध्यापक, बा.खे.म .महा .भीटेडा)राज (.

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स्वतंत्रता के पश्चात् भारत के आर्थिक और राजनैतिक संदर्भों के बदलाव के साथ-साथ हिन्दी कहानी लेखन के क्षेत्र में भी बहुत तेजी से विस्तार एवं परिवर्तन हुआ। यह विस्तार सकारात्मक था। क्योंकि इस क्षेत्र में पुरुष कहानीकारों के साथ-साथ महिला कहानीकारों ने भी अपनी लेखकीय संवेदना, बोध और क्षमता के साथ नारी जीवन विषयों पर केन्द्रित अपनी खास अनुभूतियों को कहानी की मुख्य विषय वस्तु बनाया।

महिला कहानीकारों में एक ओर भारतीय परम्परा और पुरुष-प्रधान समाज का दबाव और दूसरी ओर आधुनिक वैज्ञानिक युग की आहट का नारी की मानसिकता पर प्रभाव को स्वातंत्र्योत्तर महिला कहानीकारों ने अपनी कहानियों में बखूबी चित्रित किया है। स्वातंत्र्योत्तर महिला कहानीकारों में जहाँ एक ओर अनेक महिलाओं ने उत्कृष्ट लेखन किया है, वहीं उसी कड़ी में विभा देवसरे ने भी मानवीय संबंधों एवं समाज के आइने में पारिवारिक स्थितियों के आंकलन को लेकर अपनी नवीन उपस्थिति दर्ज करवाई है। विभा देवसरे जी की कहानियाँ जहाँ एक ओर जहाँ अपने परिवेश विशेष का प्रामाणिक दस्तावेज कही जा सकती हैं, वहीं उन कहानियों में तत्कालीन समाज का प्रतिबिम्ब भी देखने को मिलता है। विभा देवसरे की लेखन प्रतिभा का प्रस्फुटन उस समय हुआ, जब वह नौवीं कक्षा की छात्रा थी। वह इलाहाबाद में जन्मी और शिक्षा प्राप्त की। इलाहाबाद की एक साहित्यिक संस्था की ओर से आयोजित कहानी प्रतियोगिता में उनकी 'प्रायश्चित' कहानी को प्रथम पुरस्कार मिला और धीरे-धीरे उनकी रचनाएँ अब अनेक पत्रिकाओं में प्रकाशित होना आरम्भ हो गई।

मानव मन की अभिव्यक्ति ही साहित्य है। लेखन बस लेखन है, उसमें स्त्री-पुरुष का भेद नहीं होता, फिर भी ये सच्चाई है कि महिला लेखिकाओं का लेखन के प्रति बढ़ता रुझान महिला सेसार को और गहराई से अभिव्यक्त कर रहा है। परिवर्तन सृष्टि का शाश्वत नियम है तथा बदलाव की इस प्रक्रिया के इस सर्वव्यापी नियम से कुछ भी अछूता नहीं है। सामाजिक सरोकारों के लिए प्रतिबद्ध प्रख्यात रचनाकर्मी का रचना-संसार आज के यथार्थ और बदलाव के रेखांकन का महत अनुष्ठान है। उन्होंने अपनी कृतियों में ग्राम्य परिवेश से लेकर महानगरीय अंचल तक के पारिवारिक स्तरों में नारी के संघर्ष और पुरुष-प्रधान समाज में व्याप्त विसंगतियों की अंतःध्वनियों को गूँथने का सफल प्रयास किया है। भारतीय समाज में नारी द्वारा नारी मुक्ति का संघर्ष परिवर्तन की इच्छा से किया हुआ संघर्ष है। समाज ने नारी को कभी भी व्यक्ति के रूप में मान्यता नहीं दी। एक मानव के रूप में उसे जो मान्यता मिलनी चाहिए थी, वह नहीं मिली। समय परिवर्तन के साथ-साथ परिस्थितियों में भी परिवर्तन आता गया। समाज में स्थितियाँ मोड़ लेती रही, जिसके कारण नारी में आत्मसम्मान के भाव का धीरे-धीरे निर्माण होता गया। आधुनिक काल तक आते-आते जीवन संबंधी दृष्टिकोण में परिवर्तन आता गया, जिससे समाज, संस्कृति और साहित्य में नारी का यह विद्रोही रूप प्रकट होने लगा।²

साहित्य में नारी के इन्हीं अधिकारों और वर्तमान पुरुष प्रधान समाज में व्याप्त विसंगतियों एवं मानवीय सरोकार को 'जीवन सोपान' कहानी संग्रह में निम्न बिन्दुओं के माध्यम से विभा देवसरे ने चित्रित किया है-

(1) **स्थापित मूल्य नैतिकता और नारी:** - मानव की प्रकृति व उसकी संस्कृति के आधार पर ही उसके चरित्र एवं व्यक्तित्व का निर्माण होता है, जिससे मानवीय मूल्य प्रभावित होते हैं। युगीन परिवेश व परिवर्तन के साथ नवीन तंत्र का विकास एवं निर्माण होता है। एक साहित्यकार युगीन मूल्यों को ही आधार बनाता है तथा कभी-कभी मूल्य-चेतना को गति भी प्रदान करता है। 'मूल्य' शब्द संस्कृत की 'मूल' धातु में 'यत्' प्रत्यय लगने से बना है, जिसका अर्थ है - कीमत, मजदूरी अर्थात् जो भी इच्छित है, वही मूल्य है। परंतु आज भौतिकता की अतिशयता के कारण बौद्धिक स्तर पर समस्त समष्टिगत मूल्यों को नकारा गया है, जिसे विभा देवसरे की कहानी 'रास्ता इधर मुड़ता है' में निशा की अम्मा भौतिक सुखों की लालसा में अपनी पौत्री के साथ मामा के द्वारा किए गए अत्याचार को भी अनसुना कर देती है। यथा-"मैंने कई बार अम्मा को बताना चाहा पर अम्मा मेरी बात सुनने को तैयार नहीं थी। जबकी वह बहुत अच्छी तरह जानती थी मैं उसके भाई से कितनी नफरत करती हूँ। हर समय अपने भाई के आगे अपने पति की बुराइयों और गैर जिम्मेदारियों का पुलिंदा खोलकर बैठ जाती।⁴ "

स्त्री को बचपन से ही शिक्षा-दीक्षा दी गई है कि वह स्वयं को विरोध और विद्रोह से दूर रखकर समर्पण का पाठ सीखे। इस प्रकार की शिक्षा पाकर वह पति, प्रेमी या बच्चों के लिए अपना सब कुछ होम कर देना ही अपना कर्तव्य समझ बैठती है और भावात्मक स्तर पर मूल्यों के विघटन का शिकार होती है। इस भावात्मकता का शिकार होती है, 'यह नियति नहीं है' की बिट्टो, जो गुप्ता जी को एक सौदागर के रूप में उस समय पहचानती है, जब वह सेवाभाव से भरकर उसके पास जाती है, परंतु बदले में स्वयं को पाती है उसकी हवस का शिकार। यथा-"हतप्रभ बिट्टो कुछ समझ नहीं पा रही थी और गुप्ता अपने जुनून में बिट्टो को अपनी हवस का शिकार बनाने में लगा था। मैं चेतन से तेरी शादी करवा दूँगा लेकिन इसके बदले में मैं भी तो कुछ लूँगा।⁵ "

इसी प्रकार प्रेम के पनपते मूल्यों की पराकाष्ठा 'गैप' कहानी की मीरा में उस समय देखी जा सकती है, जहाँ अंशुमन की मृत्यु के बाद वीरेन बाबू के बार-बार कुदेरने के उपरांत भी मीरा अंशुमन को ही अपना सर्वस्व मानकर टूटती तो अवश्य है परंतु मर्यादा से बाहर बिखरना नहीं चाहती, वह कहती है-"क्या आप इसी को ठीक मानते हैं कि अंशुमन की बात करके हर समय मेरे घाव को और ताजा करें, वीरेन बाबू मैं टूट जरूर गई हूँ, लेकिन अभी बिखरना नहीं चाहती। मुझे मेरे खूँटे से ही बँधा रहने दीजिए, प्लीज।⁶ "

आज जीवन-मूल्यों में संक्रमण की स्थिति है। व्यक्ति मूल्यों से पूर्णतया असंपृक्त नहीं रह सकता। संवैधानिक प्रावधानों, शिक्षा, सामाजिक सोच में परिवर्तन की प्रक्रिया से नारी के आचरण में परिवर्तन आया। नारी की परिस्थिति में बदलाव आया। नारी के सामाजिक बंधन ढीले हुए, जिसे लेखिका ने 'जमाने के पंख' कहानी में आधुनिक विचारों वाली ऋचा के माध्यम से चित्रित किया है, जो दादी माँ की बातों को व्यर्थ समझती है, जिस पर दादी माँ कहती है-"अरे जमाने में लड़कियों का ब्याह तय हुआ नहीं कि कोई परछाई भी नहीं देख पाता था, पर अब तो जैसे।⁷ "

(2) पारिवारिक संबंध और नारी जीवन की त्रासदी - : भारतीय समाज में परिवार एक सशक्त संस्था है। समाज में परिवार की भूमिका बहुत महत्वपूर्ण होती है। आज़ादी के बाद परिवार के स्वरूप में कुछ अन्तर आया है। भारत में तीव्र गति से सामाजिक मूल्यों में हो रहे स्खलन तथा समाज के पुरुष-सत्तात्मक मानकों से जुड़े अन्तर्निहित पूर्वाग्रहों के कारण आज महिलाएँ तथा कम उम्र की लड़कियाँ न तो घर की चहारदीवारी में सुरक्षित हैं न घर के बाहर।⁸ "रास्ता इधर मुड़ता है 'की निशा इस त्रासदी की शिकार है, जो अपने ही मामा की हवस का शिकार बनती है"- वह राक्षस था। कहने में भले मेरा मामा था। जब मैं सिर्फ ग्यारह साल की थी तभी से वह मेरे शरीर में कुछ टटोलता था। धीरे-धीरे उसे कुछ मिलने लगा, उसे मजा आने लगा। बेटी-बेटी कहकर वह मुझे चिपकाता। मुझसे जबरदस्ती करता।⁹ रिश्तों की नैतिक पवित्रता को खण्डित करते हुए समाज के पुरुष समुदाय ने ही नहीं बल्कि घर के पुरुष सदस्यों ने भी स्त्रियों के प्रति सामन्ती रवैया अपना लिया है।¹⁰ गैप 'कहानी की मीरा भी अंशुमन से प्रेम करती है, परंतु अंशुमन द्वारा अपने अपराध को स्पष्ट करने पर वह आहत ही नहीं होती, अपितु अन्दर तक टूट जाती है और कहती है"-इतना प्यार मैंने अपनी जिन्दगी में किसी से नहीं किया। अपने बच्चों से भी नहीं। अंशुमन को देखते ही न जाने कितने इन्द्रधनुषी सपने मेरे मन पर छा गए थे, लेकिन मेरे सपने पहली रात ही बिखर गए।¹⁰

(3) आधुनिकता और नारी चेतना: -स्त्री का आत्म-संघर्ष प्रत्येक युग में विद्यमान रहा है। वह स्त्री के खोल से बाहर आकर मनुष्यत्व की दिशा में अग्रसर होना चाहती है। वह अपने समर्थन के साथ अपनी मर्जी से जीना चाहती है। वह अपनी आत्मा को पहचानती हुई आकाश को छूना चाहती है।¹¹ यही होता है मीरा के साथ जब स्वयं उसके मामा उसे हवस का शिकार बनाता है तो उसका विरोध करती है और वह उसकी हत्या कर देती है तो दरोगा के पूछने पर निडरता से कहती है"-लडकी बड़ी निडर होकर बोली - हाँ मैंने अपना जुर्म कबूल कर लिया और मैं झूठ क्यों बोलूँगी¹²

मानव समुदाय के आत्म-संरक्षण, वंश-वर्धन, जातीय जीवन की निरंतरता को बनाए रखने के प्रमुख साधन और सामाजिक संस्थानों की आधारभूमि के रूप में परिवार का महत्व अप्रतिम है। परिवर्तन सृष्टि का नियम है। बदलाव प्रक्रिया के सर्वव्यापी नियम से परिवार भी अछूता नहीं है। अतः सामाजिक संदर्भ में परिवार की संरचना स्वरूप और कार्यों में जबरदस्त परिवर्तन आया है।¹³ परिवर्तन की यही झलक 'उसका कल 'कहानी में परिवार में ही सदस्य होते हुए भी किस कदर यातना झेलती उस लडकी की स्थिति के द्वारा बताई गई है, जहाँ वह घर का सारा काम करते हुए भी पिता द्वारा पिटती है और यहाँ तक कि घर परिवार की पूरी तीमारदारी भी करती है, यथा"-उसने मुझे आश्चर्य से देखते हुए कहा-कैसी बातें कर रही है, मैं भला कैसे स्कूल जा सकती हूँ। घर का काम कौन करेगा, वह ससुरी जो मेरी अम्मी है न ही समय बिस्तर पर पड़ी रहती है। बाप शराब पीकर उसके आगे दुम हिलाता है और चार जो छोटे-बड़े पिल्ले हैं, उनके मुँह में निवाला नहीं गया तो मेरी हड्डी-पसली एक की जाती है।¹⁴

नारी की पीड़ा को यद्यपि नारी ही भली-भाँति समझ सकती है, परंतु यहाँ प्रस्तुत कहानी 'उसका कल 'में नारी की त्रासदी पर नारी ही आक्षेप लगाती हुई उसे दण्डित होता देख उचित ठहराती है। यथा"-कुछ नहीं होगा इसे। बहुत बेशरम है यह लडकी। इसे अपने जवान होते शरीर का, उन रंगरलियों का पूरा अहसास है।¹⁵

प्रेम-चित्रण में पुरुषों की अपेक्षा महिलाओं ने अधिक भावुकता के साथ-साथ सहजता का परिचय दिया है। आज की स्थितियों में प्रेम का रूप बदल रहा है, प्रेम अस्थायी और केवल आसक्ति से भरपूर ऊपरी चमक-दमक को लिए हुए है। प्रेम के सतहीपन का चित्रण अधिक होने लगा है। प्रेम पात्र परिवर्तनशील होते हुए दिखाई देते हैं।

आर्थिक रूप से आत्मनिर्भरता ने स्त्री को अपने अस्तित्व का बोध प्रदान किया है। इस अनुभव ने प्रेम और विवाह संबंधों में व्यापक नवीनता उत्पन्न कर दी है। स्त्री के लिए अब प्रेम की अन्तिम परिणति विवाह नहीं है ¹⁶जो देवसरे की कहानी ' उलझी सुलझी एक कथा ' में औरत का वह सच्चा, सपाट व पारदर्शी प्रेम में मिलता है, जहाँ वह स्वयं के शादीशुदा हो जाने पर आज भी उस प्रेमी में उसी नजर व निगाहों से देखती है और उसे किसी भी कीमत पर छोड़ने को तैयार नहीं है यथा- 'हाँ मेरी शादी हो चुकी थी, मेरी उम्र सिर्फ दस-ग्यारह साल की थी जब मैं कपड़े से हुई थी तो मेरा गौना हुआ। मैंने बहुत ध्यान से अपने पति को देखा। वह मुझे पसंद नहीं था। मर्द का जो खाका अपने दिल-दिमाग में खींच चुकी थी, उसमें वह कहीं भी समा नहीं रहा था।'¹⁷

इस प्रकार मानवीय संबंधों में प्रेम ही सर्वोपरि है। नारी जहाँ वह एक ओर प्रेमिका के रूप में सुलझी हुई है, वहीं वह आज शादीशुदा होने पर भी उस प्रेमी के निश्चल प्रेम में उलझी है जो स्वयं भी शादीशुदा हो चुका है यथा- 'वह तड़प उठी, ऐसा नहीं है, ऐसा मैं सुन नहीं सकती। वह शादी नहीं करना चाहता था। एक रात हम दोनों उस शहर से दूर बहुत दूर एक दूसरे शहर में चले गए। वहाँ हमने एक-दूसरे को बहुत प्यार किया। एक-दूसरे के लिए कसमें खाई, वादे भी किए लेकिन....' ¹⁸ इस प्रकार प्रेम को भावात्मक शुद्धता में देखने वाली एक बेजोड़ कहानी है।

उपसंहार - : निष्कर्षतः कहा जा सकता है कि महिला कथाकारों की इस कड़ी में विभा देवसरे ने अपनी कहानियों में आम आदमी को केन्द्र में रखकर जिस मानवीय संघर्ष और उसके बीच उसकी जिजीविषा को मुखर किया है, उससे बौद्धिकता और उपभोक्तावादी संस्कृति के स्तर पर व्यक्तिवादी चेतना को ही अधिक प्रश्रय मिला है, किन्तु उदात्त मानवीय प्रवृत्तियाँ उसे किसी हद तक तोड़ने में समर्थ रही हैं । उसके पीछे मानव जीवन की वह संत्रास और कुण्ठा है, जिसे वह परिवार व समाज से जुड़ बाँटने की कौशिश करता हैं। और यही वह मानवीय जिजीविषा है, जो आज भी उसे हर परिस्थिति से संघर्ष करने की शक्ति प्रदान कर समाज को एक नए आयाम प्रदान करती है, जिसे विभा देवसरे ने अपने स्तर पर पूर्ण संवेदना के साथ व्यक्त किया है।

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16आलोचना का परिप्रेक्ष्य, पृ.-129

17जीवन सोपान पृ.-38, 18वही पृ.-40



डॉ.बी.आर.अम्बेडकर, निर्विवाद रूप से अब तक के सबसे महान अर्थशास्त्रियों में से एक हैं। लेकिन दुर्भाग्य से उनके आर्थिक विचारों को न पढ़ा गया, न अपनाया गया और न ही प्रचारित किया गया। आज निजीकरण, वैश्वीकरण और उदारीकरण के युग में 'राजकीय समाजवाद' के जनक माने जाने वाले डॉ.बी.आर.अम्बेडकर के आर्थिक विचारों को समझना आवश्यक हो गया है। उनका विचार था कि राज्य को राष्ट्र के सभी संसाधनों, जैसे भूमि, कृषि और उद्योगों को संवैधानिक तरीकों से नियंत्रित करना चाहिए और नागरिकों के समग्र विकास की दिशा में काम करना चाहिए। उनका दृढ़ विश्वास था कि राज्य आम आदमी के जीवन के विकास में महत्वपूर्ण भूमिका निभा सकता है, यदि उपर्युक्त सभी संसाधन उसके हाथ में हैं। यह पत्र राजकीय समाजवाद और संवैधानिक प्रावधानों पर उनके विचारों को समझने के साथ जुड़ा होगा, जो लोगों के सामाजिक, आर्थिक और राजनीतिक विकास के बारे में डॉ.अम्बेडकर के विचार को दर्शाता है।

परिचय :

150 से अधिक वर्षों के संघर्ष और स्वतंत्रता सेनानियों द्वारा अनगिनत बलिदानों के बाद, भारत ने 15 अगस्त 1947 को अंग्रेजों से स्वतंत्रता प्राप्त की और एक संप्रभु राज्य का दर्जा प्राप्त किया। हमने 26 नवंबर, 1949 को संविधान को अपनाया था, जो बाद में 26 जनवरी, 1950 को लागू हुआ। भारत का संविधान निर्विवाद रूप से दुनिया का सबसे बड़ा संविधान है और इसे भी देशों द्वारा स्वीकार किया गया है। दुनिया के लिए सबसे बड़ा आश्चर्य यह था कि सबसे बड़ा संसदीय लोकतंत्र उन लोगों को दिया गया जो हजारों साल से जाति, वर्ग, धर्म, नस्ल और लिंग के नाम पर गुलाम थे, उन्हें इंसान भी नहीं माना गया और नहीं उनके साथ व्यवहार किया गया। युगों से तथाकथित ऊंची जातियों के बराबर। अधिकांश लोग अनपढ़ थे। भारत में हजारों जातियों, कई धर्मों, परंपराओं और भाषायी मतभेदों के बावजूद, डॉ.बी.आर.अम्बेडकर ने भारत को सरकार का संसदीय रूप देने का साहस किया। 1950 में भारतीय संविधान की स्थापना न केवल भारत के राजनीतिक इतिहास में बल्कि सामाजिक न्याय और मानवाधिकारों के इतिहास में भी एक महत्वपूर्ण घटना थी।

बहस :

अर्थशास्त्र पर डॉ.अम्बेडकर के व्यापक साहित्य का अध्ययन करना और उसकी भावना को समझना उत्तरोत्तर कठिन कार्य है। लेकिन अधिक कठिन कार्य उनके अर्थशास्त्र के सिद्धांतों को सटीक रूप से समझना है। लोगों की पक्षपातपूर्ण और जाति आधारित मानसिकता के कारण डॉ.अम्बेडकर की छवि पर हमेशा किसी का ध्यान नहीं गया। उनमें से हमारे पास तथा कथित अम्बेडकरवादी बुद्धिजीवी हैं, जो दिन-ब-दिन डॉ.अम्बेडकर पर लिखते हैं, लेकिन अम्बेडकर के आर्थिक विचारों की भावना को पूरी तरह से नज़रअंदाज़ करते हैं।

21वीं सदी की भोर में, आम आदमी अपने परिवार को दिन में दो वक्त की रोटी खिलाने के लिए संघर्ष कर रहा है। धनी, शिक्षित और राजनीतिक नेता पैसा कमाने और सत्ता हासिल करने

में लगे हुए हैं। इस देश का नौकरी पेशा वर्ग भी गरीबों की समस्याओं को संभाल रहा है/गलत तरीके से संभाल रहा है और राष्ट्र निर्माण के प्रति कोई जिम्मेदारी महसूस नहीं करता है। इस परिवेश में डॉ. अम्बेडकर का आर्थिक चिंतन ही एकमात्र विकल्प प्रतीत होता है, जो इस महान राष्ट्र का मार्ग दर्शन कर सकता है और संभावित सामाजिक और आर्थिक तबाही से बचा सकता है। डॉ. अम्बेडकर के आर्थिक विचारों में राष्ट्रवाद की सबसे बड़ी भावना है और वे समाज के सभी वर्गों के समग्र विकास के सिद्धांत को प्रतिपादित करते हैं। लेकिन दुर्भाग्य से देश के आम लोगों में ही नहीं, बल्कि तथाकथित शिक्षित वर्ग में भी डॉ. अम्बेडकर की आर्थिक दृष्टि को देखने की मंशा और मानसिकता नहीं है।

उनके विचार जर्मनी के जॉर्ज फ्रेडरिकलिस्ट जैसे नहीं हैं, जिन्होंने खुले बाजार पर हमला किया और संरक्षणवाद की नीति की वकालत की^[1]। जॉर्जलिस्ट ने जर्मन लोगों के लिए लड़ाई लड़ी, लेकिन उन्होंने उस पर ध्यान नहीं दिया। अंत में आर्थिक तंगी और भुखमरी के कारण उसने आत्महत्या कर ली। दूसरी ओर डॉ. अम्बेडकर के आर्थिक विचार प्रबल राष्ट्रवाद की बात करते हैं। अपने जीवन काल के दौरान, आजादी से पहले और बाद में, उन्हें श्रम मंत्री, मसौदा समिति के अध्यक्ष, कानून मंत्री आदि के रूप में सबसे महत्वपूर्ण विभागों को सौंपा गया था। डॉ. अम्बेडकर ने संविधान का मसौदा तैयार किया, पृथक निर्वाचक मंडल की आवश्यकता की वकालत की और सामाजिक रूप से पिछड़े समुदायों, वर्गों और जातियों के उत्थान के लिए सर्वोत्तम आरक्षण नीतियों को लागू किया। उन्होंने पारंपरिक असमानता को खत्म कर दिया और समान मानवाधिकारों और सम्मान के लिए युद्ध का नेतृत्व किया। यह सब उन्होंने अपने जीवन-काल में बिना किसी हिंसा और बिना किसी हथियार के किया। उन्होंने कभी भी आंदोलन के किसी हिंसक तरीके का नेतृत्व नहीं किया बल्कि अपनी प्रखर बुद्धि से सरकारों को राजी कर लिया। आजादी के 75 साल पीछे मुड़कर देखें तो यह साफ है कि अगर उनके विचारों पर अमल नहीं होता तो भारत जैसा जातिवादी/ धार्मिक कट्टरपंथी देश अब तक किसी भी ताकतवर देश के आगे घुटने टेक चुका होता। हमारे पड़ोसी देश इसका जीता जागता उदाहरण हैं, जहाँ बहुत से आंतरिक संघर्ष हैं। राष्ट्र को इस तथ्य को स्वीकार करना होगा कि लाखों जातियाँ, विभिन्न धार्मिक मान्यताएँ, परंपराएँ और रीति-रिवाज होते हुए भी अगर भारत बिना किसी आंतरिक संघर्ष के एकजुट है, तो वह संसदीय लोकतंत्र और भारत के संविधान के कारण ही है। इसमें कोई संदेह नहीं है कि भारत की जीडीपी दिन-ब-दिन बढ़ रही है और इसमें कोई संदेह नहीं है कि भारत आज तीन ट्रिलियन डॉलर का देश है। हालाँकि, भारतीय आम आदमी कई सामाजिक और आर्थिक समस्याओं के कारण निराश और निराश है। आर्थिक तंगी और कर्ज के बोझ, जमींदारों और बैंकों के हाथों लगातार शोषण के कारण किसान प्रतिदिन आत्महत्या कर रहे हैं। गरीब और गरीब होता जा रहा है और अमीर और अमीर होता जा रहा है। मैं साफ-साफ कहना चाहता हूँ कि अगर हम चंद लोगों के हाथों में अर्थव्यवस्था के केंद्रीकरण को नहीं रोकते हैं तो गरीब आम लोगों के पास परिवार सहित आत्महत्या करने के अलावा कोई चारा नहीं बचेगा। सामाजिक विषमता और धार्मिक कट्टरवाद की मानसिकता से जकड़े हुए लोगों ने कभी भी राष्ट्र-निर्माण के महत्व को महसूस नहीं किया और यह एक गंभीर बीमारी है जिससे यह देश संक्रमित हो गया है। आजादी के बाद भारत को राष्ट्रवाद और देश-भक्ति के आवरण मिले और भारत की भोली-भाली जनता इस देश के बड़े तबकों के अधिकारों का हमेशा बहिष्कार करने वाले तथाकथित शासकों के छिपे हुए एजेंडे को कभी समझ ही नहीं

पाई। इसलिए, डॉ. अम्बेडकर के सामाजिक, आर्थिक और मानवीय विचारों का अध्ययन करने, समझने और उन्हें लागू करने का सही समय है। डॉ. अम्बेडकर ने औद्योगीकरण की पुरजोर वकालत की। उनके अनुसार, लोकतंत्र का अर्थ अधिक उपकरण, अधिक औद्योगीकरण और उच्च आर्थिक लाभ है। उन्होंने ग्राम-व्यवस्था पर जमकर प्रहार किया और चाहते थे कि लोग गाँव छोड़कर शहरों में बस जाएँ। वह गाँव की सामाजिक और आर्थिक व्यवस्था को खत्म करना चाहते थे, यही कारण है कि उन्होंने श्री गांधी के विपरीत गाँवों को छोड़कर शहरों में बसने का आह्वान किया, जिन्होंने 'चलो गाँव की ओर' का नारा दिया था। गाँव [2] (। श्री गांधी का दृढ़ विश्वास था कि आत्मनिर्भर गाँव एक न्यायसंगत, और अहिंसक व्यवस्था के लिए एक ठोस आधार बनाते हैं और उनका मानना था कि यह भारत में सभी नागरिकों, रचनात्मक कार्यकर्ताओं और नीति-निर्माताओं के लिए एक मार्गदर्शक सिद्धांत हो सकता है। दक्षिण अफ्रीका से लौटने के बाद, गांधी जी ने अपने प्रत्यक्ष अनुभवों के आधार पर गाँवों पर अपने विचार विकसित किए। उन्हें विश्वास था कि "यदि गाँव नष्ट हो जाते हैं, तो भारत भी नष्ट हो जाएगा। यह अब भारत नहीं रहेगा।" उनके लिए, राष्ट्र का पुनर्निर्माण गाँवों के पुनर्निर्माण से ही हो सकता था। लेकिन डॉ. अम्बेडकर श्री गांधी की इस दृष्टि के खिलाफ थे। उनके लिए गाँव और उनका निम्न जीवन स्तर इस महान राष्ट्र की लाचारी और शर्मनाक तस्वीर ही दिखाता था। गाँव जाति-व्यवस्था और सामाजिक असमानताओं के प्रबल रक्षक थे। इसलिए, वह सभी को शिक्षा प्रदान करना और समानता को बढ़ावा देना चाहते थे।

जब संविधान निर्माण की प्रक्रिया शुरू हुई, तो डॉ. अम्बेडकर को यकीन था कि उन्हें इस प्रक्रिया में भाग लेने की अनुमति नहीं दी जाएगी। यही कारण है कि उन्होंने वर्ष 1946 में अखिल भारतीय अनुसूचित जाति संघ की ओर से संविधान सभा को 'राज्य और अल्पसंख्यक' शीर्षक से एक ज्ञापन सौंपा [3]। उन्होंने अल्पसंख्यकों के अधिकारों और उनके अधिकारों की रक्षा में राज्य के कर्तव्यों के बारे में बात करने वाले एक ज्ञापन को प्रस्तावित करने की अनिवार्यता महसूस की। ज्ञापन डॉ. बी. आर. अम्बेडकर की 'राज्य समाजवाद' की अवधारणा की एक उच्च संरचित तस्वीर देता है। डॉ. बी. आर. अम्बेडकर ने नागरिकों के मौलिक अधिकारों की रक्षा के लिए राज्य के कर्तव्यों की पुरजोर वकालत की, जो भारत के संविधान के भाग-III में निहित हैं। उन्होंने न केवल नागरिकों को मौलिक अधिकार प्रदान किए बल्कि राज्य के नीति निर्देशक सिद्धांतों के रूप में भाग (36-15) के तहत राज्य को आवश्यक दिशा-निर्देश भी दिए। उनका दृढ़ विश्वास था कि यदि राज्य निर्देशों को लागू करता है, तो सभी लोगों का सामाजिक, आर्थिक, राजनीतिक, सांस्कृतिक और शैक्षिक विकास दृष्टि से दूर नहीं होगा।

डॉ. अम्बेडकर ने संविधान बनाते समय विभिन्न अनुच्छेदों के माध्यम से कई प्रावधानों को प्रतिष्ठापित किया। यह लोगों के आर्थिक और सामाजिक विकास के बारे में उनकी बुद्धिमत्ता को दर्शाता है [4]। संविधान में शामिल अनुच्छेद (4) 15, (4) 16, 17, (1) 19डी (और) ई (, (2) 29, 275, 330 और 335 सामाजिक और आर्थिक न्याय पर उनके विचारों के स्पष्ट प्रतिबिंब हैं। ये अनुच्छेद राज्य को सामाजिक और शैक्षिक रूप से पिछड़े वर्गों, यानी अनुसूचित जाति, अनुसूचित जनजाति और अन्य पिछड़े वर्गों के हितों को सुरक्षित करने के लिए विशेष प्रावधान करने का अधिकार देते हैं। इसके अलावा, अनुच्छेद 29 और 30 भारत के सभी अल्पसंख्यकों के लिए विशेष प्रावधानों के बारे में बात करते हैं, जो उन्हें अपने शैक्षिक और धार्मिक संस्थानों को स्थापित करने का अधिकार देते हैं और उनकी लिपि और साहित्य को बढ़ावा

देने और उनकी रक्षा करने का भी अधिकार देते हैं। भारत के संविधान में बी.आर.अम्बेडकर की दृष्टि शामिल है, जो विशेष रूप से सामाजिक और आर्थिक न्याय, गैर-भेदभाव, स्वतंत्रता, समानता और बंधुत्व के सिद्धांतों के प्रति समर्पित है।

डॉ. अम्बेडकर प्रशिक्षण से एक अर्थशास्त्री थे और 1921 तक उनका करियर एक पेशेवर अर्थशास्त्री का था। इसके बाद ही वे एक राजनीतिक नेता बने [5]। उन्होंने अर्थशास्त्र पर तीन विद्वतापूर्ण पुस्तकें लिखीं - 'एडमिनिस्ट्रेशन एंड फाइनेंस ऑफ द ईस्ट इंडिया कंपनी', 'द इवोल्यूशन ऑफ प्रोविंशियल फाइनेंस इन ब्रिटिश इंडिया' और 'द प्रॉब्लम ऑफ द रुपी : इट्स ओरिजिन एंड इट्स सॉल्यूशन'। उनके आर्थिक लेखन में सबसे महत्वपूर्ण पुस्तक 'स्टेट्स एंड माइनॉरिटीज' है। यह पुस्तक उनकी उत्कृष्ट कृतियों में से एक है, जिसमें उन्होंने सभी प्रमुख उद्योगों के राष्ट्रीयकरण की वकालत की है। उनका विचार था कि निजी उद्योग धन के असमान वितरण का एक कारण थे। यदि प्रमुख उद्योग निजी संगठनों को दे दिये जायें तो धन और श्रम का पूर्ण शोषण होगा। उद्योगों के राष्ट्रीयकरण से श्रमिकों को सुरक्षा मिलेगी और धन के समान वितरण में मदद मिलेगी। उन्होंने बीमा के राष्ट्रीयकरण की भी वकालत की, जिससे लोगों को अधिक सुरक्षा मिलेगी।

आगे विस्तृत करने के लिए, 'राज्यों और अल्पसंख्यकों' के अनुच्छेद-II के खंड 4 की सिफारिश है [6] :

- i) कृषि राज्य का उद्योग होगा,
- ii) प्रमुख और बुनियादी उद्योगों का स्वामित्व और संचालन राज्य द्वारा किया जाएगा,
- iii) बीमा पॉलिसी प्रत्येक नागरिक और राज्य के एकाधिकार के लिए अनिवार्य होगी,
- iv) राज्य निजी व्यक्तियों द्वारा धारित ऐसे उद्योगों, बीमा और कृषि भूमि में विद्यमान अधिकारों का अधिग्रहण करेगा,
- v) राज्य अधिग्रहीत भूमि को मानक आकार के खेतों में विभाजित करेगा,
- vi) खेत की खेती सामूहिक फार्म के रूप में की जाएगी,
- vii) खेतों की खेती सरकार द्वारा जारी नियमों और निर्देशों के अनुसार की जाएगी,
- viii) काश्तकार फार्म पर उचित रूप से लगाये जाने वाले प्रभारों के भुगतान के बाद बची हुई उपज को निर्धारित तरीके से आपस में बाँट लेंगे।
- ix) जाति या पंथ के भेद के बिना भूमि ग्रामीणों को दी जाएगी,
- x) कोई जमींदार नहीं होगा, कोई किरायेदार नहीं होगा और कोई भूमिहीन मजदूर नहीं होगा,
- xi) सामूहिक फार्मों में पानी, भारवाही पशु, औजार, खाद, बीज आदि का वितरण किया जाएगा।
- xii) राज्य खेतों की उपज पर निम्नलिखित शुल्क लगाने का हकदार होगा:

- क) भूमि राजस्व के लिए एक हिस्सा,
- ख) डिबेंचर-धारकों को भुगतान करने के लिए एक हिस्सा,
- ग) आपूर्ति किए गए पूँजीगत माल के उपयोग के लिए भुगतान किया जाने वाला भाग। यह स्पष्ट है कि भारतीय रिजर्व बैंक (RBI) उन विचारों पर आधारित था जो डॉ. बाबा साहेब अम्बेडकर ने हिल्टन यंग कमीशन को प्रस्तुत किए थे। दुनिया ने हमेशा कार्ल मार्क्स को समाजवाद के जनक के रूप में देखा है - उन्होंने कभी भी डॉ. बी.आर. अम्बेडकर के आर्थिक और सामाजिक विचारों का अध्ययन करने की कोशिश नहीं की, जो कार्ल मार्क्स से आगे निकल गए और 'राज्य समाजवाद' (7) प्रतिपादित किया। मार्क्स का दर्शन वर्ग-संघर्ष पर आधारित है, जिसमें वे

राज्य द्वारा शोषण की बात करते हैं। इस शोषण को रोकने के लिए, कार्ल मार्क्स ने प्रमुखों को उखाड़ फेंकने और सत्ता पर कब्जा करने के लिए हिंसक तरीके अपनाने का प्रस्ताव रखा। दूसरी ओर, डॉ. बाबा साहेब अम्बेडकर का राज्य समाजवाद उनके लोकतांत्रिक विचारों के ज्ञान में निहित है। उनके लिए लोकतंत्र सरकार का एक रूप और तरीका है जिसके द्वारा लोगों के आर्थिक और सामाजिक जीवन में बिना रक्तपात के क्रांतिकारी परिवर्तन लाए जाते हैं। उन्होंने कहा कि राज्य सभी असमानताओं को दूर करने में एक महत्वपूर्ण कारक हो सकता है। उनके लोकतांत्रिक विचारों का उद्देश्य समाज से चरम आर्थिक, सामाजिक और धार्मिक असमानताओं और बुराइयों को खत्म करना था। नतीजतन, राज्य समाजवाद की उनकी अवधारणा न्याय, स्वतंत्रता, समानता और बंधुत्व के सिद्धांतों पर आधारित थी। प्रत्येक नागरिक को अपना और अपने परिवार का आर्थिक विकास करने का अधिकार है और वह चाहता था कि राज्य संसाधनों का समान रूप से वितरण करे।

डॉ. अम्बेडकर के विचारों का वर्तमान भारतीय मुद्रा प्रणाली पर बहुत प्रभाव पड़ा। [8] 1923 में प्रकाशित उनकी प्रसिद्ध पुस्तक 'द प्रॉब्लम ऑफ द रुपी : इट्स ओरिजिन एंड इट्स सॉल्यूशन' में इस दिशा में एक महत्वपूर्ण योगदान दिया गया था। इसके प्रकाशन से पहले, लंदन स्कूल ऑफ इकोनॉमिक्स ने उन्हें 1921 में अर्थशास्त्र डी.एससी. डिग्री प्रदान की। पुस्तक का दूसरा संस्करण 1947 में प्रकाशित हुआ था। यह पुस्तक साबित करती है कि वह आर्थिक नीति और मुद्रा समस्याओं के विशेषज्ञ थे। उन्होंने 1800 से 1920 तक भारतीय मुद्रा की समस्या का बहुत सूक्ष्मता से विश्लेषण किया और भारत के लिए एक मुद्रा प्रणाली का सुझाव दिया। ऐसा करने में, वह जॉन मेनार्ड केन्स के विचारों से काफी अलग थे। डॉ. अम्बेडकर ने स्वर्ण-मानक की वकालत की, जबकि कीन्स ने वर्ष 1909 में प्रकाशित अपने ग्रंथ 'भारतीय मुद्रा और वित्त' में स्वर्ण-विनिमय-मानक निर्धारित किया। डॉ. अम्बेडकर ने स्वर्ण-मानक के पक्ष में तर्क दिया क्योंकि इस प्रणाली में, आपूर्ति मुद्रा का बहुत आसानी से नहीं किया जा सकता था, और इस तरह, इसने कीमतों की बेहतर स्थिरता सुनिश्चित की ताकि गरीब वर्गों को कुछ राहत मिल सके। हालाँकि डॉ. अम्बेडकर के सुझाव को शाही सरकार ने नहीं माना, लेकिन गरीबों के हितों की रक्षा करने की उनकी मंशा स्पष्ट थी। डॉ. अम्बेडकर और विश्व दार्शनिकों के बीच क्या अंतर है? जिन परिस्थितियों ने डॉ. अम्बेडकर को सार्वभौम चिंतकों में सबसे महान बनाया, वह अध्ययन का विषय है। यदि हम विश्व के दार्शनिकों और उनके व्यक्तिगत जीवन का अध्ययन करें, तो हम समझेंगे कि लगभग सभी विचारक और दार्शनिक उच्चतम सामाजिक समूहों के थे। अरस्तू निकोमाखस का पुत्र था, जो मैसेडोन के राजा अमिंटस के निजी चिकित्सक थे। उन्होंने अपना समय मैसेडोनियन महल के भीतर बिताया। उनके पिता ने उन्हें पढ़ने के लिए प्लेटो अकादमी भेजा। अरस्तू ने अकादमी में लगभग अठारह साल बिताए, भौतिकी, जीव-विज्ञान, प्राणीशास्त्र, तत्वमीमांसा, तर्कशास्त्र, नैतिकता, कविता, रंगमंच, संगीत, राजनीति और सरकार का अध्ययन किया। बाद में उन्होंने अपने शिक्षक/मार्गदर्शक बनकर सिकंदर महान को प्रभावित किया।

यदि हम आधुनिक विचारकों की ओर नज़र डालें, तो हम देखते हैं कि महान अर्थशास्त्रियों में से एक, कार्ल मार्क्स 5) मई 14 - 1818 मार्च (1883 का जन्म प्रशिया राइनलैंड के ट्रायर में एक धनी मध्यवर्गीय परिवार में हुआ था। मार्क्स ने बॉन और बर्लिन के विश्वविद्यालयों में अध्ययन किया और कई किताबें लिखीं, जिनमें से सबसे महत्वपूर्ण 'दास कैपिटल' और 'कम्युनिस्ट

मेनिफेस्टो' थीं। वर्ग संघर्ष पर आधारित उनके आर्थिक शोषण के सिद्धांत ने दुनिया को प्रभावित किया और इसके परिणामस्वरूप हम देखते हैं कि कैसे उनकी मृत्यु के लगभग 30 साल बाद रूसी क्रांति हुई ! कार्ल मार्क्स के अलावा, कई अन्य यूरोपीय विचारक हैं जैसे जॉनलॉक 29) अगस्त 28 - 1632 अक्टूबर (1704 , थॉमस हॉब्स 5) अप्रैल 4 - 1588 दिसंबर (1679 , जीनजैक्स रूसो 28) जून 2 - 1712 जुलाई (1778 , मैक्समुलर 6) दिसंबर 28 - 1823 अक्टूबर (1900 और अल्फ्रेड मार्शल 6) जुलाई 13 - 1842 जुलाई (1924 । लोगों ने उनके विचारों और दर्शन को उनकी मृत्यु के कई वर्षों बाद स्वीकार किया है। प्रायः सभी पाश्चात्य विचारकों ने अपनी सीमाओं के भीतर और प्रचलित परिस्थितियों के अनुसार अपने सिद्धांतों का प्रचार किया। लेकिन डॉ. अम्बेडकर, हालांकि एक अछूत के रूप में पैदा हुए थे, जिन्हें कभी भी कक्षाओं में बैठने की अनुमति नहीं थी, एक महान व्यक्तित्व के रूप में उभरे। वह क्लास के बाहर बैठकर पढ़ाई करता था। वह जहां भी गए उनके साथ असमान व्यवहार किया गया। एक छात्र के रूप में, और जीवन के हर क्षेत्र में, उन्होंने जानवरों से भी बदतर अपमान सहा फिर भी, सभी बाधाओं के बावजूद, उन्होंने शिक्षा की उच्चतम डिग्री अर्जित की, जो उस समय देश में किसी और ने हासिल नहीं की थी। इतना ही नहीं, उन्होंने इस देश को स्वतंत्रता, समानता, बंधुत्व और न्याय पर आधारित एक नई दिशा दी और करोड़ों लोगों को एक नया भविष्य दिया। उन्होंने उन समुदायों को जीवन दिया जो हजारों साल से गुलामी में जी रहे थे, उच्च जातियों के हाथों पीड़ित थे और मानसिक और शारीरिक गुलामी के तहत जीवन और भविष्य की कोई उम्मीद नहीं थी। उन्होंने लाखों लोगों को मुक्ति दिलाई, और वह भी " बिना एक बूंद खून बहाए "। यही कारण है कि डॉ. अम्बेडकर दुनिया के सभी दार्शनिकों और विचारकों में सबसे महान साबित होते हैं। भविष्य देखने की उनकी बुद्धि बेजोड़ है। शायद यही कारण है कि कोलंबिया विश्वविद्यालय ने उन्हें ' ज्ञान के प्रतीक ' के रूप में सम्मानित किया, सभी भारतीयों के लिए गर्व की बात।

निष्कर्ष :

अब समय आ गया है कि हम डॉ. अम्बेडकर के सामाजिक, आर्थिक और राजनीतिक विचारों को समझें और सभी को बताएं कि वे लोगों और राष्ट्र के समग्र विकास के लिए कैसे फायदेमंद हैं। किसी भी मनुष्य की मूलभूत आवश्यकताएँ भोजन, आवास और वस्त्र हैं। भारत का संविधान आम लोगों को बुनियादी जरूरतें प्रदान करने और उन्हें विकसित करने में मदद करने के लिए पर्याप्त दिशा-निर्देश प्रदान करता है। राज्य का कर्तव्य सभी के बीच संसाधनों को समान रूप से वितरित करना और यह देखना है कि उन के साथ कोई अन्याय न हो। यदि भारत एक महाशक्ति और एक मजबूत अर्थव्यवस्था बनना चाहता है, तो उसे संवैधानिक प्रावधानों को लागू करना होगा। तभी यह देश विकसित होगा, तभी यह राष्ट्र ऊँचा उठेगा और तभी स्वतंत्रता, समानता, बंधुत्व और न्याय के सिद्धांत बचेंगे।

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महिलाओं एवं सामाजिक रूप से कमजोर वर्गों के कल्याण में डॉ .बी.आर .अम्बेडकर का योगदान

मुख्य लेखक-सौरभ कुमार शर्मा) हिंदी सोबाची (अवधेश प्रताप सिंह विश्वविद्यालय रीवा) म.प्र. (सह लेखक-डॉ .ओम प्रकाश द्विवेदी) प्राचार्य (यमुना प्रसाद शास्त्री स्नाकोत्तर महाविद्यालय सिरमौर ,जिला रीवा) मप्र (

शोध सारांश- :

डॉ .भीमराव अम्बेडकर एक अधूत एवं छिन्न-भिन्न समाज के लिए उन्होंने इस देश के जन-जीवन में जो क्रांति पैदा की उसकी कोई मिसाल नहीं है। उसे अद्वितीय ही कहना होगा। वह अपने युग की परिस्थितियों की यशकाय प्रस्तुति है। उनका युग दलितों की नारकीय पीड़ा का युग था। उक्त समय दलित एवं अबूत वर्ग हासिए की जिन्दगी जी रहा था। तत्कालीन परिस्थितियों में डॉ .अम्बेडकर का समाज गुलामी का जीवन जीने को विवश था। अपमान, अनादर, और घोर भेदभाव ने उनके इस निश्चय को बल प्रदान किया कि उन्हें अपने लोगों को सामाजिक दासता की वेदी से मुक्त कराना है तथा महिला शोषण के विरुद्ध अधिकारों के युगांतकारी कार्यों से विचलित रूढ़िवादी हिन्दुओं में पुरजोर विरोध किया। शुरुआत में अम्बेडकर और नेहरू ही संसद में रूढ़िवादियों के विरोध को वर्गों से वराशाही करने में लगे थे लेकिन बाद में नेहरू ने कदम पीछे खींच लिए। महिलाएँ भी उनके विरोध में आ गईं, जबकि ये सदियों से दास बनाकर रखी गई महिलाओं के अधिकारों के लिए ही संघर्षरत थे। प्रस्तुत शोध पत्र में उपर्युक्त विन्दुओं के विषय में जानने का प्रयास किया गया है।

मुख्य शब्द:- डॉ .बी.आर .अम्बेडकर महिलाओं, सामाजिक, कमजोर वर्गों, कल्याण, योगदान आदि।

प्रस्तावना- :

डॉ .भीमराव अम्बेडकर स्वयं कहा करते थे कि समाज की सार्वजनिक मुक्ति में स्वयं की मुक्ति मानते थे। जिसके लिए उन्होंने समानता और सामाजिक न्याय पर आधारित प्रजातांत्रिक प्रणाली को श्रेष्ठ माना। उन्होंने सामाजिक, राजनैतिक रूपं वार्मिक जीवन में युगानुकूल स्वस्थ एवं प्रतिगामी विचारधारा को अपनाने की दृष्टि प्रदान की। उनका था कि लोकतांत्रिक व्यवस्था से ही सामाजिक समानता आ सकती है ,किन्तु हिन्दुस्तान में जहाँ एक बड़ी संख्या को अछूत समझा जाता है यहाँ लोकतांत्रिक मूल्य बेनानी हो जाते हैं। देश के कल्याण के लिए राजनीतिक परिवर्तन से अधिक महत्व सामाजिक परिवर्तन को देते थे। उन्होंने इस देश के जन-जन में निर्माण किये गये भेदों को मिटाकर समान अधिकारों का स्थापित करने वाला संविधान प्रदान किया और ढाई हजार वर्षों के बाद पहली बार निजातंत्र के मूल्यों की नींव डाली।

डॉ .भीमराव भारतीय संविधान के शिल्पी ही नहीं थे अपितु वे आधुनिक भारत के निर्माताओं में से भी थे। बहुआयामी व्यक्तित्व के धनी डॉ .भीमराव एक साथ ही विचारक लेखक वयता पत्रकार, राजनीति समाज सुधारक विधिवेत्ता शिक्षक और सांसद थे। उनकी सबसे बड़ी देन है भारतीय संविधान का निर्मीक विश्लेषण, सामाजिक कुरीतियों का उद्घाटन, दलितों का उद्धार,

संविधान की रचना, सामाजिक लोकतंत्र का आख्यान और सहज मानव के रूप में मानव की गरिमा का जय गान डॉ. अम्बेडकर की दृष्टि में महापुरुष वह है जो समाज के दुर्गुणों को दूर करने के लिए दिन-रात पूरी लगन से जुटा रहता है। इस दृष्टि से अम्बेडकर सचमुच महापुरुष थे। भारतीय संविधान के प्रमुख निर्माता तथा अधूतों के नेता डॉ. भीमराव अम्बेडकर का जन्म 14 अप्रैल 1891 में एक अधूत परिवार में हुआ था। उनका पैतृक स्थान महाराष्ट्र के रत्नागिरी जिले के मंडणगढ़ तहसील में एक छोटे से ग्राम अन्वावीड है। इनके दादा नालो जी सकपाल सेना के हवलदार और पिता रामजी सकपाल सुबेदार मेजर थे। इनकी माता भीमावाई सरल स्वभाव की थी। महार जाति का सामाजिक दर्जा महाराष्ट्र में नीचे है। इनको समाज में परम्परागत निम्न श्रेणी कार्य सौंपे गये थे, जैसे मरी उठाना और गाँव वालों की वेगार करना। अम्बेडकर के दौर पर गौर करने पर इस बात पर सबसे ज्यादा आश्चर्य होता है कि उन विषम परिस्थितियों में यह व्यक्ति इतना शिक्षित कैसे हो पाया। विद्यार्थी जीवन में कुछ परिस्थितियों से जुझना पड़ा। जाति-पाति के कारण उन्हें लड़को से अलग बैठना पड़ता था। अपनी टाट-पट्टी साथ ले जाना पड़ता था एक बार भीमराव को तेज प्यास लगी उन्होंने चपरासी तथा अन्य लड़कों से पानी पिलाने की माँग की लेकिन किसी ने उन्हें पानी नहीं पिलाया। बालक भीमराव ने अधीर होकर स्वयं लोटा उठाया और पानी पिया। कुछ क्षणों में हाहाकार मच गया कि भीमराव ने लोटा-वाल्टी अपवित्र कर दिया। पराजय निरक्षता, निर्धनता, अज्ञान, संकीर्णता, लूपमडूकता, धार्मिक जड़ता और पुरोहितवाद के चुंगल में फंसे, कर्मकाण्ड में उलझे समाज में निम्न जातियों को अछूत बनाकर सामाजिक स्तर पर दन्तानी दर्जा दी छीन लिया था।

उल्लेखनीय है कि इन विषम परिस्थितियों में ये महार जाति हो नहीं सम्भवतः तमाम अछूतों वीच मैट्रीकुलेट थे और विदेश में पढ़ने वाले पहले दलित सयाजीराव गायकवाड को छात्रवृत्ति पाकर 1913 में उन्होंने कोलंबिया विश्वविद्यालय न्यूयार्क में प्रवेश लिया साथ ही उन्हें एक इकरारनामे पर भी दस्तखत करना पड़ा। अमेरिका में अपना समय विद्यालय में ही लगाऊँगा और अध्ययन पूर्ण होने पर बलौआ रियासत में दस वर्ष नौकरी करूँगा।

1918 में उन्हें सैनिक सचिव का पद लेना पड़ा किन्तु अम्बेडकर को जीवन की वास्तविकताओं ने रुला दिया। शिक्षित समुदाय पाखण्डी था। एक अछूत के लिए कहीं कोई किराये पर कमरा यहाँ तक होटल में भी मिलना असंभव था। अस्पृश्यता का ऐसा माहोल कि कुत्ते, बिल्ली छूना बुरा नहीं था लेकिन यदि किसी अबूत का स्पर्श हो जाये तो पाप लग जाता था। अतएव दासता को मनोवृत्ति से उबरने के लिए, पाखण्ड को उखाड़ने के लिए सामाजिक अन्याय और आततायी स्थिति के विरुद्ध लड़ने के लिए उन्होंने नौकरी को त्यागकर समाज सुधार का व्रत लिया। डॉ. अम्बेडकर जातिभेद तथा अस्पृश्यता के जनक वर्णभेद का खात्मा करना चाहते थे।

डॉ. अम्बेडकर पर इतिहास ने एक महत्वपूर्ण जिम्मेदारी डाल रखी थी। अतएव उन्हें जड़ीभूत भारतीय समाज की जड़ता के स्रोतों की तलाश रहती थी और उसमें नए पंख लगाते थे। इसके लिए उनके लिए उनके अध्ययन केन्द्र बनी भारतीय ब्राह्मणशाही को उन्होंने ठीक चिन्हित किया कि ब्राह्मणवाद विरोध का सारतत्व है जाति भेद का उन्मूलन। अतएव डॉ. अम्बेडकर ने हिन्दू समाज की इस अन्यायपूर्ण अर्थव्यवस्था का गहराई से अध्ययन किया और निष्कर्ष निकाला कि भारतीय विचार पद्धति में बुनियादी परिवर्तन हो और धर्म की कट्टरपंथी तथा सनातनी परिभाषा की कल्याण एवं उत्थान की दृष्टि से समीका की जाए।

डॉ. अम्बेडकर समग्र अनुचिन्तन और व्यवहार शोषण के विरुद्ध और नवमूल्यवादी नैतिक संस्थापनाओं के लिए था। उनका इस संदर्भ में जो नजरिया था यह हर समाज की बेहतरी और सुसंस्कृतता के लिए हर युग आने वाला है, क्योंकि उन्होंने जीवन-मूल्यों की व्याख्या की है। फलतः वे मानवतावादी समाज की संरचना के पक्षपाती हैं, जिसमें शोषण चक्रव्यूह की दुर्गन्ध नहीं मिलती हो। डॉ. अम्बेडकर समानता और सामाजिक न्याय का विस्तार ननुष्यों के बौद्धिक स्तर को उन्नत करने और एक नये गतिशील समाज की रचना के लिए कटिबद्ध थे।

20वीं शताब्दी में स्मृति कानूनों का स्थान निरपेक्ष कानून लेने लगे। मनुस्मृति के कानूनों के स्थान पर अम्बेडकर के कानून स्थापित होने लगे। रूढ़िपाटी और पुरातन कानूनों को सबसे बड़ी सांस्कृतिक चुनौती तब मिली जब अम्बेडकर के नेतृत्व में 25 दिसम्बर 1927 को हिन्दुओं और दलितों ने सार्वजनिक रूप से मनुस्मृति को जलाया। ब्राह्मणवाद, जातिवाद और सांस्कृतिक दासता के इस बड़े प्रतीक और स्रोत को जलाने के ऐतिहासिक कार्य के बाद अम्बेडकर राजनीति में गाँधी के समकक्ष आ गए। हालांकि वे एक प्राध्यापक बनना और विद्वान जैसा जीवन व्यतीत करना चाहते थे, परन्तु परिस्थितियश राजनीति में आना पड़ा।

उन्होंने महिला शोषण के विरुद्ध अधिकारों के युगांतकारी कार्यों से विचलित रूढ़िवादी हिन्दुओं में पुरजोर विरोध किया। शुरुआत में अम्बेडकर और नेहरू की संसद में रूढ़िवादियों के विरोध को पर्गों से धराशाही करने में लगे थे लेकिन बाद में नेहरू ने कदम पीछे खींच लिए। महिलाएँ भी उनके विरोध में आ गईं जबकि ये सदियों से दारू बनाकर रखी गई महिलाओं के अधिकारों के लिए ही संघर्षरत थीं।

डॉ. भीमराव अम्बेडकर ने मनु का विरोध करते हुए मनुस्मृति का दहन किया। डॉ. अम्बेडकर मनुस्मृति को ब्राह्मणवाद की मूल संहिता मानते थे। यह किताब द्विजों को जन्मजात श्रेष्ठ और पिछड़ों, दलित एवं महिलाओं को जन्म के आधार पर निकृष्ट घांपित करती है। पिछड़े दलितों एवं महिलाओं का एक नाम कर्तव्य द्विजों और मर्दों का सेवा करना बताती है। 25 दिसम्बर 1927 को डॉ. भीमराव अम्बेडकर पहली बार मनुस्मृति में दहन का कार्यक्रम किया था। उनका कहना था कि भारतीय समाज में जो कानून चल रहा है, यह मनुस्मृति के आधार पर है। यह एक ब्राह्मण पुरुष सत्तात्मक भेदभाव वाला कानून है, इसे खत्म किया जाना चाहिए। इसीलिए वे मनुस्मृति का दहन किया।

डॉ. भीमराव अम्बेडकर ने महिलाओं को मिलने वाले अधिकारों को सुनिश्चित करने वाले कानूनों की नींव रखी थी। पितृसत्ता का दंश झेल रही महिलाओं को मुक्ति दिलाने में अम्बेडकर की भूमिका सर्वोपरि थी। हिन्दू विधि संहिता का अध्ययन करने के लिए अम्बेडकर की अध्यक्षता में 9 अप्रैल 1948 को एक समिति गठित की गई। वेनेगल नरसिंगराव द्वारा तैयार किए गए विधेयक के साथ-साथ महिला अधिकारों से संबंधित पहले के कई विधेयकों के अतिरिक्त अम्बेडकर ने धर्म ग्रंथों, प्राचीन ग्रंथों स्मृतियों, संहिताओं का गहन अध्ययन कर विधेयक को और अधिक पुख्ता बनाया। पुत्रों के साथ पुत्रियों को भी संपत्ति में अधिक घरेलू हिंसा व दांपत्य विश्वासघात पर तलाक अंतर्जातीय विवाह और दत्तकता आदि के लिए प्रारूप तैयार करने और महिलाओं को समानता का अधिकार दिलाने में अम्बेडकर ने दिन-रात एक कर दिए।

डॉ. भीमराव अम्बेडकर ने अपनी पुस्तक पाकिस्तान और ही पार्टिशन ऑफ इण्डिया (1940) में चेताया था कि अगर हिन्दू राजा बनता है, तब वह इस सबसे बड़ा अभिशाप होगा। हिन्दू कुछ भी कड़े, हिन्दू धर्म स्वतंत्रता, समता और बन्धुता के लिए उस आधार पर यह लोकतंत्र

के मुल्क साथ मेल नहीं खाता है। हिन्दू राज को किसी कीमत पर रोका जाना चाहिए। डॉ . भीमराव के लिए हिन्दू राष्ट्र का सीधा अर्थ द्विज वर्चस्व था। ये हिन्दू राष्ट्र को मुसलमानों पर हिन्दूओं के वर्चस्व तक सीमित नहीं करते थे, जैसा कि भारत का प्रगतिशील वामपंथी था उदारवादी लोग करते हैं। उनके लिए हिन्दू राष्ट्र का मतलब दलित, ओबीसी और महिलाओं पर द्विजों के वर्चस्व की स्थापना थी । डॉ . भीमराव अम्बेडकर ने अपनी पुस्तक प्राचीन न भारत में क्रांति और प्रतिक्रांति में स्पष्ट शब्दों में कहा है कि सबसे पहले तो हमें यह तथ्य स्वीकार करना होगा कि भारत में साक्षी संस्कृति जैसी कोई चीज ही नहीं रही है।

अन्याय सबसे पहले एक विचार के रूप में पैदा होता है होता है और अन्यायपूर्ण जाति-प्रथा एक विचार के रूप में ही हिन्दू समाज में जल जमाए हुए हैं ले है लेकिन डॉ . अम्बेडकर के बाद के दलित नेतृत्व में शिक्षा और ज्ञान की साधना के प्रति रूझान कम दिखाई देता है। उनमें इसका आक्रोश व्याप्त है, अपने अधिकारों की चेतना तीव्र हुई है लेकिन वैचारिक स्तर पर परिलक्षित नहीं होता है। कुछ सीमा तक दलित सताया हुआ नजर आता है। डॉ . अम्बेडकर की बातों को याद रखना उचित हैं, उन्हें दुहराना भी आवश्यक है। एक आधुनिक लोकतांत्रिक समाज में वर्गों के बीच शिक्षा का प्रचार करना सरकार का ही काम है। वर्तमान समय में दलितों को शिक्षित करने के लिए सरकार द्वारा अनेक प्रयास किए जा रहे हैं। उन्हें उच्च शिक्षा ग्रहण करने हेतु आर्थिक सहायता भी उपलब्ध करायी जा रही है। दलित बच्चों को छात्रवृत्ति दी जा रही है।

दलितों के अन्दर बाबा साहब बाबा साहब के दिखाए मार्ग का जो जागृति पैदा की उसका लाभ दलित समुदाय उठा रहा है , अनुसरण कर रहा है। दलित अपने अधिकार की प्राप्ति के लिए संघर्षरत है। बाबा साहब ब्राह्मणवाद से घृणा करते थे, पर ब्राह्मणों से नहीं। उन्होंने एक ब्राह्मण स्त्री डॉ . सविता से विवाह किया। ये पिछड़ों की मुक्ति तो चाहते थे लेकिन साथ ही उन्हें ब्राह्मणवाद की 'सोशल-पुलिस' भी कहते थे। दलितों पर हो रहे अत्याचार को समाचार-पत्रों में कोई जगह नहीं मिलती थी। दलित अन्याय और अत्याचार को अन्याय-अत्याचार नहीं मानते थे। वे अपने को पशु से अधिक कुछ नहीं मानते थे। उनकी संवेदन क्षमता ही नष्ट की जा चुकी थी। बाबा साहब के प्रयास से ही उन्हें उनकी संवेदनशीलता वापस मिली अपनी अस्मिता का स्वाभिमान का . मनुष्य होने का अहसास उन्हें अब हो चुका है। इस आत्मसम्मान और स्वाभिमान के कारण ही ये अन्याय और अत्याचार के विरोध में पहली बार प्रतिक्रिया दे रहे हैं, संगठित हो रहे हैं । इसी कारण दलित और सवर्णों के बीच आए दिन विवाद पैदा हो रहे हैं। मौलिक रूप से दलितों का संघर्ष और अम्बेडकरवादी रास्तों पर चलना मानव-अधिकार व मानव-गौरव प्राप्त करने का संघर्ष है। यदि वह अपने संघर्ष में सफल होते आते हैं, तो यह न केवल एक गुट या जाति के लिए बल्कि पूरे देश के लिए बड़ी उपलब्धि होगी। हमारे देश के प्रत्येक दलित तथा स्वर्ण को जाति-व्यवस्था साम्प्रदायिकता लिंग-भेद के विरोध में आवाज उठानी चाहिए, क्योंकि यही मानव अधिकारों के हनन या निरन्तर अन्यायों का आधार है। दलितों में आने वाली जागरूकता के बावजूद यदि ये इस धारा से अलग रहते हैं तो राष्ट्रीय एकता या राष्ट्र भावना पनप नहीं सकती।

सामाजिक-व्यवस्था तभी सुधार सकती है , जब जाति-व्यवस्था का उन्मूलन हो जाए। उन्हें इस व्यवस्था को तोड़ना होगा ताकि इस आधार पर कोई भेदभाव न रहे। प्रत्येक व्यक्ति सम्मानजनक है यह भावना कानून द्वारा नहीं लायी जा सकती। यह हमारे हित में है कि हम भारत में एक होकर रहे और मिलकर रहें, परन्तु यह तब तक सम्भव नहीं है , जब तक हम जाति-विभाजन को मन से दूर ही कर देते।

डॉ. अम्बेडकर अपने भाषणों एवं लेखों में मुख्य रूप से इस बात पर बल देते थे कि दलितों के द्वारा कार्यक्रम में केवल दलित समुदाय की ही सवर्णों की भागीदारी होगी तो दलित समाज की भागीदारी होनी चाहिए।

अम्बेडकर का चिन्तन भक्त कवि कवीर, महात्मा फुले और गौतम बुद्ध से अनुप्राणित था। इसके अतिरिक्त अम्बेडकर के पास यूरोप, अमरीका व जर्मनी के समाज का भी गहरा अध्ययन था। विदेशी समाजों में वर्ण-व्यवस्था जैसी बातों का अभाव उन्होंने देखा और संभवतः यही वजह थी कि उन्होंने भारतीय समाज में एकता लाने का प्रयास किया। परन्तु भारतीय परिवेश और यहाँ को सामाजिक संरचना के लिए डॉ. अम्बेडकर की एकता की सांच अव्यावहारिक सिद्ध हुई।

निष्कर्षतः कहा जा सकता है कि महिला शोषण के विरुद्ध अधिकारों के युगांतकारी कार्यों से विचलित रूढ़िवादी हिन्दुओं में पुरजोर विरोध किया। शुरुआत में अम्बेडकर और नेहरू ही संसद में रूढ़िवादियों के विरोध को वर्गों से धरासायी करने में लगे थे। लेकिन बाद में नेहरू ने कदम पीछे खींच लिए। महिलाएँ भी उनके विरोध में आ गईं, जबकि वे सदियों से दास बना कर रखी गईं। महिलाओं के उत्थान के लिए अनेकों योजनाओं के माध्यम से उनके संघर्ष में हमेशा महिलाओं का साथ दिया। डॉ. भीमराव अम्बेडकर ने असवर्णों को सवर्णों से पृथक् सिद्ध करने के लिए संस्कृत के ग्रंथों से बहुत तर्क खोजे और तब विकसित हो रही राष्ट्रवादी चेतना को सवर्णवादी मानकर कथित आर्यों के अतीत को महत्वहीन करने की चेष्टा की। ऊँची जाति के लोगों के द्वारा अछूतों पर किये गये अत्याचार को अम्बेडकर आर्यों के भारत आक्रमण को पृष्ठभूमि में ऐतिहासिक कलेवर टेकर एक भ्रम की स्थिति उत्पन्न करते हैं। उनका यह तर्क कि जब आर्य भारत आये तो अछूतों को गुलाम बनाया गया और उनसे नीच कार्य करवाया गया, यह तथ्य मनगळंत है। सच्चाई तो यह है कि वर्ण-व्यवस्था मूलतः कार्य-विभाजन से उत्पन्न हुई थी और ऊँची जाति के लोगों द्वारा नीची जाति के लोगों का शोषण हुआ और इस शोषण के मूल में वर्ण-व्यवस्था ही मूल कारण रही ऐसा नहीं है वस्तुतः शोषण के मूल में जिनके पास था और जिनके पास नहीं था अर्थात् धनी एवं निर्धन होना मुख्य बात थी।

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प्रीति रानी
(शोधार्थी, पीएच डी . इतिहास
महर्षि दयानंद यूनिवर्सिटी, रोहतक)

सारांश

भारत रत्न डॉ. भीमराव अंबेडकर जी समतामूलक समाज के निर्माणकर्ता, भारतीय संविधान के जनक, महान स्वतंत्रता सेनानी और आधुनिक राष्ट्र के शिल्पकार थे। भीमराव अंबेडकर जी उस समय से संबंधित थे जब अस्पृश्य जाति में पैदा होना एक अभिशाप से कम नहीं था। तभी से उनके जीवन का एकमात्र लक्ष्य सामाजिक रूप से कमजोर वर्ग, मजदूरों एवं महिलाओं के कल्याण व उत्थान के रास्ते में आने वाली बाधाओं को तोड़ना था। उनके अनुसार जिस हिंदू समाज में आपसी वर्गों और स्त्रियों पुरुषों में विषमता है उसे झकझोरे बगैर यदि हम केवल आर्थिक पहलू पर ही एक के बाद एक कानून बनाते रहे तो यह संविधान का मखौल उड़ाने के समान है या रेत पर किला खड़ा करने का प्रयास है। किसी भी राष्ट्र की नींव सामाजिक न्याय, सामाजिक पहचान, समान अवसर और संवैधानिक स्वतंत्रता के रूप में नारी सशक्तीकरण के मजबूत ढांचे पर आधारित होती है। इसी प्रकार हर एक व्यक्ति को स्वयं का संपूर्ण विकास करने का अवसर समाज को देना चाहिए। उनका मानना था कि ध्येय प्राप्ति ना होना कोई गुनाह नहीं किंतु निम्न दर्जे का ध्येय आँखों के सामने रखना मात्र यह बहुत बड़ा गुनाह है। इसी उद्देश्य को लेकर उन्होंने हिंदुओं और भारतीय समाज के अन्य वर्गों के लिए समान नागरिक संहिता को संहिताबद्ध किया।

विशिष्ट शब्द: संवर्धन, विषमता, विध्वंस, संवैधानिक, नीतिमत्ता, बलवर्द्धक, अनावृत

प्रस्तावना

बाबा साहब अंबेडकर ने दर्शन, इतिहास, राजनीति, आर्थिक विकास आदि अनेक समस्याओं पर विचार किया, जिनका संबंध सारे देश की जनता से था ना कि किसी विशेष वर्ग से। अंबेडकर जी की मान्यता थी, जो संस्कृति समाज या साहित्य मनुष्य को लघु बनाए, उसका विरोध करना चाहिए। उनके अनुसार साहित्य व समाज से समता का संवर्धन और विषमता का विध्वंस होना चाहिए। वे कहते हैं कि ऋग्वेद, अथर्ववेद मैंने कितनी बार पढ़ें हैं, पर उस में समाज और मानव की उन्नति के लिए और नीतिमत्ता के लिए बलवर्द्धक क्या है, यह मेरी समझ में नहीं आता। साहित्य से समाज और मानवकी केवल उन्नति ही नहीं होनी चाहिए बल्कि नीतिमत्ता का भी पोषण होना चाहिए। वे कहते हैं कि विषमता का समर्थन करने वाली मनुस्मृति हमें मान्य नहीं है। ऐसी पोथी को हम क्यों न जलायें?

इसका अर्थ हुआ कि विषमता का समर्थन करने वाला साहित्य उन्हें मान्य नहीं था। इसलिए उनका कहना है कि साहित्य की रचनाओं में उदात्त जीवन-मूल्यों और सांस्कृतिक मूल्यों को परिष्कृत कीजिए। अपनी कलम की रोशनी को इस तरह से परिवर्तित कीजिए कि साहित्यिक विचार मानवतावाद पर आधारित हो। उनकी स्वयं की रचनाओं से भी स्पष्ट होता है कि उनका सबसे बड़ा गुण मानवीय दृष्टिकोण स्पष्ट विचार, यथार्थवाद और प्रखर राष्ट्रवाद पर आधारित था

(यादव वीरेंद्र सिंह 2019:236) उन्होंने नारी स्वतंत्रता की आवाज को बुलंद करने के लिए 1920 में मूकनायक, 1927 में बहिष्कृत भारत, 1928 में समता जैसी पत्रिकाओं का प्रकाशन किया। जिसमें लैंगिक असमानता, नारी शिक्षा के प्रसार से उनका उत्थान, महिलाओं का सामाजिक, राजनीतिक, आर्थिक सशक्तीकरण से संबंधित लेख प्रकाशित किए।

(मीना जनक सिंह (2020:202

डॉ.अंबेडकर जी के महिला व कमजोर वर्गों के उत्थान में सत्याग्रह

भारत में अंबेडकर जी ने दलितों की मुक्ति के लिए वही कार्य किया, जो कार्य अब्राहम लिंकन ने दासों की मुक्ति के लिए और पाल रॉबसन ने अमेरिका के नीग्रो लोगों की मुक्ति के लिए किया था। अंबेडकर जी ने ब्राह्मणों के दबाव में आकर अस्पृश्य जाति के लोगो को टूटे हुए लोगो के रूप में देखा। रमैया अवस्थी (2017:175) अंबेडकर जी के अनुसार धर्म जो अपने को मानने वाले के बीच पक्षपात करता है, वह धर्म नहीं है। धर्म व दासता का कोई साथ नहीं है। इसके लिए उन्होंने समानता पर बल दिया। कुओं, तालाबों, नदी, व मंदिर का प्रयोग सभी मनुष्य के लिए समान रूप से हो इसलिए उन्होंने पहला सत्याग्रह महाड़ तालाब सत्याग्रह के रूप में किया जिसमें उन्हें सफलता मिली। इसी प्रकार उन्होंने गंगा सागर तालाब के पानी का अधिकार भी सभी अछूतों को समान रूप से दिलवाया। दूसरा सत्याग्रह उन्होंने कालाराम मंदिर प्रवेश के लिए किया (यादव वीरेंद्र सिंह 2011:269) उनकी दो कृतियों - जाति भेद का विनाश और व्हाट डिड गांधी जी एंड कांग्रेस डू फार अनटचेबल्स? में जातिवाद के दोषों को अनावृत किया औ समाप्त कर देने के लिए आग्रह किया।

बीसवीं सदी के प्रारंभिक दशकों में अंबेडकर जी ने जाति विरोधी संघर्ष के साथ-साथ महिला समाज के उत्थान के लिए भी प्रयास किए। उनका महिला उत्थान के संदर्भ में यह विचार था कि मैं किसी समाज के उन्नति का अनुमान इस से लगाता हूं कि उस समाज में महिलाओं की कितनी प्रगति हुई है? वे कहते हैं कि नारी की उन्नति के बिना समाज और राष्ट्र की उन्नति असंभव है। इसी उद्देश्य को लेकर अंबेडकर जी ने नारी उत्थान के लिए सराहनीय कार्य किए। उन्होंने दलित और सवर्ण दोनों महिलाओं की समस्याओं को समझा व व्यक्तिगत और संवैधानिक दोनों स्तरों पर इसके निराकरण के लिए प्रयास किए। यादव वीरेंद्र सिंह 2019 (237):

समाज में नारी पुरुष के समान स्वतंत्र एवं अधिकार संपन्न हो। इसके लिए डॉ. भीमराव अंबेडकर ने संविधान में लिंग के आधार पर पुरुष और स्त्री के बीच सामाजिक भेदों को समाप्त करके, जातिविहीन, वर्गविहीन, समतामूलक समाज का निर्माण तथा सच्चे अर्थों में भारतीय समाज व जन जाति महिलाओं का समग्र विकास करने का प्रयास किया। महाड़ सत्याग्रह, मनुस्मृति दहन (1927) कालाराम मंदिर प्रवेश सत्याग्रह (1930) धर्मांतरण की घोषणा (1935) आदि अनेक घटनाओं में हजारों महिलाओं ने अपनी सक्रिय भूमिका निभाई (यादव वीरेंद्र सिंह 2019:238) अंबेडकर जी के इन आंदोलनों ने नारी जाति को अपनी अस्मिता से परिचित करवाया। अंबेडकर जी के साथ उस समय जिन महिलाओं ने सक्रिय रूप से काम किया, उनमें वेणुबाई भटकर और रंगूबाई शुभकर के नाम उल्लेखनीय हैं (यादव वीरेंद्र सिंह 2011:277) महिलाओं को कानूनी अधिकार दिलाने के लिए उन्होंने केंद्रीय कार्यकारिणी परिषद, मुंबई विधान परिषद् व श्रम मंत्री के रूप में काम करते हुए महिलाओं के हित में बहुत सारे कानूनों का निर्माण किया। जिनमें इंडियन माइन्स एक्ट 1923 का श्रम मंत्री के रूप में दोबार संशोधन करवाया। महिला श्रमिकों के लिए बाल सदन का निर्माण व इसके संचालन को अनिवार्य किया गया। 1941 में मेटरनिटी

बेनिफिट एक्ट को लागू किया गया) युसूफ जी सलीम²⁰¹⁷ : (56) भूमिगत खदानों के अंदर महिलाओं के काम करने पर प्रतिबंध लगाया गया। उन्होंने केवल दलित महिलाओं के लिए ही काम नहीं किया बल्कि कारखानों में काम करने वाली सभी जातियों की महिलाओं के लिए काम किया। उन्होंने कोयला खान में काम करने वाली महिलाओं के प्रसूति अवकाश, स्वास्थ्य, मनोरंजन और काम के घंटे निश्चित किए।

शिक्षा महिलाओं के लिए प्रबल हथियार

डॉ. अंबेडकर ने मनुस्मृति पर हिंदू नारी के पतन का आरोप लगाते हुए अपनी पुस्तक हिंदू नारी का उत्थान और पतन में लिखा है कि हिंदू नारी के पतन का जिम्मेदार हिंदुओं का शास्त्रकार मनु ही था। (यादव वीरेंद्र सिंह 2011:278) इसका अन्य कोई उत्तर हो ही नहीं सकता। मनुस्मृति में भले ही "यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता" कहा गया है पर वास्तविकता कुछ और ही थी। जैसे बलि देने वाले पशु को अच्छी तरह से सजा-संवारकर उसकी पूजा की जाती है और स्वार्थ पूर्ति हेतु घोर यातनाएँ देकर उसे मार डालते हैं। (बाबा साहेब अंबेडकर संपूर्ण वाङ्मय-खंड 7, 2020:319) उसी प्रकार की स्थिति हिंदू शास्त्रकारों ने भारतीय नारी की बना रखी थी। मूक पशु की भाँति नारी का शोषण किया जाता था। महिलाओं के अधिकार सीमित थे, उनकी स्वयं की कोई इच्छा नहीं होती थी। उन्हें अपना जीवन बचपन में पिता, युवावस्था में पति व वृद्धावस्था में पुत्र की इच्छा से गुजारना पड़ता था। इस प्रकार नारी को पुरुष के पूरी तरह से अधीन बना दिया गया था। क्या वे इंसान नहीं हैं? क्या उन्हें जीने का अधिकार नहीं है। उनका कहना था कि हर एक व्यक्ति को स्वयं का संपूर्ण विकास करने का अवसर समाज को देना चाहिए। इसी कारण 29 सितंबर 1927 को मनुस्मृति की प्रतियों की होली जलाई गई तथा दूसरों को भी ऐसा करने के लिए कहा गया। रमैया अवथी²⁰¹⁷ (190: उनके इस कृत्य से गांधी जी भी यह कहने को बाध्य हो गए कि अंबेडकर हिंदू धर्म के लिए एक चुनौती है। वास्तव में बाबा साहब हिंदू धर्म के विरोधी नहीं थे। उनके आक्रोश के केंद्र तो वह व्यक्ति थे, जो धर्म की इतनी भ्राँतिपूर्ण व्याख्या करते थे, जिससे हिंदुओं के एक वर्ग को एक दूसरे वर्ग को अपमानित करने का एकाधिकार मिल गया था। 8-9 अगस्त, 1930 को नागपुर में आयोजित अखिल भारतीय दलित कांग्रेस के प्रथम अधिवेशन में नारी शिक्षा को महत्वपूर्ण मानते हुए उन्होंने कहा कि लड़कियों को भी लड़कों के समान पढ़ने के पूरे अवसर उपलब्ध कराने चाहिए (विमल कीर्ति एल. जी. मेश्राम 2008:351) एक लड़की की शिक्षा से पूरा परिवार शिक्षित हो जाता है। बाबा साहब का मूल मंत्र शिक्षित बनो, संगठित रहो, संघर्ष करो, को भारतीय नारी ने अपने जीवन में उतारा (गेंवाके आर 2004:48) अंबेडकर जी ने महिलाओं को स्वयं को नीच समझने की मानसिकता से दूर करने के लिए कहा इसके लिए उन्होंने ज्ञान और विद्या को महिलाओं के लिए प्रबल हथियार बताया (कीर धनंजय 2017:102) वे कहते हैं कि प्रत्येक स्त्री को अपने पति से मित्र जैसा व्यवहार करना चाहिए ना कि एक दासी के समान। उन्होंने महिलाओं को पति की दासी बनने के लिए मना कर दिया (कीर धनंजय 2017:334)

भारतीय नारी को समानता के अधिकार के लिए प्रयास

भारतीय नारी के कल्याण के लिए डॉ. अंबेडकर जी का सबसे महत्वपूर्ण कार्य उसे पुरुष के समान अधिकार एवं सम्मान दिलवाना था। इसी उद्देश्य को पूर्ण करने के लिए उन्होंने भारतीय संविधान की धारा 14 व 15 में अपेक्षित प्रावधान किए। प्रसाद गोपाल महावीर (2019:102 संविधान की धारा 14 के अनुसार भारतीय राज्य क्षेत्र में किसी व्यक्ति को विधि के समक्ष

समानता से अथवा विधियों के समान संरक्षण से राज्य द्वारा वंचित नहीं किया जाएगा। पंद्रहवीं धारा के अनुसार राज्य किसी नागरिक के विरुद्ध केवल धर्म, मूलवंश, जाति, लिंग, जन्म स्थान अथवा इनमें से किसी एक के आधार पर कोई विभेद नहीं करेगा (मीना जनक सिंह 2020:171) उक्त दोनों धाराओं से स्पष्ट होता है कि नारी पुरुष के समान है, उनमें किसी भी प्रकार का कोई भेदभाव नहीं है। अब प्रश्न उठता है कि उक्त दोनों धाराओं से जब नारी को पुरुष के समान अधिकार प्राप्त हो गए थे तब हिंदू कोड बिल की क्या आवश्यकता थी ?

देश का संविधान पूर्ण करने के पश्चात अंबेडकर जी ने भारतीय नारी को मान-सम्मान व अधिकार दिलवाने का युद्ध छेड़ दिया और इस युद्ध का माध्यम हिंदू कोड बिल था। जिसे उन्होंने संशोधित किया यह हिंदू समाज व्यवस्था में मूल परिवर्तन का एक सुनहरा अवसर था। इस बिल को तैयार करने के लिए उन्होंने कई धर्म ग्रंथों का गहन अध्ययन किया, कई पंडितों व धर्म शास्त्रियों से विचार-विमर्श किया। इससे संबंधित किताबों, पांडुलिपियों व अन्य सामग्री से पूरा एक कमरा भर गया था (मीना जनक सिंह 2020:170)। हिंदू कोड बिल को पास कराने की संपूर्ण प्रक्रिया उनके संघर्ष की गाथा का वर्णन करती हैं। बाबा साहब ने संसद में उस विधेयक को प्रस्तावित करते समय कहा था मैं इस सदन से केवल यही अनुरोध कर रहा हूँ, यदि आप हिंदू व्यवस्था, हिंदू संस्कृति, हिंदू समाज की रक्षा करना चाहते हैं तो जहाँ मरम्मत की आवश्यकता है वहाँ मरम्मत कीजिए। इस विधेयक का उद्देश्य हिंदू धर्म के उन भागों की मरम्मत भर करना है जो टूट-फूट गए हैं। (गुप्त विश्वप्रकाश 2006:119) इस प्रस्ताव की अनेक नेताओं द्वारा सराहना की गई, तो अनेक नेताओं द्वारा आलोचना भी हुई। यहां तक की उन्हें संसद के बाहर विरोध का सामना भी करना पड़ा। संसद के बाहर घोषणा कर देने वाली महिला बाबा साहब अंबेडकर मुर्दाबाद कर रही थी। बाबा साहब ने उन्हें बुलाकर कहा- "मेरी माताओं और बहनों यह बिल तुम्हारी भलाई के लिए प्रस्तुत किया गया है। क्या तुम्हें अपना हित नहीं चाहिए?" उन सभी महिलाओं ने सुनकर आँखें भरकर क्षमा माँगते हुए कहा "बाबा साहब माफ कीजिए हमें ज्ञात है कि यह हमारी भलाई के लिए है पर क्या करें ? घर के पुरुषों ने धमकी दी है इसलिए घबराकर हम यह घोषणा कर रहे हैं" (यादव वीरेंद्र सिंह 2011:279) स्वतंत्र भारत में महिलाओं के उत्तर सुनकर बाबा साहब आश्चर्यचकित हो गए। सोचने लगे कि भारत देश की स्त्री कितनी पराधीन है ? उन्होंने हिंदुओं और भारतीय समाज के अन्य वर्गों के लिए समान नागरिक संहिता को संहिताबद्ध किया। महाराष्ट्रीय लेखक बाबू रावबागुल कहते हैं हिंदू कोड बिल महिला सशक्तीकरण का असली अविष्कार था। इसी कारण अंबेडकर जी इसे अस्तित्व में लाए। वास्तव में इस कोड बिल का उद्देश्य दोनों धाराओं के सूत्रों का भाष्य करना तथा हिंदू धर्मशास्त्रों की नारी विरोधी मान्यताओं, रीतियों और नियमों को प्रभावहीन बनाकर नए प्रगतिशील समानता के नियमों को बनाना था (लाल अग्ने 2021:130) इस बिल के लागू होने से महिलाओं को अनेक अधिकार प्राप्त होने वाले थे जैसे समान कार्य का समान वेतन, मातृत्व लाभ, अंतरजातीय विवाह, बहु-पत्नीत्व की समाप्ति, पति के किसी संक्रामक बीमारी से ग्रस्त हो जाने की स्थिति में महिलाओं को विवाह-विच्छेद की अनुमति यानि तलाक लेने का अधिकार, गोद लेने में पत्नी की स्वीकृति आवश्यक, पिता की संपत्ति में पुत्र- पुत्री को समान अधिकार, तलाक पश्चात् पत्नी को भरण-पोषण राशि का अधिकार आदि (यादव वीरेंद्र सिंह 2019: 242) अपने नाम के बावजूद हिंदू संहिता कानून सिखों, बौद्ध, जैन और हिंदू पंथों तथा अन्य जातियों पर भी लागू किया जाने वाला था (गुहा रामचंद्र 2007:285) परंतु हिंदू कोड बिल का हिंदू

रुढ़िवादियों ने घोर विरोध किया, जिसके परिणामस्वरूप सरकार ने हिंदू कोड बिल को वापस ले लिया जिससे डॉ. अंबेडकर बहुत आहत हुए और उन्होंने 28 सितंबर 1951 को कानून मंत्री के पद से त्याग-पत्र दे दिया (गुहा रामचंद्र 2007:295) इस प्रकार नारी के अधिकारों के हित में मंत्री पद त्यागने का अनूठा उदाहरण केवल अंबेडकर जी का ही है। उन्होंने महिलाओं को प्रेरित करते हुए कहा कि दूसरों की सहायता पर जीना मत सीखो, स्वावलंबी बनो (मूनवसंत 2011:139) बाद में धीरे-धीरे हिंदू कोड बिल की विभिन्न धाराओं को स्वीकार किया गया और उन पर विभिन्न अधिनियम बनाए गए। (गुहा रामचंद्र 2007:298) सामाजिक न्याय, सामाजिक पहचान, समान अवसर और संवैधानिक स्वतंत्रता के रूप में नारी सशक्तीकरण के लिए उन्होंने जो अभूतपूर्व योगदान दिया। उस स्वतंत्रता का अनुभव वर्तमान में भारतीय नारी कर पा रही है (मेघवाल कुसुम 2006 :88) बाबा साहेब अंबेडकर बौद्ध धर्म को ब्राह्मणवाद के प्रतिरोध के रूप में देखते हैं, जो समानता, मानवतावाद, करुणा तथा भ्रातृत्व का पोषक है। रमैया अवस्थी 2017 (175:इसलिए उन्होंने अपने जीवन की अंतिम अवस्था में बौद्ध धर्म की दीक्षा ली जो समानता, मानवतावाद, करुणा तथा भ्रातृत्व का पोषक है।

निष्कर्ष

इस प्रकार अपनी अल्प जीवन अवधि में उन्होंने अध्ययन, लेखन, भाषण, और संगठन से अनेक कार्य किए, जिसका प्रभाव आज तक विद्यमान है। यह वास्तविक रूप से डॉ. अंबेडकर जी के अथक परिश्रम और संघर्ष का ही परिणाम है कि उन्होंने हिंदू कोड बिल का निर्माण किया, जिसको टुकड़ों-टुकड़ों में सरकार द्वारा अधिनियमित कर नारी स्वतंत्रता को स्थापित किया गया। इस विषय में एक अग्रणी ब्रिटिश जानकार ने तो यहाँ तक लिखा है कि अपने आयाम की गहराई और कल्पनाशीलता के साहस के साथ उनके द्वारा जो भी संबंधित कानून बनाए गए उनकी तुलना सिर्फ नेपोलियन के कोड से की जा सकती है। हमें अंबेडकर जी के विचारों एवं उच्च आदर्शों से प्रेरणा लेकर लिंग, जाति और धर्म के आधार पर किसी भी प्रकार के भेदभाव का अंत करके भारतीय समाज एवं संस्कृति को सम्पूर्ण विश्व में उन्नत बनाना होगा।

संदर्भ

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ROHIT KUMAR
Assistant professor
Department of Punjabi
CMG GCW Bhodia khera (Fatehabad)

ਸ਼ੇਧ ਸਾਰ

ਕ੍ਰਾਂਤੀਕਾਰੀ ਹਸਤੀ, ਸਮਾਜਿਕ ਨਿਆਂ ਦੇ ਮੋਢੀ ਅਤੇ ਇੱਕ ਸੱਚੇ ਸੁਧਾਰਕ, ਡਾ. ਬੀ.ਆਰ. ਅੰਬੇਡਕਰ ਨੇ ਭਾਰਤ ਦੇ ਸਮਾਜਿਕ, ਰਾਜਨੀਤਿਕ ਅਤੇ ਨਾਗਰਿਕ ਰੂਪਾਂ ਨੂੰ ਢਾਲਣ ਅਤੇ ਤਰੱਕੀ ਨੂੰ ਉਤਸ਼ਾਹਿਤ ਕਰਨ ਵਿੱਚ ਮਹੱਤਵਪੂਰਨ ਭੂਮਿਕਾ ਨਿਭਾਈ। ਡਾਕਟਰ ਸਾਹਿਬ ਦੇ ਵਿਚਾਰ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਵਿਚਾਰਧਾਰਾ ਨੇ ਇੱਕ ਸਮਾਜਿਕ ਕ੍ਰਾਂਤੀ ਦਾ ਮੁੱਢ ਬੰਨ੍ਹਿਆ ਹੈ। ਡਾਕਟਰ ਬੀ.ਆਰ. ਅੰਬੇਡਕਰ ਨੇ ਔਰਤਾਂ ਨੂੰ ਮਰਦ ਦੇ ਬਰਾਬਰ ਦਾ ਦਰਜਾ ਯਕੀਨੀ ਬਣਾਉਣ ਲਈ ਵੀ ਕੰਮ ਕੀਤਾ ਕਿ ਔਰਤਾਂ ਨੂੰ ਕਿਰਤ ਕਾਨੂੰਨਾਂ ਤਹਿਤ ਸੁਰੱਖਿਅਤ ਰੱਖਿਆ ਜਾਵੇ, ਕੰਮ ਦੇ ਘੰਟਿਆਂ ਦੀ ਗਿਣਤੀ ਨੂੰ ਘਟਾਉਣ ਅਤੇ ਕੰਮ ਦੀਆਂ ਸਥਿਤੀਆਂ ਨੂੰ ਸੁਧਾਰਨ ਵਿੱਚ ਮਹੱਤਵਪੂਰਨ ਭੂਮਿਕਾ ਨਿਭਾਈ ਸੀ। ਗੁਰਮਤਿ ਵਿੱਚ- ਔਰਤ ਨੂੰ ਮਰਦ ਦੀ ਕਮਜ਼ੋਰੀ ਨਹੀਂ, ਸਗੋਂ ਤਾਕਤ ਦਰਸਾਇਆ ਗਿਆ ਹੈ। ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਨੇ ਗੁਰਮਤਿ ਫ਼ਿਲਾਸਫ਼ੀ ਰਾਹੀਂ ਔਰਤ ਦੀ ਬਰਾਬਰੀ ਅਤੇ ਲੋਕ ਭਲਾਈ ਦੀ ਇੱਕ ਅਜਿਹੀ ਵਿਚਾਰਕ ਲਹਿਰ ਚਲਾਈ ਜਿਸ ਨੇ ਵਿਚਾਰਕ ਕ੍ਰਾਂਤੀ ਲਈ ਇੱਕ ਮਜ਼ਬੂਤ ਨੀਂਹ ਤਿਆਰ ਕੀਤੀ। ਗੁਰਮਤਿ ਅਤੇ ਡਾਕਟਰ ਅੰਬੇਡਕਰ ਦੀ ਵਿਚਾਰਧਾਰਾ ਦੇ ਡੂੰਘੇ ਅਧਿਐਨ ਤੋਂ ਇਹ ਸਹਿਜੇ ਹੀ ਅੰਦਾਜ਼ਾ ਲਗਾਇਆ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਇਹ ਦੋਵੇਂ ਹੀ ਵਿਚਾਰਧਾਰਾਵਾਂ ਔਰਤ ਦੀ ਬਰਾਬਰੀ ਦੇ ਹੱਕਾਂ ਦਾ ਨਾਅਰਾ ਲਾਉਂਦੀਆਂ ਹਨ। ਡਾਕਟਰ ਅੰਬੇਡਕਰ ਨੇ ਆਧੁਨਿਕ ਸਮੇਂ ਵਿੱਚ ਇਸੇ ਬਰਾਬਰੀ ਅਧਾਰਤ ਵਿਚਾਰਧਾਰਾ ਦੀ ਨੀਂਹ ਉਸਾਰੀ ਲਈ ਨੀਂਹ ਪੱਥਰ ਰੱਖਿਆ। ਡਾਕਟਰ ਸਾਹਿਬ ਨੇ ਸਦਾ ਔਰਤਾਂ ਨੂੰ ਮਰਦ ਦੇ ਬਰਾਬਰ ਦਾ ਦਰਜਾ ਦਿੱਤਾ ਅਤੇ ਆਪਣੇ ਕਾਰਜਾਂ ਰਾਹੀਂ ਇਹਨਾਂ ਦੇ ਹੱਕਾਂ ਦੀ ਆਵਾਜ਼ ਬੁਲੰਦ ਕੀਤੀ। ਖ਼ਾਸਕਰ ਔਰਤਾਂ ਦੇ ਹੱਕਾਂ ਦੀ ਗੱਲ ਕੀਤੀ ਜਾਵੇ ਤਾਂ ਇਹ ਦੋਵੇਂ ਹੀ ਵਿਚਾਰਧਾਰਾਵਾਂ ਇੱਕੋ ਰਾਹ ਦੀ ਰਹਿਨੁਮਾਈ ਕਰਦੀਆਂ ਪ੍ਰਤੀਤ ਹੁੰਦੀਆਂ ਹਨ।

ਮੁੱਖ ਸ਼ਬਦ- ਗੁਰਮਤਿ ਫ਼ਿਲਾਸਫ਼ੀ, ਡਾਕਟਰ ਅੰਬੇਡਕਰ ਦੀ ਵਿਚਾਰਧਾਰਾ, ਸਮਾਜਿਕ ਕ੍ਰਾਂਤੀ, ਵਿਚਾਰਕ ਕ੍ਰਾਂਤੀ, ਜਾਗ੍ਰਿਤੀ, ਬਰਾਬਰੀ ਅਧਾਰਤ ਵਿਚਾਰਧਾਰਾ, ਸੁਧਾਰਵਾਦੀ ਉਪਾਅ।

ਡਾਕਟਰ ਅੰਬੇਡਕਰ ਜੀ ਦਾ ਸਾਹਿਤ, ਵਿਚਾਰਧਾਰਾ, ਦਰਸ਼ਨ ਅਤੇ ਉਹਨਾਂ ਦੇ ਕਾਰਜ ਅਜਿਹੇ ਵਿਸ਼ੇ ਹਨ ਜਿਨ੍ਹਾਂ ਬਾਰੇ ਪੂਰੀ ਦੁਨੀਆ ਦੇ ਸੁਭਵਾਨ ਲੋਕਾਂ ਵਿੱਚ ਜਾਣਨ ਲਈ ਭੁੱਖ ਜਗੀ ਹੋਈ ਹੈ। ਇਸ ਦੇ ਸਮਾਜਿਕ ਅਤੇ ਰਾਜਨੀਤਿਕ ਕਾਰਨ ਬਹੁਤ ਪ੍ਰਸੰਸਾ ਜਨਕ ਹਨ ਇਸ ਭੁੱਖ ਦਾ ਜਾਗਣਾ ਗਿਆਨ ਪ੍ਰਾਪਤੀ ਲਈ ਹੋਰ ਭੁੱਖ ਨੂੰ ਪੈਦਾ ਕਰਦਾ ਹੈ। ਡਾਕਟਰ ਸਾਹਿਬ ਦੇ ਵਿਚਾਰ ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਵਿਚਾਰਧਾਰਾ ਨੇ ਇੱਕ ਸਮਾਜਿਕ ਕ੍ਰਾਂਤੀ ਦਾ ਮੁੱਢ ਬੰਨ੍ਹਿਆ ਹੈ। ਇੰਝ ਪ੍ਰਤੀਤ ਹੁੰਦਾ ਹੈ ਕਿ ਡਾਕਟਰ ਸਾਹਿਬ ਨੇ ਜਿਸ ਤਰ੍ਹਾਂ ਦੀ ਵਿਚਾਰਧਾਰਾ ਸਮਾਜ ਨੂੰ ਦਿੱਤੀ ਹੈ ਇਹ ਰਾਜਨੀਤਿਕ ਅਤੇ ਸਮਾਜਿਕ ਖੇਤਰ ਵਿੱਚ ਵਿਆਪਕ ਜਾਗ੍ਰਿਤੀ ਪੈਦਾ ਕਰ ਸਾਰੀ ਦੁਨੀਆ ਨੂੰ ਇੱਕ ਨਵਾਂ ਰਾਹ ਦੱਸ ਰਹੀ ਹੈ। ਡਾਕਟਰ ਸਾਹਿਬ ਦੀ ਸੂਚੇਤ ਸੋਚਣੀ ਦਾ ਅਸਰ ਸਾਡੇ ਦੇਸ਼ ਹੀ ਨਹੀਂ ਬਲਕਿ ਪੂਰੀ ਦੁਨੀਆ ਦੇ ਰਾਜਨੀਤਿਕ, ਸਮਾਜਿਕ ਅਤੇ ਆਰਥਿਕ ਵਰਤਾਰੇ ਤੇ ਪਿਆ ਹੈ। ਮਨੁੱਖ ਦੇ ਹਰ ਇੱਕ ਸੂਚੇਤ ਕਰਮ ਦਾ ਮਨੋਰਥ ਆਪਣੇ ਆਲੇ ਦੁਆਲੇ ਦੀ ਸਮਾਜਿਕ ਭਲਾਈ ਲਈ ਹਿੱਸਾ ਪਾਉਣਾ ਹੁੰਦਾ ਹੈ। ਸਾਡੇ ਦੇਸ਼ ਵਿਚ ਪੈਦਾ ਹੋਏ ਮਹਾਪੁਰਖਾਂ ਜਿਵੇਂ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ, ਭਗਤ ਰਵਿਦਾਸ, ਭਗਤ ਨਾਮਦੇਵ, ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, ਗੁਰੂ ਅੰਗਦ ਦੇਵ, ਗੁਰੂ ਅਮਰਦਾਸ ਜੀ ਨੇ ਗੁਰਮਤਿ ਫ਼ਿਲਾਸਫ਼ੀ ਰਾਹੀਂ ਲੋਕ ਭਲਾਈ ਦੀ ਇੱਕ ਅਜਿਹੀ ਵਿਚਾਰਕ ਲਹਿਰ ਚਲਾਈ ਜਿਸ ਨੇ ਵਿਚਾਰਕ ਕ੍ਰਾਂਤੀ ਲਈ ਇੱਕ ਮਜ਼ਬੂਤ ਨੀਂਹ ਤਿਆਰ ਕੀਤੀ। ਇਸ ਨੀਂਹ ਤੇ ਹੀ ਆਧੁਨਿਕ ਸਮੇਂ ਵਿਚ ਡਾਕਟਰ ਅੰਬੇਡਕਰ ਵਰਗੇ ਚਿੰਤਕਾਂ ਨੇ ਸਮਾਜਿਕ ਢਾਂਚੇ ਵਿੱਚੋਂ ਸਦੀਆਂ ਤੋਂ ਜੰਗਾਲੀ ਹੋਈ ਰੂੜੀਵਾਦੀ ਪਰੰਪਰਾਵਾਂ ਨੂੰ ਕੱਢ ਕੇ ਬਰਾਬਰੀ ਦੇ ਹੱਕਾਂ ਦੀ ਮਜ਼ਬੂਤ ਇੱਟਾਂ ਨੂੰ ਚਿਣ ਕੇ ਅਜਿਹੀ ਰੰਗਲੀ ਇਮਾਰਤ ਤਿਆਰ ਕੀਤੀ ਜਿਸ ਵਿਚ ਅੱਜ ਅਸੀਂ ਸਾਰੇ ਅਨੰਦ ਮਾਣ ਰਹੇ ਹਾਂ। ਗੁਰਮਤਿ ਅਤੇ ਡਾਕਟਰ ਅੰਬੇਡਕਰ ਦੀ ਵਿਚਾਰਧਾਰਾ ਦੇ ਡੂੰਘੇ ਅਧਿਐਨ ਤੋਂ ਬਾਅਦ ਇਹ ਸਹਿਜੇ ਹੀ ਅੰਦਾਜ਼ਾ ਲਗਾਇਆ ਜਾ ਸਕਦਾ ਹੈ ਕਿ ਇਹ ਦੋਵੇਂ ਹੀ ਵਿਚਾਰਧਾਰਾਵਾਂ ਬਰਾਬਰੀ ਦੇ ਹੱਕਾਂ ਦਾ ਨਾਅਰਾ ਲਾਉਂਦੀਆਂ ਹਨ। ਖ਼ਾਸਕਰ ਔਰਤਾਂ ਦੇ ਹੱਕਾਂ ਦੀ ਗੱਲ ਕੀਤੀ ਜਾਵੇ ਤਾਂ ਇਹ ਦੋਵੇਂ ਹੀ ਵਿਚਾਰਧਾਰਾਵਾਂ ਇੱਕੋ ਰਾਹ ਦੀ ਰਹਿਨੁਮਾਈ ਕਰਦੀਆਂ ਪ੍ਰਤੀਤ ਹੁੰਦੀਆਂ ਹਨ। ਸਿੱਖ ਧਰਮ ਦੇ ਹੋਂਦ ਵਿੱਚ ਆਉਣ ਤੋਂ ਪਹਿਲਾਂ, ਭਾਰਤ ਵਰਸ ਵਿੱਚ ਪ੍ਰਚਲਿਤ ਪ੍ਰਮੁੱਖ ਦੋ ਧਰਮਾਂ ਵਿੱਚ ਕਾਫ਼ੀ ਗਿਰਾਵਟ ਆ ਚੁੱਕੀ ਸੀ। ਜੇ ਆਪਾਂ ਉਸ ਸਮੇਂ ਦੀ ਔਰਤ ਦੀ ਹਾਲਤ ਤੇ ਨਜ਼ਰ ਮਾਰੀਏ ਤਾਂ ਪਤਾ ਲਗਦਾ ਹੈ ਕਿ- ਹਰੇਕ ਮੱਤ ਵਿੱਚ ਔਰਤ ਨੂੰ ਇੱਕ ਵਸਤੂ ਤੋਂ ਵੱਧ ਕੁੱਝ ਨਹੀਂ ਸੀ ਸਮਝਿਆ ਜਾਂਦਾ। ਤੁਲਸੀਦਾਸ ਨੇ ਤਾਂ ਔਰਤ ਦੀ ਤੁਲਨਾ ਪਸ਼ੂਆਂ ਨਾਲ ਕੀਤੀ ਹੋਈ ਹੈ। ਇਸ ਤੋਂ ਬਿਨਾਂ ਔਰਤਾਂ ਨੂੰ, ਪੂਜਾ ਪਾਠ ਕਰਨ ਜਾਂ ਮੰਦਰਾਂ ਵਿੱਚ ਜਾਣ ਦਾ ਅਧਿਕਾਰ ਨਹੀਂ ਸੀ। ਬਿਨਾਂ ਸ਼ੱਕ- ਹਿੰਦੁਸਤਾਨ ਦੇ ਕਈ ਵੱਡੇ ਮੰਦਰਾਂ ਵਿੱਚ ਤਾਂ ਅੱਜ ਤੱਕ ਵੀ ਔਰਤਾਂ ਦੇ ਜਾਣ ਦੀ ਮਨਾਹੀ, ਉਸੇ ਤਰ੍ਹਾਂ ਕਾਇਮ ਹੈ। ਔਰਤ ਨੂੰ ਪਰਦੇ ਵਿੱਚ ਰੱਖਣ ਖ਼ਾਤਰ, ਮਰਦਾਂ ਤੋਂ ਘੁੰਡ ਕੱਢਣ ਦਾ ਰਿਵਾਜ ਪੈਦਾ ਹੋਇਆ। ਇਸਲਾਮ ਮੱਤ ਵਿੱਚ ਵੀ, ਔਰਤਾਂ ਨੂੰ ਬੁਰਕਾ ਪਹਿਨਣ ਲਈ ਮਜ਼ਬੂਰ ਕੀਤਾ ਜਾਂਦਾ। ਅਜੇ ਤੱਕ ਵੀ ਕਿਸੇ ਮਸਜਿਦ ਵਿੱਚ ਔਰਤਾਂ, ਆਦਮੀਆਂ ਦੇ ਸਾਹਮਣੇ ਨਹੀਂ ਬੈਠ ਕੇ, ਕੋਈ ਧਾਰਮਿਕ ਪ੍ਰਵਚਨ ਨਹੀਂ ਸੁਣ ਸਕਦੀਆਂ- ਸਗੋਂ ਉਹਨਾਂ ਨੂੰ ਕਮਰੇ ਅੰਦਰ ਪਰਦਾ ਕਰਕੇ, ਓਹਲੇ ਬਿਠਾਇਆ ਜਾਂਦਾ ਹੈ। ਦੋਹਾਂ ਧਰਮਾਂ ਦੇ ਲੋਕ,

ਔਰਤ ਦੀ ਪੜ੍ਹਾਈ ਲਿਖਾਈ ਦੇ ਵਿਰੁੱਧ ਸਨ। ਦੋਹਾਂ ਧਰਮਾਂ ਵਿੱਚ ਔਰਤ ਸਦੀਆਂ ਤੱਕ ਗ਼ੁਲਾਮੀ ਵਾਲਾ ਜੀਵਨ ਬਸਰ ਕਰਦੀ ਰਹੀ। ਕਿਸੇ ਮਰਦ ਦਾ ਇੱਕ ਔਰਤ ਤੋਂ ਮਨ ਭਰ ਜਾਂਦਾ, ਤਾਂ ਉਹ ਦੂਸਰੀ ਨਾਲ ਵਿਆਹ ਕਰ ਲੈਂਦਾ। ਪਰ ਇਸ ਦੇ ਉਲਟ ਕਿਸੇ ਔਰਤ ਨੂੰ, ਪਤੀ ਦੀ ਮੌਤ ਤੋਂ ਬਾਅਦ ਵੀ ਦੂਜੇ ਵਿਆਹ ਦੀ ਆਗਿਆ ਨਹੀਂ ਸੀ- ਸਗੋਂ ਉਸ ਨੂੰ ਜਿਉਂਦੇ ਜੀਅ ਪਤੀ ਦੇ ਨਾਲ ਸਤੀ ਕਰ ਦਿੱਤਾ ਜਾਂਦਾ। ਔਰਤ ਨੂੰ ਮਰਦ ਦੀ ਦਾਸੀ ਜਾਂ ਇੱਕ ਭੋਗ-ਵਿਲਾਸ ਦੀ ਵਸਤੂ ਤੋਂ ਵੱਧ ਕੁੱਝ ਨਹੀਂ ਸੀ ਸਮਝਿਆ ਜਾਂਦਾ। ਇੱਥੋਂ ਤੱਕ ਵੀ ਕਿਹਾ ਕਿ- ‘ਇਸਤਰੀ ਕਾਗਜ਼ ਦੀ ਵੀ ਬਣੀ ਹੋਵੇ ਤਾਂ ਉਸ ਤੋਂ ਦੂਰ ਹੀ ਰਹੋ।’ ਪਤੀ ਕਿੰਨਾ ਵੀ ਦੁਰਾਚਾਰੀ ਹੋਵੇ, ਨਸ਼ਈ ਹੋਵੇ- ਉਹ ਉਸ ਦਾ ਮਾਲਕ ਹੈ ਤੇ ਪਤਨੀ ਨੇ ਉਸ ਦੀ ਸੇਵਾ ਹੀ ਕਰਨੀ ਹੈ। ਔਰਤ ਦੇ ਦੈਵੀ ਗੁਣਾਂ- ਸੰਜਮ, ਸੇਵਾ, ਪਿਆਰ, ਪਰਉਪਕਾਰ, ਸਹਿਣਸ਼ੀਲਤਾ, ਮਮਤਾ, ਮਿਹਨਤੀ ਸੁਭਾਅ ਆਦਿ ਵੱਲ ਕਿਸੇ ਦਾ ਕਦੇ ਧਿਆਨ ਹੀ ਨਹੀਂ ਸੀ ਗਿਆ। ਅਜੇਹੇ ਭਿਆਨਕ ਸਮੇਂ, ਪੰਦਰਵੀਂ ਸਦੀ ਦੇ ਅੱਧ ਤੋਂ ਬਾਅਦ, ਮਨੁੱਖਤਾ ਦੇ ਰਹਿਬਰ, ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦਾ ਆਗਮਨ ਹੋਇਆ- ਤਾਂ ਉਹ ਔਰਤ ਜ਼ਾਤ ਲਈ ਇੱਕ ਮਸੀਹਾ ਬਣ ਕੇ ਆਏ। ਉਹਨਾਂ ਔਰਤ ਮਰਦ ਦੀ ਬਰਾਬਰਤਾ ਤੇ, ਸਿੱਖ ਧਰਮ ਦੀ ਨੀਂਹ ਰੱਖੀ। ਔਰਤ ਦੇ ਹੱਕ ਵਿੱਚ ਆਵਾਜ਼ ਉਠਾਉਂਦਿਆਂ ਹੋਇਆਂ, ਉਹਨਾਂ ਰਾਜਿਆਂ ਤੇ ਧਰਮ ਦੇ ਠੇਕੇਦਾਰਾਂ ਨੂੰ ਨਗਾਰੇ ਦੀ ਚੇਤ ਤੇ ਸੁਆਲ ਕੀਤਾ ਕਿ- ਜਿਸ ਔਰਤ ਨੂੰ ਭੰਡਦੇ ਹੋ.. ਉਸੇ ਤੋਂ ਜਨਮ ਲੈਂਦੇ ਹੋ.. ਉਸੇ ਨਾਲ ਮੰਗਣੀ ਵਿਆਹ ਹੁੰਦਾ ਹੈ.. ਉਸੇ ਕਾਰਨ ਸ੍ਰਿਸ਼ਟੀ ਚਲਦੀ ਹੈ.. ਜੇ ਰਾਜਿਆਂ ਦੀ ਭੀ ਜਨਮ ਦਾਤੀ ਹੈ। ਸੇ ਉਸ ਦੀ ਨਿਰਾਦਰੀ ਕਰਨਾ ਜਾਂ ਭੰਡਣਾ- ਕਿਥੋਂ ਦੀ ਸਿਆਣਪ ਹੈ?-

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ॥

ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ॥

ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ॥

ਸੇ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ॥ (ਅੰਗ 473)

ਜਦ ਅੱਠ ਕੁ ਸਾਲ ਦੀ ਉਮਰ ਵਿੱਚ, ਹਿੰਦੂ ਮੱਤ ਅਨੁਸਾਰ ਉਹਨਾਂ ਦੇ ਜਨੇਊ ਪਾਉਣ ਦੀ ਰਸਮ ਲਈ ਪੰਡਤ ਨੂੰ ਬੁਲਾਇਆ ਗਿਆ ਤਾਂ ਉਹਨਾਂ ਸੁਆਲ ਕੀਤਾ ਕਿ- ‘ਮੇਰੀ ਵੱਡੀ ਭੈਣ ਬੇਬੇ ਨਾਨਕੀ ਦੇ ਪਹਿਲਾਂ ਜਨੇਊ ਕਿਉਂ ਨਹੀਂ ਪਾਇਆ?’ ਉਹਨਾਂ ਦਾ ਇਹ ਪ੍ਰਸ਼ਨ ਅਸਲ ਵਿੱਚ ਔਰਤ ਦੀ ਬਰਾਬਰਤਾ ਲਈ ਚੁੱਕਿਆ ਪਹਿਲਾ ਕਦਮ ਸੀ। ਜਦ ਬੇਬੇ ਨਾਨਕੀ ਨੇ ਸੁਲਤਾਨਪੁਰ ਜਾਣ ਲਈ ਕਿਹਾ- ਤਾਂ ਉਹ ਨਾਂਹ ਨਹੀਂ ਕਰ ਸਕੇ। ਭੈਣ ਦੇ ਕਹਿਣ ਤੇ ਮੇਦੀਖਾਨੇ ਵਿੱਚ ਨੌਕਰੀ ਵੀ ਕੀਤੀ। ਉਸ ਤੋਂ ਪਿੱਛੋਂ ਜਦੋਂ ਗੁਰੂ ਸਾਹਿਬ ਉਦਾਸੀਆਂ ਤੇ ਜਾਂਦੇ, ਤਾਂ ਆਪਣੀ ਭੈਣ ਨਾਨਕੀ ਨੂੰ ਮਾਤਾ ਸੁਲੱਖਣੀ ਅਤੇ ਆਪਣੇ ਬੱਚਿਆਂ ਦੀ ਸੇਵਾ ਸੰਭਾਲ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਵੀ ਸੌਂਪ ਕੇ ਜਾਂਦੇ। ਇਹ ਸਭ ਗੁਰੂ ਘਰ ਵਿੱਚ ਔਰਤ ਦੇ ਸਤਿਕਾਰ ਦੀਆਂ ਹੀ ਮਿਸਾਲਾਂ ਹਨ। ਦਸ ਜਾਮਿਆਂ ਵਿੱਚ, ਉਹਨਾਂ ਦੁਆਰਾ ਉਚਾਰੀ ਗਈ ਬਾਣੀ ਵਿੱਚ ਵੀ, ਮਰਦ ਤੇ ਔਰਤ ਨੂੰ ਇੱਕ ਸਮਾਨ ਸਮਝ ਕੇ, ਕੇਵਲ ਦੋਹਾਂ ਦੀ ਆਤਮਾ ਨੂੰ ਜੀਵ-ਆਤਮਾ ਨਾਲ ਸੰਬੰਧਨ ਕੀਤਾ ਗਿਆ ਹੈ, ਜੋ ਪ੍ਰਭੂ ਪਤੀ ਦੇ ਮਿਲਾਪ ਲਈ ਤੜਪਦੀ ਹੈ- ਤੇ ਜਿਸ ਨੇ ਉਸੇ ਵਿੱਚ ਸਮਾ ਜਾਣਾ ਹੈ। ਗੁਰਬਾਣੀ ਅਨੁਸਾਰ- ਸਾਰੇ ਜਗਤ ਦਾ ਪਤੀ ਪ੍ਰਮੇਸ਼ਰ ਹੈ ਤੇ ਸਾਰੇ ਮਰਦ ਔਰਤਾਂ, ਉਸੇ ਦੀਆਂ ਇਸਤਰੀਆਂ ਹਨ। ਨਾਲ ਹੀ ਗੁਰੂ ਸਾਹਿਬਾਂ ਨੇ, ਸਿੱਖ ਧਰਮ ਵਿੱਚ ਲੰਗਰ ਦੀ ਪਰੰਪਰਾ ਸ਼ੁਰੂ ਕਰਕੇ ਵੀ, ਹਰ ਮਾਈ ਭਾਈ ਨੂੰ ਬਰਾਬਰਤਾ ਦਾ ਅਹਿਸਾਸ ਕਰਵਾਇਆ। ਉਹਨਾਂ ਉਸ ਸਮੇਂ ਦੇ- ਮੁੱਲਾਂ, ਮੁਲਾਣਿਆਂ, ਕਾਜ਼ੀਆਂ ਰਾਜੀਆਂ, ਪੰਡਤਾਂ, ਵਿਦਵਾਨਾਂ, ਨਾਥਾਂ, ਜੋਗੀਆਂ ਤੇ ਧਾਰਮਿਕ ਜਾਂ ਰਾਜਸੀ ਆਗੂਆਂ ਦੀ, ਔਰਤ ਪ੍ਰਤੀ ਨੀਵੀਂ ਸੋਚ ਦੀ ਖੁੱਲ੍ਹ ਕੇ ਨਿੰਦਾ ਕੀਤੀ ਤੇ ਇਨਸਾਨੀਅਤ ਦਾ ਸੱਚਾ- ਸੁੱਚਾ ਮਾਰਗ ਦਰਸਾਇਆ। ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਜਿੱਥੇ ਵੀ ਜਾਂਦੇ, ਉੱਥੇ ਮਰਦ ਤੇ ਔਰਤਾਂ ਨੂੰ ਇਕੱਠੇ ਬਿਠਾ, ਇੱਕੋ ਜਿਹਾ ਉਪਦੇਸ਼ ਦਿੰਦੇ। ਵੈਸੇ ਵੀ ਸਿੱਖ ਧਰਮ ਦਾ ਸਿਧਾਂਤ, ‘ਕਿਰਤ ਕਰੇ, ਨਾਮ ਜਪੇ, ਵੰਡ ਛਕੇ’ ਇੰਨਾ ਸਰਲ ਸੀ ਕਿ ਹਰੇਕ ਮੱਤ ਦੇ ਲਿਤਾੜੇ ਹੋਏ, ਮਰਦ ਔਰਤਾਂ ਵੱਡੀ ਗਿਣਤੀ ਵਿੱਚ, ਇਸ ਮੱਤ ਨੂੰ ਧਾਰਨੀ ਹੋ ਗਏ। ਡਾਕਟਰ ਅੰਬੇਡਕਰ ਨੇ ਆਧੁਨਿਕ ਸਮੇਂ ਵਿੱਚ ਇਸੇ ਬਰਾਬਰੀ ਅਧਾਰਤ ਵਿਚਾਰਧਾਰਾ ਦੀ ਨੀਂਹ ਉਸਾਰੀ ਲਈ ਨੀਂਹ ਪੱਥਰ ਰੱਖਿਆ। ਡਾਕਟਰ ਸਾਹਿਬ ਨੇ ਸਦਾ ਔਰਤਾਂ ਨੂੰ ਮਰਦ ਦੇ ਬਰਾਬਰ ਦਾ ਦਰਜਾ ਦਿੱਤਾ ਅਤੇ ਆਪਣੇ ਕਾਰਜਾਂ ਰਾਹੀਂ ਇਹਨਾਂ ਦੇ ਹੱਕਾਂ ਦੀ ਆਵਾਜ਼ ਬੁਲੰਦ ਕੀਤੀ। ਭੀਮ ਰਾਓ ਰਾਮ ਜੀ ਅੰਬੇਡਕਰ ਇੱਕ ਭਾਰਤੀ ਨਿਆਂ-ਸ਼ਾਸਤਰੀ, ਅਰਥ ਸ਼ਾਸਤਰੀ ਅਤੇ ਇੱਕ ਦਲਿਤ ਨੇਤਾ ਸਨ ਜਿਨ੍ਹਾਂ ਨੇ ਭਾਰਤ ਦੇ ਸੰਵਿਧਾਨ ਦਾ ਖਰੜਾ ਤਿਆਰ ਕਰਨ ਵਾਲੀ ਕਮੇਟੀ ਦੀ ਅਗਵਾਈ ਕੀਤੀ ਅਤੇ ਆਜ਼ਾਦ ਭਾਰਤ ਦੇ ਪਹਿਲੇ ਕਾਨੂੰਨ ਅਤੇ ਨਿਆਂ ਮੰਤਰੀ ਵਜੋਂ ਸੇਵਾ ਕੀਤੀ। ਉਸ ਨੇ ਜੀਵਨ ਦੇ ਵੱਖ-ਵੱਖ ਖੇਤਰਾਂ ਵਿੱਚ ਔਰਤਾਂ ਦੇ ਅਧਿਕਾਰਾਂ ਨੂੰ ਸ਼ਾਮਲ ਕਰਨ ਲਈ ਅਣਥੱਕ ਲੜਾਈ ਲੜੀ। ਆਪਣੇ ਭਾਸ਼ਣਾਂ, ਵਿਚਾਰਾਂ ਅਤੇ ਸੁਧਾਰਾਂ ਰਾਹੀਂ, ਅੰਬੇਡਕਰ ਨੇ ਔਰਤਾਂ ਵਿੱਚ ਸਮਾਜਿਕ ਨਿਆਂ ਅਤੇ ਉਨ੍ਹਾਂ ਦੇ ਅਧਿਕਾਰਾਂ ਲਈ ਲੜਨ ਦਾ ਜੋਸ਼ ਜਗਾਇਆ। ਉਸ ਦੇ ਸੁਧਾਰਵਾਦੀ ਉਪਾਅ ਹਿੰਦੂ ਕੋਡ ਬਿੱਲ ਦੇ ਰੂਪ ਵਿੱਚ ਆਏ, ਜਿਸ ਦਾ ਮਤਲਬ ਸਮਾਜ ਦਾ ਆਧੁਨਿਕੀਕਰਨ ਕਰਨਾ ਸੀ ਜੋ ਇਸ ਦੀ ਮਹੱਤਤਾ ਵਿੱਚ ਬੇਮਿਸਾਲ ਬਣ ਗਿਆ ਸੀ। ਭੀਮ ਰਾਓ ਰਾਮ ਜੀ ਅੰਬੇਡਕਰ ਦੀ ਵਿਚਾਰਧਾਰਾ ਗੁਰਮਤਿ ਫ਼ਿਲਾਸਫ਼ੀ ਵਰਗੀ ਹੈ ਜੋ ਬਰਾਬਰੀ ਅਧਾਰਿਤ ਸਮਾਜ ਦੀ ਕਲਪਨਾ ਕਰਦੀ ਹੈ ਦੂਸਰੇ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਅੰਗਦ ਦੇਵ ਜੀ ਨੇ ਤਾਂ, ਆਪਣੇ ਮਹਿਲ ਮਾਤਾ ਖੀਵੀ ਜੀ ਨੂੰ, ਖਡੂਰ ਸਾਹਿਬ ਵਿਖੇ ਲੰਗਰਾਂ ਦੀ ਸੇਵਾ ਦੇ ਇੰਚਾਰਜ ਥਾਪ ਦਿੱਤਾ। ਜਿਸ ਕਾਰਨ ਉਹ, ਸੰਗਤ ਵਿੱਚ ਜਿਸ ਮਾਣ ਸਤਿਕਾਰ ਦੇ ਪਾਤਰ ਬਣੇ- ਇਹ ਆਪਣੇ ਆਪ ਵਿੱਚ ਔਰਤ ਦੇ ਸਨਮਾਨ ਦੀ ਅਦੁੱਤੀ ਮਿਸਾਲ ਹੈ। ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ਜਿਸੁ ਬਹੁਤੀ ਛਾਉਂ ਪੜ੍ਹਾਲੀ॥

ਲੰਗਰ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ॥ (ਅੰਗ 966)

ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੇ ਕਦਮ ਚਿੰਨ੍ਹਾਂ ਤੇ ਚਲਦੇ ਹੋਏ, ਤੀਸਰੀ ਪਾਤਸ਼ਾਹੀ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਅਮਰ ਦਾਸ ਜੀ ਨੇ ਵੀ, ਔਰਤ ਦੀ ਸਥਿਤੀ ਸੁਧਾਰਨ ਲਈ ਕਈ ਮਹੱਤਵਪੂਰਨ ਕਦਮ ਚੁੱਕੇ। ਉਹਨਾਂ ਔਰਤ ਜ਼ਾਤ ਦੇ ਮੱਥੇ ਦਾ ਕਲੰਕ ਬਣ ਚੁੱਕੀ, ਸਤੀ ਦੀ ਪ੍ਰਥਾ ਦਾ ਵਿਰੋਧ ਕਰਦਿਆਂ ਹੋਇਆਂ ਫ਼ਰਮਾਇਆ-

ਸਤੀਆ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜੇ ਮੜਿਆ ਲਗਿ ਜਲੰਨਿ॥

ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨਿ ਜਿ ਬਿਰਹੇ ਚੇਟ ਮਰੀਨਿ॥ (ਅੰਗ 787)

ਉਹਨਾਂ ਨੇ ਅਕਬਰ ਬਾਦਸ਼ਾਹ ਨੂੰ ਕਹਿ ਕੇ, ਸਤੀ ਪ੍ਰਥਾ ਬੰਦ ਕਰਵਾਉਣ ਲਈ ਕਨੂੰਨ ਬਣਵਾਇਆ। ਗੁਰੂ ਸਾਹਿਬਾਂ ਨੇ ਇਹ ਵੀ ਕਿਹਾ- ਕਿ ਜੇ ਮਰਦ ਦੂਜਾ ਵਿਆਹ ਕਰਾ ਸਕਦਾ ਹੈ ਤਾਂ ਔਰਤ ਕਿਉਂ ਨਹੀਂ? ਸੇ ਉਹਨਾਂ ਵਿਧਵਾ ਵਿਆਹ ਦੀ ਰੀਤ ਵੀ ਸ਼ੁਰੂ ਕੀਤੀ। ਔਰਤਾਂ ਨੂੰ ਪਰਦੇ ਵਿੱਚ ਰਹਿਣ ਦੀ ਹਿਦਾਇਤ ਸਦਕਾ ਬੀਬੀਆਂ ਸੰਗਤ ਵਿੱਚ ਵੀ ਘੁੰਡ ਕੱਢ ਕੇ ਆਉਂਦੀਆਂ ਸੀ ਗੁਰੂ ਸਾਹਿਬ ਨੇ ਐਲਾਨ ਕੀਤਾ ਕਿ ਕੋਈ ਵੀ ਔਰਤ ਸੰਗਤ ਵਿੱਚ ਪਰਦਾ ਕਰਕੇ ਨਾ ਆਵੇ। ਸੇ ਇਸ ਤਰ੍ਹਾਂ ਔਰਤਾਂ ਨੂੰ ਘੁੰਡ ਤੋਂ ਛੁਟਕਾਰਾ ਮਿਲ ਗਿਆ। ਉਹਨਾਂ ਨੇ ਸਿੱਖੀ ਦੇ ਪ੍ਰਚਾਰ ਲਈ, ਜਿੱਥੇ ਬਾਈ ਮੰਜੀਆਂ ਥਾਪੀਆਂ- ਭਾਵ ਬਾਈ ਸਿੱਖਾਂ ਨੂੰ ਵੱਖ ਵੱਖ ਥਾਵਾਂ ਤੇ ਪ੍ਰਚਾਰਕ ਨਿਯੁਕਤ ਕੀਤਾ, ਉਥੇ 52 ਪੀੜ੍ਹੇ ਬੀਬੀਆਂ ਨੂੰ ਵੀ ਦਿੱਤੇ। ਉਹਨਾਂ ਦੀ ਪੁੱਤਰੀ ਬੀਬੀ ਭਾਨੀ ਜੀ, ਜੋ ਚੌਥੇ ਪਾਤਸ਼ਾਹ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਰਾਮ ਦਾਸ ਜੀ ਦੇ ਮਹਿਲ, ਤੇ ਪੰਚਮ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੇ ਮਾਤਾ ਜੀ ਸਨ, ਦਾ ਨਾਮ ਵੀ ਸਿੱਖ ਇਤਿਹਾਸ ਵਿੱਚ ਬੜੇ ਸਤਿਕਾਰ ਨਾਲ ਲਿਆ ਜਾਂਦਾ ਹੈ। ਛੇਵੇਂ ਪਾਤਸ਼ਾਹ ਨੇ ਵੀ ਗੁਜਰਾਤ ਵਿੱਚ ਫ਼ਕੀਰ ਸਾਹ ਦੇਲਾ ਦੇ ਪ੍ਰਸ਼ਨਾਂ ਦਾ ਉੱਤਰ ਦਿੰਦਿਆਂ ‘ਔਰਤ ਈਰਾਨ’ ਕਹਿ- ਔਰਤ ਨੂੰ ਵਡਿਆਇਆ। ਉਹਨਾਂ ਦੇ ਇਹ ਵੀ ਬਚਨ ਸਨ ਕਿ ਹਰ ਮਾਂ ਕੋਲ ਇੱਕ ਬੇਟੀ ਜ਼ਰੂਰ ਹੋਣੀ ਚਾਹੀਦੀ ਹੈ- ਸੀਲ ਖ਼ਾਨ ਕੰਨਿਆ ਇਕ ਹੋਵੈ। ਨਹੀਂ ਤੇ ਮਾਂ ਗ੍ਰਹਿਸਤ ਵਿਗੋਵੈ। (ਗੁਰਬਿਲਾਸ ਪਾਤਸ਼ਾਹੀ ਛੇਵੀਂ) ਡਾਕਟਰ ਅੰਬੇਡਕਰ ਨੇ ਵੀ ਇਸ ਰੀਤ ਨੂੰ ਅੱਗੇ ਵਧਾਉਣ ਲਈ ਜਮੀਨ ਤਿਆਰ ਕੀਤੀ ਉਹਨਾਂ ਦੇ ਜਤਨਾਂ ਸਦਕਾ ਹੀ ਆਧੁਨਿਕ ਯੁੱਗ ਵਿਚ ਔਰਤਾਂ ਨੂੰ ਪੜ੍ਹਨ ਲਿਖਣ ਦੇ ਅਧਿਕਾਰ ਪ੍ਰਾਪਤ ਹੋਏ ਹਨ। ਸਮਾਜ ਦੀ ਤਰੱਕੀ ਦਾ ਆਧਾਰ ਉਹਨਾਂ ਨੇ ਔਰਤਾਂ ਨੂੰ ਹੀ ਗਰਦਾਨਿਆ। “ਮੈਂ ਕਿਸੇ ਸਮਾਜ ਦੀ ਤਰੱਕੀ ਨੂੰ ਔਰਤਾਂ ਦੁਆਰਾ ਪ੍ਰਾਪਤ ਕੀਤੀ ਤਰੱਕੀ ਦੀ ਡਿਗਰੀ ਨਾਲ ਮਾਪਦਾ ਹਾਂ” - ਬਾਬਾ ਸਾਹਿਬ ਅੰਬੇਡਕਰ।

ਡਾਕਟਰ ਸਾਹਿਬ ਦੀ ਵਿਚਾਰਧਾਰਾ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੀ ਵਿਚਾਰਧਾਰਾ ਨਾਲ ਮੇਲ ਖਾਂਦੀ ਹੈ ਉਹ ਵੀ ਸਮਾਜ ਦੀ ਤਰੱਕੀ ਦਾ ਧੁਰਾ ਔਰਤ ਨੂੰ ਹੀ ਮੰਨਦੇ ਹਨ, ਬਿਨਾਂ ਔਰਤਾਂ ਦੀ ਤਰੱਕੀ ਦੇ ਸਮਾਜ ਦੀ ਤਰੱਕੀ ਬਾਰੇ ਸੋਚਣਾ ਉਹਨਾਂ ਨੂੰ ਮੰਜੂਰ ਨਹੀਂ ਸੀ। ਉਹਨਾਂ ਦੀ ਇਹ ਇੱਕਲਾਬੀ ਵਿਚਾਰਧਾਰਾ ਹੀ ਅੱਜ ਕਾਨੂੰਨੀ ਰੂਪ ਲੈ ਕੇ ਔਰਤਾਂ ਦੀ ਤਰੱਕੀ ਦਾ ਰਾਹ ਸੌਖਾ ਕਰ ਰਹੀ ਹੈ। ਗੁਰਮਤਿ ਵਿੱਚ ਔਰਤ ਨੂੰ ਮਰਦ ਦੀ ਕਮਜ਼ੋਰੀ ਨਹੀਂ, ਸਗੋਂ ਤਾਕਤ ਦਰਸਾਇਆ ਗਿਆ ਹੈ। ਇਹੀ ਕਾਰਨ ਹੈ ਕਿ ਇਤਿਹਾਸ ਵਿੱਚ- ਬੇਬੇ ਨਾਨਕੀ, ਬੀਬੀ ਅਮਰੋ, ਬੀਬੀ ਭਾਨੀ, ਮਾਤਾ ਗੁਜਰੀ, ਮਾਤਾ ਸੁੰਦਰੀ, ਮਾਤਾ ਸਾਹਿਬ ਕੌਰ, ਤੋਂ ਬਿਨਾ ਮਾਈ ਭਾਗੋ, ਮਹਾਰਾਣੀ ਸਦਾ ਕੌਰ ਤੇ ਰਾਣੀ ਜਿੰਦਾ ਵਰਗੀਆਂ ਅਨੇਕ ਸੂਰਬੀਰ ਔਰਤਾਂ ਦੀ ਮਹਾਨਤਾ ਕਿਸੇ ਤੋਂ ਲੁਕੀ ਛਿਪੀ ਨਹੀਂ। ਮਾਈ ਭਾਗੋ ਵਰਗੀਆਂ ਇੱਕ ਦਿਨ ‘ਚ ਨਹੀਂ ਮੈਦਾਨੇ ਜੰਗ ਵਿੱਚ, ਚਾਲੀ ਸਿੰਘਾਂ ਦੀ ਅਗਵਾਈ ਕਰਨ ਦੇ ਯੋਗ ਹੋ ਗਈਆਂ। ਉਹਨਾਂ ਨੂੰ ਬਚਪਨ ਵਿੱਚ ਹੀ ਘੋੜ ਸਵਾਰੀ ਤੇ ਤਲਵਾਰ ਦੇ ਜੌਹਰ ਸਿੱਖਣ ਦੇ ਅਵਸਰ ਪ੍ਰਦਾਨ ਹੋਏ ਸਨ। ਇਸ ਤੋਂ ਜ਼ਾਹਿਰ ਹੈ ਕਿ- ਸਿੱਖ ਪਰਿਵਾਰਾਂ ਵਿੱਚ ਬੱਚੀਆਂ ਨੂੰ, ਮਰਦਾਂ ਦੇ ਬਰਾਬਰ ਹੀ ਸ਼ਸਤਰ ਵਿੱਦਿਆ ਤੇ ਘੋੜ ਸਵਾਰੀ ਸਿੱਖਣ ਦੀ ਖੁੱਲ੍ਹ ਸੀ। ਇੱਥੇ ਹੀ ਬੱਸ ਨਹੀਂ- ਸਿੱਖ ਧਰਮ ਵਿੱਚ ਤਾਂ, ਔਰਤ ਆਪਣੇ ਪਰਿਵਾਰ ਦੀ ਮੈਂਬਰ ਹੋਵੇ ਜਾਂ ਪਰਾਈ, ਸਭ ਦਾ ਹੀ ਬਰਾਬਰ ਸਤਿਕਾਰ ਕਰਨ ਦੀ ਹਿਦਾਇਤ ਹੈ। ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਅਨੁਸਾਰ-

“ਦੇਖਿ ਪਰਾਈਆ ਚੰਗੀਆ ਮਾਵਾਂ ਭੈਣਾਂ ਧੀਆਂ ਜਾਣੈ”।

ਦਸਮ ਪਿਤਾ ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਵੀ, ਖ਼ਾਲਸਾ ਪੰਥ ਦੀ ਸਾਜਣਾ ਕਰਕੇ, ਮਨੁੱਖਤਾ ਨੂੰ ਇੱਕ ਉੱਚੇ ਸੁੱਚੇ ਕਿਰਦਾਰ ਵਾਲਾ, ਸੰਪੂਰਨ ਖ਼ਾਲਸਾ ਇਨਸਾਨ, ਦੇਣ ਦਾ ਮਹਾਨ ਕਾਰਜ ਕੀਤਾ। ਇਤਿਹਾਸ ਗਵਾਹ ਹੈ ਕਿ ਖ਼ਾਲਸੇ ਨੇ ਦੁਸ਼ਮਣਾਂ ਦੀਆਂ ਔਰਤਾਂ ਨਾਲ ਵੀ ਕਦੇ ਦੁਰਵਿਹਾਰ ਨਹੀਂ ਕੀਤਾ। ਸਾਰੀ ਗੁਰਬਾਣੀ ਵਿੱਚ ਵੀ, ਪਤੀ-ਪਤਨੀ ਦੇ ਆਪਸੀ ਪ੍ਰੇਮ, ਇਕਰੂਪਤਾ, ਵਿਸ਼ਵਾਸ ਤੇ ਬਰਾਬਰਤਾ ਦੀ ਗੱਲ ਕੀਤੀ ਗਈ ਹੈ ਜਿਵੇਂ-

ਧਨ ਪਿਰ ਏਹਿ ਨ ਆਖੀਅਨਿ ਬਹਨਿ ਇਕਠੇ ਹੋਇ॥

ਏਕ ਜੋਤਿ ਦੇਇ ਮੂਰਤੀ ਧਨ ਪਿਰ ਕਹੀਐ ਸੋਇ॥ (ਅੰਗ 788)

ਅੱਜ ਅਸੀਂ ਉਦੋਂ ਭਰੂਣ ਹੱਤਿਆ ਦੀ ਦੁਹਾਈ ਦੇਣ ਲੱਗੇ ਹਾਂ, ਜਦ ਕੁੜੀਆਂ ਦਾ ਅਨੁਪਾਤ ਮੁੰਡਿਆਂ ਦੇ ਮੁਕਾਬਲੇ ਹਜ਼ਾਰ ਪਿੱਛੇ ਸੱਤ ਸੌ ਰਹਿ ਗਿਆ- ਪਰ ਗੁਰਮਤਿ ਵਿੱਚ ਤਾਂ ਅੱਜ ਤੋਂ ਪੰਜ ਸਦੀਆਂ ਪਹਿਲਾਂ ਹੀ, ਕੰਨਿਆਂ ਨੂੰ ਮਾਰਨਾ ਮਹਾਂ ਪਾਪ ਗਿਣਿਆ ਗਿਆ ਹੈ-

ਬ੍ਰਹਮਣ ਕੈਲੀ ਘਾਤੁ ਕੰਵਕਾ ਅਣਚਾਰੀ ਕਾ ਧਾਨੁ॥

ਫਿਟਕ ਫਿਟਕਾ ਕੇੜੁ ਬਦੀਆ ਸਦਾ ਸਦਾ ਅਭਿਮਾਨੁ॥ (ਅੰਗ 1413)

ਗੁਰਮਤਿ ਵਿੱਚ ਕੁੜੀਮਾਰ ਨਾਲ ਰੋਟੀ ਬੇਟੀ ਦੀ ਸਾਂਝ ਰੱਖਣ ਤੋਂ ਮਨਾਹੀ ਕੀਤੀ ਗਈ ਹੈ। ਰਹਿਤ ਨਾਮੇ ਅਨੁਸਾਰ-

ਕੁੜੀ ਮਾਰ ਆਦਿਕ ਹੈ ਜੇਤੇ।

ਮਨ ਤੇ ਦੂਰ ਤਿਆਗੋ ਤੇਤੇ।

ਮੁੱਕਦੀ ਗੱਲ ਤਾਂ ਇਹ ਹੈ ਕਿ ਜੇ ਆਦਰ ਸਨਮਾਨ ਔਰਤ ਨੂੰ ਸਿੱਖ ਧਰਮ ਨੇ ਦਿੱਤਾ ਹੈ, ਉਹ ਹੋਰ ਕਿਧਰੇ ਦੇਖਣ ਨੂੰ ਨਹੀਂ ਮਿਲਦਾ। ਫੇਰ ਇਹ ਗੁਰਮਤਿ ਦਾ ਗਿਆਨ ਤਾਂ ਕੁੱਲ ਮਨੁੱਖਤਾ ਲਈ ਕਲਿਆਣਕਾਰੀ ਹੈ। ਦੇਖਣ ਵਿੱਚ ਆਇਆ ਹੈ ਕਿ ਅੱਜ ਮੁੰਡਿਆਂ ਦੇ ਮੁਕਾਬਲੇ, ਕੁੜੀਆਂ ਹਰ ਖੇਤਰ ਵਿੱਚ ਮੱਲਾਂ ਮਾਰ ਰਹੀਆਂ ਹਨ। ਸੇ ਇਸ ਤੋਂ ਤੁਸੀਂ ਆਪ ਹੀ ਅੰਦਾਜ਼ਾ ਲਾ ਸਕਦੇ ਹੋ ਕਿ- ਔਰਤ ਦੇ ਅੰਦਰ ਪ੍ਰਮਾਤਮਾ ਨੇ ਕਿੰਨੀ ਅਥਾਹ ਸ਼ਕਤੀ ਭਰੀ ਹੋਈ ਹੈ। ਜੇ ਉਸ ਨੂੰ ਬਰਾਬਰ ਦੇ ਮੌਕੇ ਦਿੱਤੇ ਜਾਣ ਤਾਂ ਉਹ ਕੀ ਨਹੀਂ ਕਰ ਸਕਦੀ? ਫਿਰ ਵੀ ਉਸ ਦਾ ਨਿਰਾਦਰ ਕਿਉਂ? ਇਹ ਵਿਚਾਰਧਾਰਾ ਡਾਕਟਰ ਅੰਬੇਡਕਰ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ ਦਾ ਸੋਮਾ ਹੈ। ਡਾਕਟਰ ਅੰਬੇਡਕਰ ਜੀ ਦੀ ਵਿਚਾਰਧਾਰਾ, ਦਰਸ਼ਨ ਅਤੇ ਉਹਨਾਂ ਦੇ ਕਾਰਜ ਨੇ ਸਦਾ ਔਰਤਾਂ ਨੂੰ ਮਰਦ ਦੇ ਬਰਾਬਰ ਦਾ ਦਰਜਾ ਦਿੱਤਾ ਬਾਬਾ ਸਾਹਿਬ ਅੰਬੇਡਕਰ ਦੁਆਰਾ ਸੁਤੰਤਰ ਭਾਰਤ ਦੇ ਕਾਨੂੰਨ ਮੰਤਰੀ ਵਜੋਂ

ਪੇਸ਼ ਕੀਤਾ ਗਿਆ ਹਿੰਦੂ ਕੋਡ ਬਿੱਲ, ਲਿੰਗ ਸਮਾਨਤਾ ਬਾਰੇ ਉਨ੍ਹਾਂ ਦੇ ਵਿਚਾਰਾਂ ਅਤੇ ਜਾਤ-ਆਧਾਰਿਤ ਸਮਾਜ ਦੇ ਵਿਰੁੱਧ ਉਨ੍ਹਾਂ ਦੇ ਸਖ਼ਤ ਰੁਖ਼ ਨੂੰ ਪ੍ਰਗਟ ਕਰਦਾ ਹੈ। ਬ੍ਰਿਟਿਸ਼ ਰਾਜ ਦੇ ਸ਼ੁਰੂ ਵਿੱਚ, ਹਿੰਦੂ ਭਾਈਚਾਰਿਆਂ ਨੂੰ ਨਿਯੰਤਰਿਤ ਕਰਨ ਲਈ ਕਾਨੂੰਨ ਬੰਦ ਭਾਈਚਾਰਿਆਂ ਨੂੰ ਆਪਣੇ ਆਪ ਨੂੰ ਨਿਯੰਤਰਿਤ ਕਰਨ ਵਿੱਚ ਮਦਦ ਕਰਨ ਲਈ ਪ੍ਰਗਟ ਹੋਏ ਸਨ, ਅਤੇ 1948 ਵਿੱਚ ਰਾਓ ਕਮੇਟੀ ਦੇ ਅੰਤ ਤੱਕ, ਇੱਕ ਯੂਨੀਵਰਸਲ ਹਿੰਦੂ ਕੋਡ ਦੇ ਕਈ ਮੁੱਖ ਮੁੱਦਿਆਂ 'ਤੇ ਅਜੇ ਵੀ ਕੋਈ ਸਹਿਮਤੀ ਨਹੀਂ ਸੀ। ਸੰਵਿਧਾਨ ਸਭਾ ਵਿੱਚ ਔਰਤਾਂ ਦੀ ਮੌਜੂਦਗੀ ਦੇ ਬਾਵਜੂਦ, ਹਿੰਦੂ ਕੋਡ ਬਿੱਲ ਵਿੱਚ ਲਿੰਗ ਦੇ ਸਵਾਲ ਉਦੋਂ ਤੱਕ ਨਹੀਂ ਆਏ ਜਦੋਂ ਤੱਕ ਉਹ ਬਾਬਾ ਸਾਹਿਬ ਅੰਬੇਡਕਰ ਕੋਲ ਉਸ ਦੀ ਟਿੱਪਣੀ ਲਈ ਨਹੀਂ ਗਈਆਂ। ਦੋ ਦਹਾਕਿਆਂ ਤੋਂ ਵੱਧ ਦੀ ਅਰਥਹੀਣ ਬਹਿਸ ਤੋਂ ਬਾਅਦ, ਹਿੰਦੂ ਕੋਡ ਨੇ ਆਖ਼ਰਕਾਰ ਔਰਤਾਂ ਨੂੰ ਤਲਾਕ ਦੇਣ ਦਾ ਅਧਿਕਾਰ, ਧੀਆਂ ਨੂੰ ਵਿਰਾਸਤ ਦਾ ਅਧਿਕਾਰ ਅਤੇ ਵਿਧਵਾਵਾਂ ਦੀ ਜਾਇਦਾਦ ਦੇ ਬਰਾਬਰ ਅਧਿਕਾਰਾਂ ਦੀ ਪਹੁੰਚ ਸ਼ਾਮਲ ਕੀਤੀ। ਇਸ ਦੇ ਨਾਲ ਹੀ ਜਾਤੀ-ਵਿਸ਼ੇਸ਼ ਨਿਯਮਾਂ ਦੇ ਆਲੇ-ਦੁਆਲੇ ਪ੍ਰਤੀ ਕਿਰਿਆਸ਼ੀਲ ਭਾਸ਼ਾ ਨੂੰ ਵੀ ਹਟਾ ਦਿੱਤਾ ਗਿਆ ਸੀ। ਇਹ ਬਿੱਲ ਬਾਅਦ ਵਿੱਚ 1955 ਦੇ ਹਿੰਦੂ ਮੈਰਿਜ ਐਕਟ ਸਮੇਤ ਐਕਟਾਂ ਦੀ ਇੱਕ ਲੜੀ ਵਿੱਚ ਬਦਲ ਗਿਆ, ਅਤੇ ਅੱਜ ਵੀ ਸਾਂਝੀ ਜਾਇਦਾਦ ਲਈ ਔਰਤਾਂ ਦੇ ਦਾਅਵਿਆਂ ਲਈ ਵਿਧਾਨਿਕ ਆਧਾਰ ਬਣਾਉਂਦਾ ਹੈ। ਫ਼ੈਕਟਰੀਆਂ ਵਿੱਚ ਕੰਮ ਕਰਨ ਵਾਲੀਆਂ ਔਰਤਾਂ ਲਈ ਅਦਾਇਗੀ ਸੁਦਾ ਜਣੇਪਾ ਛੁੱਟੀ ਦੇਣ ਵਾਲਾ ਬਿੱਲ ਵੀ ਬਾਬਾ ਸਾਹਿਬ ਅੰਬੇਡਕਰ ਦੀ ਦੇਣ ਹੈ। ਬਾਬਾ ਸਾਹਿਬ ਅੰਬੇਡਕਰ ਨੇ ਇਹ ਯਕੀਨੀ ਬਣਾਉਣ ਲਈ ਵੀ ਕੰਮ ਕੀਤਾ ਕਿ ਔਰਤਾਂ ਨੂੰ ਕਿਰਤ ਕਾਨੂੰਨਾਂ ਤਹਿਤ ਸੁਰੱਖਿਅਤ ਰੱਖਿਆ ਜਾਵੇ। ਉਹ ਕੰਮ ਦੇ ਘੰਟਿਆਂ ਦੀ ਗਿਣਤੀ ਨੂੰ ਘਟਾਉਣ ਅਤੇ ਕੰਮ ਦੀਆਂ ਸਥਿਤੀਆਂ ਨੂੰ ਸੁਧਾਰਨ ਵਿੱਚ ਮਹੱਤਵਪੂਰਨ ਭੂਮਿਕਾ ਨਿਭਾ ਰਿਹਾ ਸੀ। 1928 ਵਿੱਚ, ਬੰਬਈ ਦੀ ਲੈਜਿਸਲੇਟਿਵ ਕੌਂਸਲ ਦੇ ਮੈਂਬਰ ਦੇ ਰੂਪ ਵਿੱਚ, ਉਸ ਨੇ ਫ਼ੈਕਟਰੀਆਂ ਵਿੱਚ ਕੰਮ ਕਰਨ ਵਾਲੀਆਂ ਔਰਤਾਂ ਲਈ ਪੇਡ ਜਣੇਪਾ ਛੁੱਟੀ ਦੇਣ ਵਾਲੇ ਬਿੱਲ ਦਾ ਸਮਰਥਨ ਕੀਤਾ। ਉਸ ਦਾ ਮੰਨਣਾ ਸੀ ਕਿ ਜੇਕਰ ਮਾਲਕ ਔਰਤਾਂ ਦੀ ਮਜ਼ਦੂਰੀ ਤੋਂ ਲਾਭ ਲੈ ਰਿਹਾ ਹੈ, ਤਾਂ ਉਹਨਾਂ ਨੂੰ, ਕੁਝ ਹੱਦ ਤੱਕ, ਜਦੋਂ ਉਹ ਆਪਣੀ ਜਣੇਪਾ ਛੁੱਟੀ 'ਤੇ ਹੁੰਦੀਆਂ ਹਨ, ਤਾਂ ਉਹਨਾਂ ਦਾ ਸਮਰਥਨ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਬਾਕੀ ਅੱਧਾ, ਉਸ ਦਾ ਮੰਨਣਾ ਸੀ, ਸਰਕਾਰ ਦੁਆਰਾ ਭੁਗਤਾਨ ਕੀਤਾ ਜਾਣਾ ਚਾਹੀਦਾ ਹੈ ਕਿਉਂਕਿ ਇਹ ਦੇਸ਼ ਦੇ ਹਿਤ ਵਿੱਚ ਸੀ। ਡਾਕਟਰ ਸਾਹਿਬ ਵਲੋਂ ਪੇਸ਼ ਕੀਤੇ ਪ੍ਰਸਤੀ ਬਿਲ ਦਾ ਕੁਝ ਵਿਅਕਤੀਆਂ ਨੇ ਵਿਰੋਧ ਕੀਤਾ ਤਾਂ ਇਸ ਦੀ ਹਮਾਇਤ ਵਿੱਚ ਉਹਨਾਂ ਨੇ ਕਿਹਾ, "ਮੇਰਾ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਇਸ ਪ੍ਰਸਤਾਵ ਤੇ ਸਰਬਸੰਮਤੀ ਹੈ ਕਿਸੇ ਮਾਂ ਉੱਤੇ ਅਸਰ ਪਾਉਣ ਵਾਲੀ ਪ੍ਰਸ਼ੁਤ-ਪੁਰਬ ਹਾਲਤਾਂ ਅਤੇ ਮਗਰੋਂ ਬੱਚੇ ਦਾ ਪਾਲਣ ਪੋਸ਼ਣ ਬਿਲ ਦਾ ਘਟਕ ਹੈ। ਇਹ ਬਿਲ ਪੂਰੀ ਤਰ੍ਹਾਂ ਇਸ ਸਿਧਾਂਤ ਤੇ ਅਧਾਰਿਤ ਹੈ। ਮੈਂ ਇਸ ਤੱਥ ਨੂੰ ਸਵੀਕਾਰ ਕਰਨ ਲਈ ਤਿਆਰ ਹਾਂ ਕਿਉਂਕਿ ਲੋਕਾਂ ਦੀ ਭਲਾਈ ਦੀ ਨਿਗਰਾਨੀ ਸਰਕਾਰ ਦਾ ਮੁਢਲਾ ਕਰਤੱਵ ਹੈ।" ਔਰਤਾਂ ਦੇ ਹੱਕ ਵਿੱਚ ਪ੍ਰਸ਼ੁਤੀ ਬਿਲ ਲੈ ਕੇ ਆਉਣ ਦਾ ਕਾਰਜ ਡਾਕਟਰ ਸਾਹਿਬ ਨੇ ਹੀ ਸਿਰੇ ਚਾੜ੍ਹਿਆ। ਬਾਬਾ ਸਾਹਿਬ ਅੰਬੇਡਕਰ ਇਹ ਵੀ ਮੰਨਦੇ ਸਨ ਕਿ ਔਰਤਾਂ ਦਾ ਆਪਣੇ ਸਰੀਰ 'ਤੇ ਅਧਿਕਾਰ ਹੈ। ਉਸ ਨੇ ਕਿਹਾ ਕਿ ਗਰਭ ਧਾਰਨ ਇੱਕ ਵਿਕਲਪ ਸੀ ਜੋ ਔਰਤਾਂ ਨੂੰ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਉਸ ਨੇ ਔਰਤਾਂ ਲਈ ਪ੍ਰਧਾਨ ਅਧਿਕਾਰਾਂ ਲਈ ਦਲੀਲ ਦਿੱਤੀ, ਸਿਫ਼ਾਰਸ਼ ਕੀਤੀ ਕਿ ਉਹਨਾਂ ਲਈ ਜਨਮ ਨਿਯੰਤਰਨ ਸੁਵਿਧਾਵਾਂ ਉਪਲਬਧ ਕਰਵਾਈਆਂ ਜਾਣ ਅਤੇ ਉਹ ਔਰਤਾਂ ਦੀ ਪ੍ਰਜਨਨ ਅਜ਼ਾਦੀ ਦਾ ਇੱਕ ਮਜ਼ਬੂਤ ਵਕੀਲ ਸੀ। ਬਾਬਾ ਸਾਹਿਬ ਨੇ ਮਾਈਨਜ਼ ਮੈਟਰਨਿਟੀ ਬੈਨੀਫਿਟ ਐਕਟ ਦਾ ਖਰੜਾ ਵੀ ਤਿਆਰ ਕੀਤਾ ਜਿਸ ਵਿੱਚ ਕੋਲਾ ਖ਼ਾਨਾਂ ਦੇ ਮਜ਼ਦੂਰਾਂ ਲਈ ਭਲਾਈ ਫੰਡ ਵਿੱਚ ਬਰਾਬਰ ਉਜ਼ਰਤਾਂ ਅਤੇ ਔਰਤਾਂ ਦੀ ਬਰਾਬਰ ਪ੍ਰਤੀਨਿਧਤਾ ਲਈ ਕਿਹਾ ਗਿਆ ਸੀ, ਅਤੇ ਭਾਰਤ ਵਿੱਚ ਔਰਤਾਂ ਦੇ ਅਧਿਕਾਰਾਂ ਲਈ ਮਹੱਤਵਪੂਰਨ ਵਜੋਂ ਆਰਥਿਕ ਵਿਕਾਸ ਲਈ ਬਰਾਬਰ ਨਾਗਰਿਕਤਾ ਅਤੇ ਔਰਤਾਂ ਦੇ ਅਧਿਕਾਰਾਂ 'ਤੇ ਜ਼ੋਰ ਦਿੱਤਾ ਗਿਆ ਸੀ। 1942 ਅਤੇ 1946 ਦੇ ਵਿਚਕਾਰ ਉਸ ਨੇ ਔਰਤਾਂ ਲਈ ਪ੍ਰਗਤੀਸ਼ੀਲ ਕਾਨੂੰਨ ਪਾਸ ਕੀਤਾ ਜੋ ਬਰਾਬਰ ਕੰਮ ਲਈ ਬਰਾਬਰ ਉਜ਼ਰਤ, ਆਮ ਅਤੇ ਵਿਸ਼ੇਸ਼ ਅਧਿਕਾਰ ਛੁੱਟੀ, ਸੱਟ ਅਤੇ ਪੈਨਸ਼ਨ ਦੇ ਮਾਮਲਿਆਂ ਵਿੱਚ ਮੁਆਵਜ਼ੇ ਨਾਲ ਨਜਿੱਠਦਾ ਸੀ। ਭਾਰਤੀ ਔਰਤਾਂ ਨੂੰ ਸੰਪਤੀ ਦੇ ਪੂਰੇ ਅਧਿਕਾਰ ਅਤੇ ਤਲਾਕ ਦੇ ਅਧਿਕਾਰ ਦੇ ਯੋਗ ਬਣਾਉਣ ਵਿੱਚ ਬਾਬਾ ਸਾਹਿਬ ਅੰਬੇਡਕਰ ਦੁਆਰਾ ਪ੍ਰਸਤਾਵਿਤ ਕਾਨੂੰਨ ਦਾ ਉਦੇਸ਼ ਔਰਤਾਂ ਨੂੰ ਚੋਣ ਦੀ ਆਜ਼ਾਦੀ ਦੁਆਰਾ ਏਜੰਸੀ ਪ੍ਰਦਾਨ ਕਰਨਾ ਸੀ, ਜਿਸ ਦੇ ਨਤੀਜੇ ਵਜੋਂ ਉਨ੍ਹਾਂ ਦਾ ਸਸ਼ਕਤੀਕਰਨ ਹੋਇਆ। ਔਰਤ ਸਸ਼ਕਤੀਕਰਨ ਦੇ ਕਾਰਨਾਂ ਵਿੱਚ ਉਸ ਦੇ ਸਭ ਤੋਂ ਮਹੱਤਵਪੂਰਨ ਯੋਗਦਾਨ ਵਿੱਚੋਂ ਇੱਕ ਹਿੰਦੂ ਕੋਡ ਬਿੱਲ ਦੀ ਸ਼ੁਰੂਆਤ ਸੀ, ਜੋ ਬਰਾਬਰੀ ਦੇ ਉਸ ਦੇ ਵਿਚਾਰਾਂ ਅਤੇ ਭਾਰਤ ਦੀਆਂ ਔਰਤਾਂ ਲਈ ਉਸ ਦੀ ਚਿੰਤਾ ਨੂੰ ਸਹੀ ਰੂਪ ਵਿੱਚ ਦਰਸਾਉਂਦਾ ਸੀ। ਬਿੱਲ ਦੇ ਜ਼ਰੀਏ, ਔਰਤਾਂ - ਜਿਨ੍ਹਾਂ ਨੂੰ ਪਹਿਲਾਂ ਉਹ ਜਿਉਂਦੇ ਸਨ, ਜਾਇਦਾਦ ਵੇਚਣ ਦੀ ਇਜਾਜ਼ਤ ਨਹੀਂ ਸੀ, ਅਤੇ ਉਨ੍ਹਾਂ ਦੀ ਮੌਤ ਤੋਂ ਬਾਅਦ, ਉਨ੍ਹਾਂ ਦੀ ਜਾਇਦਾਦ ਉਨ੍ਹਾਂ ਦੇ ਪਤੀ ਦੇ ਪਰਿਵਾਰ ਦੇ ਕਿਸੇ ਵਿਅਕਤੀ ਕੋਲ ਚਲੀ ਜਾਵੇਗੀ - ਨੂੰ ਜਾਇਦਾਦ ਦੇ ਮਾਮਲੇ ਵਿੱਚ 'ਪੂਰਾ ਅਧਿਕਾਰ' ਦਿੱਤਾ ਗਿਆ ਸੀ।

ਜਾਇਦਾਦ ਦੇ ਅਧਿਕਾਰਾਂ ਵਿੱਚ ਸੁਧਾਰ ਕਰਨ ਤੋਂ ਇਲਾਵਾ, ਉਸ ਨੇ ਦੋ ਬੁਨਿਆਦੀ ਧਾਰਾਵਾਂ ਵੀ ਪੇਸ਼ ਕੀਤੀਆਂ- ਰਥਾਤ, ਵਿਆਹੁਤਾ ਅਧਿਕਾਰਾਂ ਦੀ ਬਹਾਲੀ, ਅਤੇ ਨਿਆਇਕ ਅਲਹਿਦਗੀ। ਇਨ੍ਹਾਂ ਨੇ ਔਰਤਾਂ ਨੂੰ ਕਾਨੂੰਨੀ ਤਲਾਕ ਲਈ ਦਾਇਰ ਕਰਨ ਦੀ ਅਤੇ ਨਿੱਜੀ ਪਸੰਦ ਦੀ ਆਜ਼ਾਦੀ ਦੀ ਇਜਾਜ਼ਤ ਦਿੱਤੀ। ਬਿੱਲ ਨੂੰ ਚਾਰ ਸੁਤੰਤਰ ਐਕਟਾਂ ਵਿੱਚ ਵੰਡਿਆ ਗਿਆ ਸੀ: ਹਿੰਦੂ ਮੈਰਿਜ ਐਕਟ (1955) ਜਿਸ ਨੇ ਔਰਤਾਂ ਨੂੰ ਕੁਝ ਮਾਮਲਿਆਂ ਵਿੱਚ ਤਲਾਕ ਅਤੇ ਪਾਲਣ-ਪੋਸ਼ਣ ਦਾ ਅਧਿਕਾਰ ਦਿੱਤਾ ਹੈ। ਹਿੰਦੂ ਉੱਤਰਾਧਿਕਾਰੀ ਐਕਟ (1956) ਜਿਸ ਨੇ ਉਨ੍ਹਾਂ ਨੂੰ ਪਰਿਵਾਰਕ ਜਾਇਦਾਦ ਦੇ ਵਾਰਸ ਹੋਣ ਦਾ ਕਾਨੂੰਨੀ ਅਧਿਕਾਰ ਦਿੱਤਾ। ਹਿੰਦੂ ਅਡਾਪਸ਼ਨ ਐਂਡ ਮੇਨਟੇਨੈਂਸ ਐਕਟ (1956) ਜਿਸ ਨੇ ਔਰਤਾਂ ਨੂੰ ਕਾਨੂੰਨੀ ਤੌਰ 'ਤੇ ਬੱਚੇ ਨੂੰ ਗੋਦ ਲੈਣ ਦੀ ਇਜਾਜ਼ਤ ਦਿੱਤੀ। ਹਿੰਦੂ ਘੱਟ ਗਿਣਤੀ ਅਤੇ ਗਰਾਡੀਅਨਸ਼ਿਪ ਐਕਟ (1956) ਜਿਸ ਨੇ ਔਰਤਾਂ ਨੂੰ ਆਪਣੇ ਬੱਚੇ ਦੀ ਕੁਦਰਤੀ ਸਰਪ੍ਰਸਤ ਬਣਨ ਦੀ ਇਜਾਜ਼ਤ ਦਿੱਤੀ। ਕਿਵੇਂ ਅੰਬੇਡਕਰ ਨੇ ਸਾਰਿਆਂ ਲਈ ਬਰਾਬਰ ਸਮਾਜ ਦੀ ਕਲਪਨਾ ਕੀਤੀ ਉਸ ਦੇ ਪ੍ਰਭਾਵ ਨੇ 1976 ਦੇ ਬਰਾਬਰ ਮਿਹਨਤਾਨੇ ਐਕਟ, ਅਤੇ 1961 ਦੇ ਦਹੇਜ਼ ਰੋਕੂ ਐਕਟ ਵਰਗੇ ਕਈ ਹੋਰ ਔਰਤਾਂ-ਪੱਖੀ ਐਕਟਾਂ ਨੂੰ ਪਾਸ ਕਰਨ ਦੀ ਅਗਵਾਈ ਕੀਤੀ, ਜਿਸ ਨੇ ਕ੍ਰਮਵਾਰ ਔਰਤਾਂ ਨੂੰ ਬਰਾਬਰ ਉਜ਼ਰਤ ਅਤੇ ਅਪਰਾਧਿਕ ਦਾਜ ਲਈ ਕਾਨੂੰਨੀ ਤੌਰ 'ਤੇ ਹੱਕਦਾਰ

ਬਣਾਇਆ। ਮੁੱਕਦੀ ਗੱਲ ਤਾਂ ਇਹ ਹੈ ਕਿ ਜੇ ਆਦਰ ਸਨਮਾਨ ਔਰਤ ਨੂੰ ਗੁਰਮਤਿ ਅਤੇ, ਡਾ. ਬੀ.ਆਰ. ਅੰਬੇਡਕਰ ਨੇ ਦਿੱਤਾ ਹੈ, ਉਹ ਹੋਰ ਕਿਧਰੇ ਦੇਖਣ ਨੂੰ ਨਹੀਂ ਮਿਲਦਾ। ਗੁਰਮਤਿ ਦਾ ਗਿਆਨ ਤਾਂ ਕੁੱਲ ਮਨੁੱਖਤਾ ਲਈ ਕਲਿਆਣਕਾਰੀ ਹੈ ਕ੍ਰਾਂਤੀਕਾਰੀ ਹਸਤੀ, ਸਮਾਜਿਕ ਨਿਆਂ ਦੇ ਮੋਢੀ ਅਤੇ ਇੱਕ ਸੱਚੇ ਸੁਧਾਰਕ, ਡਾ. ਬੀ.ਆਰ. ਅੰਬੇਡਕਰ ਨੇ ਭਾਰਤ ਦੇ ਸਮਾਜਿਕ, ਰਾਜਨੀਤਿਕ ਅਤੇ ਨਾਗਰਿਕ ਅਧਿਕਾਰਾਂ ਨੂੰ ਕਾਨੂੰਨੀ ਰੂਪਾਂ ਵਿੱਚ ਢਾਲਣ ਅਤੇ ਤਰੱਕੀ ਨੂੰ ਉਤਸ਼ਾਹਿਤ ਕਰਨ ਵਿੱਚ ਮਹੱਤਵਪੂਰਨ ਭੂਮਿਕਾ ਨਿਭਾਈ ਅਤੇ ਔਰਤ ਸਸ਼ਕਤੀਕਰਨ ਵਿੱਚ ਸਭ ਤੋਂ ਮਹੱਤਵਪੂਰਨ ਯੋਗਦਾਨ ਦਿੱਤਾ ਹੈ।

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- 2 ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ 967
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Dr. Bhimrao Ambedkar's eco-philosophy and perspective of environment

Dr. Rajender Kumar

Asstt. Prof. Geography

Govt. College for Women, Ratia (Fatehabad)

Email ID- dr.ranga333@gmail.com, (9466441892)

Abstract

The contribution of Dr. B.R. Ambedkar to understand the complexities of Indian society has acquired greater prominence in contemporary times. Particularly, his discourse on equity and inclusiveness has made his ideas imperative and critical in the unravelling of realities hitherto invisible and unknown to the larger populace. This paper is an attempt to identify and contextualise the ideas of Ambedkar to the overarching context of Indian environmentalism. With 'nature for all' and 'all for nature' forming the theoretical crux of Ambedkar's eco-philosophy, analysis in this paper is carried forth at three conceptual domains- the ideas of Ambedkar from the perspective of environment; exploring the activist role of Ambedkar from the perspective of environmental justice to the poor and finally the solutions he offers to Indian environmental problems by invoking the ideas of Buddhism from the perspective of a bio-centric world.

Introduction

In contemporary times, the concept of 'Environment' has emerged as an omnipresent phenomenon in academic and public discourses. In particular, climatic change, within this framework is now being accepted as a threat to the well being of the biotic world. In a country like India, which is sharply stratified socially by the caste system, the social dimension of impact by climatic changes is critical. This reality necessitates a critical conceptual engagement in unravelling the linkages between the caste system and larger environmental processes. From an Ambedkarite standpoint, this paper proposes methodological linkages between the ideas of Ambedkar and the phenomena of environmentalism at one level and his ideas on Buddhist Dhamma and biotic world at another. The main argument proposed in this paper, which is the concept of inclusive environmentalism, posit that adequate representation to dalits, tribes, minorities, women, and other marginalised sections of Indian society in the planning and execution of policies and strategies related to environment can be formulated and deepen by borrowing ideas from Ambedkar.

This paper is organised into four sections; The first section deals with the conceptual framework derived from the thoughts of Ambedkar in the domain of ecology; the second section demonstrates the sensitivity of Ambedkar towards ecological resources and the exclusion of lower strata of Indian society from accessing such resources; the third section narrates the ecological dimension of Ambedkar's Buddha and his Dhamma and its ecological dimensions and finally the last section unravels and proposes the potentiality of Ambedkar thought in addressing critical environmental issues from the perspective of marginalised sections of Indian society.

1. Ambedkar And Green Discourse

Undoubtedly the thought of Ambedkar has embedded within itself fascinating ecological dimensions that need both theoretical and methodological appreciation. In fact these ideas are capable of transforming the concept of environment from 'exotic', generally disembedded to the 'organic' which is thoroughly embedded within each and every one of us. Linkage between the ideas of Ambedkar and the context of Indian

environmentalism is essential to comprehend the social and politico-ecological nexus between social exclusion and environmental problems. The ideas and practices of Ambedkar thought from the perspective of ecology can be located and captured from the prism of intellectual environmental history which concentrates on the contribution of philosophers, poets, politicians and activists towards ecological thought (Mcneil, 2003, Wroster, 1977). It must be stated at the outset that the subject of intellectual environmental history has been a less explored domain in India. However with the critical need arisen to deepen enquiry towards sharpening public sensitivity on environment and the need for more informed policy making on the subject at hand, it has become imperative that the ideas of Ambedkar be critically explored.

Existing literature on intellectual environmental history in India can be classified into three broad categories. The first category being state-centric which focuses on ideas and contribution of technocrats and administrators employed during British rule. Within this category particular attention has been devoted to the contributions of H. Cleghorn, founder of scientific forest conservation and D. Brandis, the father of Indian forest service (Guha, 1996, Grove, 1995). The second category of intellectual environmental history is generally identified as ethno-intellectual concentrating mainly on contributions of colonial ethnographers who explored the tribal societies during the British period. Within this framework, it is claimed that these individuals played a crucial role in the documentation of the life-world of tribes and forest landscape (Guha, 2005, Phillip, 2003). The third category of intellectual environmental history deals with ecological dimensions from within nationalist thought. This is carried forth at two levels: attention to the ideas of native bureaucracy (Guha, 1993), political parties (Sinha, 2007), and nationalist intelligentsia's views on management of common pool resource management and the ecological dimensions of ideas of prominent political leaders. M.K. Gandhi in particular has received greatest attention in this process with his philosophy generally being treated as an epitome of Indian ecological wisdom (Guha and Alier, 1998) that must be incorporated in the policies of environmental management (Shiva, and Bondyopadhyaya, 1985).

Historically, Indian environmentalism has been mainly dominated by a nationalist perception of ecology. Under its persistent advocacy, community centric resource management policies gained prominence in the form of joint forest management, water management, grass land management, etc. Theoretically the implementation process of these varied reforms required inclusive participation of all stakeholders and equitable distribution of benefits, however it has been observed that it is at this juncture that the reform process is unable to impact and usher any substantial changes. This fundamental predicament is termed by some studies (Adhikari and Faloo, 2008) as being a problem of second generation policy reforms in the domain of natural resources management. The impact of social divisions on policy performance within this domain is being identified as one of the key impediments and utmost reasons for underperformance. Within such a context, it has become imperative for Indian environmental discourse to turn to and probably incorporate ideas of dalit intellectuals who advocate for an inclusive Indian society based upon the principles of equity (Sharma, 2012: 50).

II Natural Resources For All: From Ambedkar Standpoint

For a long period of time, the ideas of Ambedkar were forced into a state of dormancy and kept hidden from mainstream academics. Mainstream Indian academia was more than happy to attribute the image of Ambedkar as only a leader of dalits (Guru, 1998). However, by 1980s the process of invoking Ambedkar for academic discourse started as most of his writings began to be widely published and made accessible to the general public. The contribution of Ambedkar in the domains of economic thought (Ambrajan, 1999), politics, history, education, religion, etc, received the attention of scholars both within India and abroad. However the relevance of his ideas for understanding human and environmental relationship rarely received any adequate attention. With the exception of some studies that attempted to explore the ideas of Ambedkar on water management (Abraham, 2002, Thorat, 2006) focusing on the concept of economically driven distributive justice.

Ambedkar, in many of his writings explicitly brought out the impact of an iniquitous socio-economic structure in the usage of common pool resources in India. His primary interest, it could be argued, was to highlight how the caste system prevented dalits from accessing common pool resources which in his opinion was the root cause of poverty and pauperisation. According to Ambedkar, the exclusion of dalits from resources was operationalised and legitimised by a system of graded inequality that was sanctioned by the shastras that Ambedkar identified as forming the theoretical core of what we now identify as the Hinduism.

In many other areas within south Asia, environmental historians mainly employed the Marxian concept of alienation of man from nature by capitalist exploitation of nature. They saw from this perspective a colonial state that is conceived as an exploitative agent and where people are victims. This approach, while critical, could only bring forth and track a single one sided dimension of human environmental relationship i.e., India versus British. However conflicts for ecological resources are certainly more complex than this approach envisaged. This is more so in the case of India where social stratification significantly determines the access of resources of various social groups at any point in time. It is in this context that an Ambedkar theory on Indian society and its critical application especially in the context of environmental studies would enable us to evolve effective linkages between society and environment.

Ambedkar's sensitivity toward exclusion of dalits from ecologically important resources can be observed at two levels; his ideas on exclusion of dalits from possessing land, and his reflections on the nexus between caste system and access to forests and water. He appears to have engaged with the practice of untouchability in public goods by caste Hindus. A quote from *Annihilation of Caste* reveals this process; 'Balais (an untouchable caste from Maharashtra) were not allowed to get water from the village wells; they were not allowed to let go their cattle to graze. Balais were prohibited from passing through land owned by a Hindu, so that if the fields a Balai was surrounded by fields owned by Hindus, the Balais could have no access to his own field.... hundreds of Balais with their wives and children were obliged to abandon their homes in which their ancestors lived for generations and to migrate to adjoining States' (Ambedkar, 1992: 26). Ambedkar highlights a peculiar aspect of Indian society which excludes lower strata people in the name of untouchability. He highlights the instance of the Punjab Land Alienation Act which prohibits dalits from purchasing land (Ambedkar, 1989).

Contrary to essentialist and nationalist representation of human environmental relationship, Ambedkar offers wider perspective which reflects the complexities of human ecology. For Ambedkar, deprivation of forest dependent people had taken place due to colonial forest policies at one level and the attitude of upper caste Hindus at another. This phenomenon can be captured from the following quote:

When the agriculture season is over the Untouchables have no employment and no means of earning a living. In such seasons they subsist by cutting grass and firewood from the jungles and sell it in a nearby town. Even when it is open it depends upon the forest guard. Only if he is bribed he will let them take some grass and firewood from the Government forests. When it brought to the town, they have always to face a buyer's market. The Hindus who are the main body of buyers will always conspire to beat down the wages. Having no power to hold out, the Untouchables have to sell their stuff for whatever is offered to them. Often times they have to walk 10 miles each way from the village to the town and back to sell their stuff (Ambedkar, 1989: 24).

Ambedkar consistently engaged with the issue of exclusion of dalits from accessing natural resources. He mentions an instance where a Chamar (person belonging to an untouchable castes of North India) was severely beaten for drawing water from a village well. The justification for this punishment was that the Chamar's touch had polluted the water. He mentions this incident to show how inhuman caste Hindus are. Further he relates about a dalit being assaulted by caste Hindus when he attempted to save the life of a young woman who fell in a well. Also in 1932 a band of Rajput women had beaten a dalit man severely as he

attempted to drink water from village well. Ambedkar quotes a report by Lala Ramprasadji, secretary to Achut Uddharak Committee Punjab on severity of untouchability in accessing water reading as follows:

‘During the hot season complaints were received from everywhere that supply of water is becoming a great problem. The depressed class people, who have no wells of their own, sit near the well with their vessels in their hands. If some man is kind enough to pour out some water, well and good, otherwise they sit helpless. In some places, however, no one is allowed to pour out water to these people even for money and if anyone does so mortal fight ensue. Not only is the use of the village wells forbidden to them, but they are not even allowed to make wells of their own with their own money’ (Ambedkar, 1989:38).

Ambedkar in the above highlights an interesting point about untouchable reality that they are not only prohibited from access to water from public wells but are also denied the rights to build wells. He points to the fact that the nature of Indian society which is built upon caste hierarchy, wherein social status rather than ability determines access to resources. For Ambedkar this phenomenon can be specially observed in the domain of access to drinking water. This peculiar feature exists according to Ambedkar for the following reason:

‘Untouchability may be a misfortune to the Untouchables. But there is no doubt that it is a good fortune to the Hindus. It gave them a class which they can look down upon. The system of untouchability sustains the natural pride of the Hindus and makes them feel as well as look big’ (Ambedkar, 1989:102).

This is an important fact pointing to the treatment of dalits as a separate social segment which is meant to consistently cripple them through treatment by a caste Hindu society. The exclusion of dalits from access to public goods was done by an institutionalised mechanism in the form of untouchability. The deterministic character of caste in accessing common pool and public resources that was explicitly brought out by Ambedkar can be captured in the following expression; ‘In the use of public facilities, the spirit of discrimination manifests itself in the exclusion of untouchables from school, wells, temples and means of conveyance’ (Ambedkar, 1989:108).

The point Ambedkar made is that dalits as a community, (like coloured people of America) suffer from myriad forms of social exclusion and hence needs separate strategic initiatives for development. According to Ambedkar separate strategy for emancipation of dalits is required by civil society and the state for the following reason:

‘there is community (dalit) economically poor, socially degraded, educationally backward which is exploited, oppressed and tyrannized without shame and without remorse, disowned by society, unknown by Government and which has not security for protection and no guarantee for justice, fair play and equal opportunity’ (Thorat and Kumar, 2008: 30).

While for M.K. Gandhi restrictions on the wants of individuals is solution to ecological problems, for Ambedkar democratisation of access to resources solves ecological problems.

Ambedkar championed the concept of environmentalism for the poor. The Mahad Satyagraha was a historic movement in which two issues were highlighted by the activism of Ambedkar- he attempted to dismantle the very root of Hindu belief system i.e., burning the Manusmriti and fight against water Untouchability (Zelliot 2005). In this context Ambedkar advised his followers to violate the age old restrictions on accessing drinking from common pool resources which is a vital common pool resource (Rao, 2009). The Mahad Satyagraha took place in a small town of Maharashtra in 1927. Ambedkar along with three thousand followers violated the traditional restrictions of preventing untouchables from accessing water. Ambedkar took water into his hands from the Chowdar Tank and violated the age old Untouchability. While most of the studies on the Mahad Satyagraha treat the incident as crusade against caste oppression, while true, this

incident has historical significance as being one of the pioneering attempts of environmentalism for the poor. It is interesting to note the politico-philosophical reflection of Ambedkar on this occasion;

‘At the outset, let me tell those who oppose us that we did not perish because we would not drink water from this Chowdar Tank. We now want to go to the Tank only to prove that, like others, we are also human beings’ (Jaffrelot, 2005).

Environmental historians of India mainly subscribed to the teleological approach to human environmental relationship, which notes and treats only the resistances of people mainly to policies of colonial state. However the episode of the Mahad Satyagraha demonstrates the complexity of competing interests of Indian society over access to resources and attempts of marginalised sections of Indian society to fight for justice in the domain of environment.

III. Egalitarian Environmentalism And Ambedkar

Environmental historians in India obsessed with preservationist discourse which has proclivity to invoke romantic preservationist ideas from Brahminical scriptures and practices. The main agenda of these ideas is to provide a conceptual structure to the multiple patterns of resource use under the framework of Hindu culture. Ambedkar on the other hand takes recourse to the ideas of Siddhartha Gautama while sourcing his ideas for the arguments he puts forth. By invoking the ideas of Siddhartha Gautama- the Buddha, Ambedkar formulates and introduces the construct of egalitarian environmentalism which is an anti-thesis to romantic Hindu environmentalism. At the core of this philosophy is the premise that resources of nature are not meant for few rather for all, and all human beings possess equal right to use these resources of nature. In the ethical domain of relationship between humans and nature, Ambedkar moves close to the ideas of Marx who believes in the idea of eco-equality.

In the monumental text Buddha and his Dhamma which starts with an analysis of the process of transformation of Siddhartha Gautama to Buddha, for Ambedkar it happened in the context of Gautama’s attempt to find a solution to water disputes between the Sakhyas and the Koloyas which is the tribal confederation of ancient India. The decision of the Sakhyas to undertake war against enemies was bitterly opposed by Siddhartha Gautama who eventually chooses the path of self-exile. The point to be noted here is that the character of the Buddha in Ambedkar’s vision of Buddhism emerges from eco-sensitive resources such as water (Ambedkar, 2006: 28-29). The engagement of Ambedkar with ecological justice using the case of Buddha could be seen at three levels: the conception of evolution of nature; the relationship between human beings and other living forms and finally the ethical aspects of human ecology.

While reviewing the process of the genesis of the world in the philosophical tradition of Indian thought, he put forward Buddha’s version of nature. For Ambedkar, a biotic world does not have any superior and inferior qualities, rather ‘all individual things are analogues to one another and therefore, no one can be regarded as the final sources to any other’. This means that all living forms in the world are mutually depended upon each other for survival. While reflecting the social philosophy of Ambedkar i.e., importance of all social class to the broader social system, this concept also closely resembles very intricate eco-biological concept of food chain. Ambedkar thus propose the concept of socio-ecological egalitarianism which facilitated the thought process of inclusive environmentalism.

Another interesting aspect of Neo-Buddhism (Ambedkar Buddhism) which addresses these complex processes is the relationship among human beings, and the relationship between living forms and human beings. The main crux of Buddhist Dharma according to Ambedkar is the engagement of ‘man and the relation of man to man in his life on earth’ (Ambedkar, 2006: 121). By invoking Buddhist Dharma, Ambedkar was addressing two things: reflection on the iniquitous social order wherein powerful sections exploit nature for selfish class and caste interests and secondly, visualising his dream society i.e., society free

from exploitation and deprivation. Neo-Buddhism does not restrict itself to harmonious relationship between human beings alone but goes to the extent of proposing an organic relationship with all living forms. Ambedkar invoked Buddha to reflect upon this aspect as follows:

‘Love is not enough; what is required is Maitri. It is wider than love. It means fellowship not merely with human beings but with all living beings. Is not such Maitri necessary? What else can give to all living beings the same happiness which one seeks for one’s own self, to keep the mind impartial, open to all, with affection for everyone and hatred for none’ (Ambedkar, 2006:129).

Thus, loving kindness and compassion towards living forms is an essential feature of Buddhism and it is one of the important ecological virtues that it contributed to the world. Ambedkar himself purports to propose a self emphatic and reflexive ethical code for human beings while engaging with other species, meaning he was not satisfied with the dominant anthropocentric conception of the world but prefers an inclusive bio-ecological centric world wherein all species have equal rights for their existence.

For Ambedkar the essence of true India lies in Buddhist tradition. For him Brahmanism is an anti-thesis to humanistic values and nature’s biological ethics. He upholds the views of Buddha on conservation of animals and all life forms from destruction. While invoking the ideas of Buddha, Ambedkar condemned the killing of animals in the following passage:

‘that sacrifice neither were nay oxen slain, neither goats, nor fowls, nor fatted pigs, nor were any kinds of living creatures put to death. No trees were cut down to be used as posts, no Dabbha grasses mown to strew around the sacrificial spot’ (Ambedkar, 2006: 267).

This bitter critique on nature’s exploitation was launched by Buddha against Brahmanism more than thousand years back and it was recalled by Ambedkar with his Neo-Buddhism.

The third important feature of Neo-Buddhism is its powerful eco-sensitivity and eco-gospel, based upon ethical treatment of all living forms. In the perception of Buddha; a king, a rich man and popular persons are not great men. A great man according to him is ‘a man given to the welfare of many of many folks, to the happiness of many folk’ (Ambedkar, 2006: 293). Thus the essence of being human in Buddhist thought is one who lives for others. This ethical dogma is reflected in the discourse of Buddhist ecology. While countering the Brahminical notion of out-castes, Buddha defined who is out castes in the following words: ‘whosoever in this world harms living beings once-born or twice-born, in whom there is no compassion for living beings is an outcast’ (Ambedkar, 2006: 307). Ambedkar invoked Buddha to counter Brahmanical notion of the caste system, and reintegrated that outcast should not be determined by birth rather by qualities of the person. Thus, Ambedkar marshalled the ideas of Buddha and evolve a powerful critique of not only iniquitous social order but also of eco-sensitive ideas which are capable of bringing eco-sensitivity in society.

Conclusion

Ecology has emerged as an important phenomenon in academic and public discourse. It is indeed necessary to expand its scope by invoking new ideas to find solutions to emerging ecological crisis. The ideas of Ambedkar offer a fresh perspective to Indian environmentalism. His ideas show that environment needs to be located in the dynamics of social forces that ultimately determines the nature of human relationship with environment. The ideas of Ambedkar reminds us that environmental governance should be crafted based upon the principle of equity and bio-ethical spirit to cater to the needs of all sections of human society. In a way, Ambedkar’s ideas enable us to focus on ecological democracy and inclusive environmentalism, meaning environment for all. Particularly his engagement with Buddhism proposes a bio-centric approach to look at social process. This means all species including human beings have equal rights over nature and at the same time all human beings has responsibility to participate in conservation of environment. To conclude, the

eco-philosophy of Ambedkar can be termed as ‘environment for all and all for environment’. Its relevance both at the global and local levels notwithstanding Ambedkar’s contribution to ecology needs to be furthered to usher a just ecologically embedded society.

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Water policy of Dr. Ambedkar

Dr. Rakesh kumar

(Assistant professor)

Deptt of History, CMG GCW Bhodia Khera, Fatehabad

Introduction

While Ambedkar's contributions as the chief architect of the Constitution has been long remembered, his visionary approach to the development of irrigation and power and water resource planning has not been well acknowledged. In the context of the Cauvery imbroglio, policies and plans initiated under Ambedkar when he was member, labour, irrigation and power in the executive council of the viceroy may offer workable solutions to inter-state river water disputes.

Honourable union minister India of Water Resources, in her message for the volume noted Dr Ambedkar's focus on the holistic approach to development and management of India's water resources: said My Ministry is especially indebted to this great man of India and personally I have no hesitation to write that Dr Ambedkar is also father of water resources sector due to his invaluable contribution in evolving and framing various policies for this sector during pre and post-independence period since 1942 onward. I personally salute this great man for being the founding father of one of my present prestigious institution i.e. Central Water Commission in the form of Central Waterways, Irrigation and Navigation Commission (CWINC), while being Labour Member of the Viceroy's Executive Council in year 1945.¹

No less important, but less well known among Ambedkar's contributions to the nation are his direct participation and role in the formulation of certain development policies and planning. At least on two occasions, Ambedkar was directly involved in policy making: once as Law Minister in the Central Cabinet of independent India during 1947-51 and, earlier, as a member of the Viceroy's Executive Council, in charge of the Labour, Irrigation and Power portfolio during 1942-46. Though he made a substantial contribution to the nation's development in this position, surprisingly, this aspect of his life has hardly been studied. An Independent Department of Labour had been created in November 1937, the Department of Industry, which was a part of a combined Department of Industry and Labour, going to the Commerce Department. Subjects like "irrigation", "electricity" and others related to public works were also transferred to the newly created Department of Labour. The policy formulation and planning for the development of "irrigation and electric power" including "hydro-electric power" thus became the major concern of the labour portfolio in July 1942.¹³ The early 1940s, when Ambedkar took charge of irrigation and electricity, were a crucial period for the evolution and adoption of the concept of economic planning at an all-India level. The post-war plan for the reconstruction and economic development for India was then taking shape. The Government took a very ambitious initiative to develop a framework within which positive alternative policies were centrally formulated. It was to be an action plan. The policy regarding water resources and electric power development was conceived, initiated and was given a definite shape as part of this programme.²

Dr. B. R. Ambedkar delivered a speech on 3rd January 1945 at a conference held in the Bengal Secretariat, Calcutta. He said, As a preliminary step for securing the best use of the water-ways of the country, the Government of India have created a Central Organisation called the 'Central Technical Power Board' and are contemplating to create the Central Water Ways Irrigation and Navigation Commission The two organisations had been established to advise the Provinces as to how their water resources could best be utilised and how a project could be made to serve the purpose other than irrigation. Damodar river is the first project along that line. It would be a multi-purpose project. It will have the object of not only preventing floods in the Damodar but would also have the object of irrigation, navigation and production of electricity.

The authority which would be in-charge of the Damodar Valley Project, after it was complete, would be more or less modelled on the Tennessee Valley Authority.³

The river valley projects which were under the active consideration of the Labour Department during 1944-46 were the Damodar River Valley projects, the Sone River Valley projects, the projects on Orissa rivers including the Mahanadi and the Kosi and others on rivers Chambal and rivers of the Deccan. These projects were conceived essentially for multipurpose development with flood control, irrigation, navigation, domestic water supply, hydro power and other purposes. The Labour Department was also required to assist the States in their small storage or retardation dams in the States in their small storage or retardation dams in the States of Baroda, Jaipur, Kathiawar, Cutch, Nawanagar, Bundi, Aundh, and Morvi for conservation and control of flood water.¹ The CWINC in cooperation enquiries and investigations in these matters had been made by the Centre from time to time, but planning efforts had been undertaken exclusively on a local basis. It was the first time that the Centre began to consider planning as a fundamental subject for water, power, mineral resource etc., on a comprehensive all-India scale and against an all India background. ¹⁴ A Central Government policy with regard to water resources and hydro-electric power development was accordingly evolved and given a definite shape. Among the consequences of these efforts were: (a) the emergence of a definite all-India policy with regard to the development of "water and electric power resources" of the country; (b) the creation of an administrative apparatus and technical bodies at the Centre to assist the states in the development of irrigation and electric power resources such as the present-day Central Water Commission and Central Electricity Authority; (c) the adoption of the concept of River Valley Authority or Corporation to overcome constitutional problems regarding the jurisdiction of Central-State Governments and to develop irrigation and hydro-electric power of interstate rivers; (d) the introduction of the concept of regional and multipurpose development of river valley basin for the first time in India; and (e) the initiation of some important present day river valley projects, major and minor, which include the Damodar River Valley, Sone River Valley, Orissa river Schemes including the Mahanadi, the Chambal River Scheme and the schemes for the river of the Deccan. Dr. Ambedkar, being at the helm of affairs of the Labour Department was instrumental in initiating these steps. With his deep knowledge in the area of economics, politics and constitutional law, he helped the Central Government and his Department in the articulation of water and power policy and planning. What follows is an attempt to understand and highlight the role and contribution made by Ambedkar and his department during 1942-46 to this aspect of India's development. Their achievements were in terms of policy formulation, creation of an administrative apparatus and technical bodies at the Centre that provided an alternative solution to state-Central problems, and setting in motion several present-day major and medium river valley projects.⁴

Some of the key principles of Dr. Ambedkar's water policy were:

- 1. Water as a Common Resource:** Dr. Ambedkar believed that water was a common resource that belonged to all citizens of India, and it was the state's responsibility to ensure that water was distributed equitably among all sections of society.
- 2. Importance of Water Conservation:** Dr. Ambedkar emphasized the need for water conservation and management. He believed that water conservation was essential to ensure sustainable development and that water resources should be managed in a way that maximizes their benefits.
- 3. Focus on Irrigation:** Dr. Ambedkar believed that irrigation was essential for agricultural development and advocated for the construction of large dams and canals to ensure water availability for irrigation purposes.
- 4. Involvement of Local Communities:** Dr. Ambedkar believed that local communities should be involved in the management of water resources. He advocated for the establishment of water user associations to ensure the participation of local communities in water management.

5. **Multipurpose Use of Water:** Dr. Ambedkar had a very holistic view on the problem of flooding and advised harnessing the situation. He observed that "if the conservation of water was mandatory from the point of view of public good, then obviously, the plan of embankments was a wrong plan. It was a means which does not subserve the end, namely, conservation of water and must, therefore, be abandoned." The appropriate method, according to him, was to follow the approach adopted by some developed countries, that is, "to dam rivers at various points to conserve water permanently in reservoirs" and put it to multipurpose use. Such reservoirs, besides irrigation, could be used for generating electric power and navigation.⁵

CONCLUSION

Dr. Ambedkar was the man responsible for: the emergence of a definite all-India policy with regard to the development of water and electric power resources of India; the creation of the Central Waterways. Irrigation and Navigation Commission, now known as the Central Water Commission and the Central Technical Power Board, now known the Central Electricity Authority, as the administrative apparatus and technical bodies at the Centre to assist the States in the development of irrigation and electric power respectively; adoption of the concept of River Valley Authority or Corporation for the integrated development of the rivers in their region; introduction of the concept of multipurpose development of river valley basin for the first time in India; initiation of some important present-day river valley projects, particularly in Damodar, Sone and Mahanadi river basins; and amending 'entry 74' in the Constitution and bringing part of it to the 'Union list' and introducing article 262 regarding the adjudication of disputes relating to waters of inter-State rivers or river valleys.

Dr. Ambedkar was a pioneer in the field of developing multipurpose projects for independent India. He had, in fact, been the moving spirit behind the Damodar Valley, Hirakud and other projects.⁶

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Dr. Bhimrao Abmedkar's Vision on Various Issues

Dr. Vijay Singh

Associate Professor of Zoology

CMG, GCW Bhodia Khera, Fatehabad, 125050

ABSTRACT :

Dr. Bhimrao Abmedkar was a multi dimensional personality and because of his sharp vision, clarity of thought, and courage to speak the truth he excelled in all fields that he chose to tread. His greatness is percolating gradually in the minds of the people of this country and abroad. His sympathy towards subdued and untiring efforts to ameliorate their condition was beyond comparison. He was the architect of Indian Constitution. The main aim of this paper is to study, analyze and evaluate critically the vision of Dr. Bhimrao Abmedkar on various issues like liberty, equality, community, social justice, development, gender equality democracy and so on.

KEYWORDS: Constitution, equality, vision, social justice.

INTRODUCTION: Dr. Bhimrao Abmedkar was the rescuer of the depressed classes, a champion of the dalits and women's rights, a far-sighted statesman, a legal luminary, an architecture of constitution, a true nationalist and a loyal leader of 'Democracy'. He has channelled all of his dynamism into building a democratic society and polity in India, on the principles of liberty, equality and fraternity. He describes democracy as a process and system of government by which fundamental changes have been brought about without violence in people's economic and social life. Dr. Bhimrao Abmedkar's economic vision was aimed at the welfare of the masses. He formulated the welfare policy for labour, the policy of water management, agrarian reforms and industrial reforms are landmark decisions. Dr. Ambedkar's educational viewpoints propagated the spreading of education among the depressed classes. **OBJECTIVES OF THE STUDY:** The vision of Dr. Bhimrao Abmedkar on following issues

1. Liberty, Equality, Community
2. Social justice
3. Economic development
4. Equality through Hindu code bill
5. Gender equality

Liberty, Equality, Community: Dr. Babasaheb Ambedkar's vision of a new social sequence can be summed up in the way in which he so often did, with the great slogan of the French Revolution, "liberty, equality, fraternity." the final term fraternity change with term "community" because it captures for our gender-concerned times the real meaning of the final term. Liberty, equality and community are the three most important components of a human vision for the new millennium. Prabuddh Bharat was the name Ambedkar gave to his final weekly newspaper, after Janata, after Bahishkrut Bharat. It was not only an equalitarian, free and fraternal India that he sought to achieve, but also an enlightened one, an India of rationality and science - an India true to its own heritage in linking with the most developed ones of Europe and elsewhere. Ambedkar also believed that human history is a history of progress, a forward movement and not merely an endless cycle or final degeneration process.

Social Justice: The concept of social justice, like law, changes. It evolves itself into progressively new patterns and expands its frontiers and assumes new dimensions. Social justice has significance in the context of Indian society which is divided into Castes and Communities and they create walls and barriers of exclusiveness based on superiority and inferiority such inequalities pose a serious threat to Indian democracy. The concept of social justice takes within its sweep the objective of removing inequalities and affording equal opportunities to all citizens in social, economic and political affairs. Dr. Bhimrao Ambedkar used agitation primarily as a real agenda in his search for human equality in India. In response to the highly discriminatory caste-ridden social system that utterly devalued the human dignity of Sudras and the untouchables, Ambedkar stood determined to eradicate social, educational, and cultural disparities of the lower castes. He was of the view that as long as there was a caste system, there would be outcastes too. He mobilized them with the motto: "Educate, agitate and unite." He inculcated in their minds the values of self-respect, dignity, and an urge to fight for their rights. Hinduism, the predominant religion in India, never taught the virtues of liberty, equality and fraternity and, consequently, it could never unite the entire Hindu society. To restore the human dignity of the untouchables in society, he sought them a religion that could free the depressed classes from the bondage of caste hierarchy. As he sought to unleash individual human potential, he had to search for a religion that taught the value of liberation. For him, a true religion was one that enabled the upliftment of the individual irrespective of caste, creed, sex, etc. Dr. Ambedkar had taken a vow to expose and finally do away with the abominable conditions and inhuman injustice under which the class, into which, he was born had been groaning. He never failed in highlighting that the untouchable was prohibited from using the public road. If some high-caste man happened to cross him, he had to be out of the way and stand at such a distance that his shadow will not fall on the high caste man. Helplessness made the untouchables live like slaves in Hindu society. The Charter of fundamental rights and the Directive Principles of State Policy sought to incorporate the ideas of Human Rights in the constitution of India. Dr. Ambedkar believed in the maxim, "Tell the slave that he is a slave and he will revolt against his slavery" and often quoted this to arouse the consciousness amongst the untouchables for securing human rights. He established the Bahishkrit Hitakarini Sabha to promote the spread of education among the depressed classes by opening hostels; and by opening social centres, study circles and libraries. The Sabha also sought to improve the economic conditions of the depressed classes by opening agriculture and industrial schools; as well as to provide a platform to represent their grievances.

Economic Development: The view of Dr. B. R. Ambedkar on Economic Development as development which carried equity along with it and coined the term "Equitable Development" as a connotation to Dr. B. R. Ambedkar's view on Economic Development. Dr. B. R. Ambedkar is the founder of India's Water Policy by regarding the immense contribution that he made in the policy making on the construction of dams to generate multi-purpose utilities to conserve water for irrigation and to generate thermal power, etc. The intervention of Dr. Ambedkar, being the first person to receive a doctorate in economics, in the aspect of the establishment of monetary institutions was instrumental in the establishment of a central bank in the name of the Reserve Bank of India. He was presented as an economist who conceptualized the vagaries of surplus labour in the traditional sector and articulated for draining of surplus labour through industrialization.

Equality Through Hindu Code Bill:

The Hindu code bill is one of the largest and targeted to reform the fossilized Hindu society, in which women were treated as a lesser sex and deprived them of their property rights and denied choice of their mobility for long in Hinduism. It's really important to revisit this bill to understand and see whether society had made the progress the great social reformist Dr. Ambedkar imagined while coming up with this bill, on the social equality front. He stated that he would measure the progress of society with the progress of women. This bill was introduced in the constituent assembly on Apr 11th 1947, the bill was moved by the select committee on Apr 9th, 1948 which was followed by 4 years of debate and remained inconclusive. While presenting the Hindu Code bill to the select committee he also acknowledges that "to take this big step and I've not slightest

doubt in my mind that society which has buckled up courage enough to tolerate the large step that we are asking to take because of this bill" The main objectives of Hindu Code Bill were:

1. Codify the law relating to the rights of property of deceased Hindu without making a will (intestate) for both genders, son, and daughter Order of succession among the different heirs to the property of deceased (intestate).

2. Law of maintenance, marriage, divorce, adoption, minority and guardianship.

Dr. Ambedkar concludes that Bill asks for nothing more than repairing those parts of the Hindu system which are almost become dilapidated. As I stated earlier the bill didn't pass, but the same bill got passed as 4 separate bills during Nehru's next term in 1955 and 1956. The bill is so long that I can't do justice here by capturing all those very reformatory changes he had done to make woman equal to men in every aspect by providing freedom of mobility and the right to own absolute property. So that's why I picked up only those very important clauses which were opposed by the upper caste members of the house.

Gender Equality: Dr. B.R. Ambedkar has tried to break down the barriers to 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 other sections of the Indian society. Ambedkar saw women as the victims of the oppressive, caste-based and rigid hierarchical social system. He believed that socio-cultural forces artificially construct gender relations, especially by Manusmriti and Hindu religion. As Simone De Beauvoir observed, "Women are made, they are not born", In the Women and Counter Revolution and The Riddle of Women Ambedkar portrays how Manu treated women. He pointed out that the laws of Manu on the status of women are very important in moulding the Hindu attitude and perspective (Indian perspective) towards women, perpetuated and maintained through Hindu personal laws based on shastras, caste and endogamy, i.e. 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.

CONCLUSION: Dr. Ambedkar was not only the father of the Indian Constitution; he was a great freedom fighter, political leader, philosopher, thinker, writer, economist, editor, and a revivalist for Buddhism in India. In conclusion, it can be said that this research gives a closer and more analytical insight into the thoughts and views of Dr. Ambedkar on social justice, economic developments and equality through Hindu code bill, gender respect in society liberty, equality, and community, also his vision on Indian agricultural development, cast, labour and economic discrimination. Thus, we conclude Dr. Ambedkar was one of the visionary and foremost makers of India.

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Ambedkar: The Forgotten Free Market Economist

Mr. Gurnam Chand

Associate Professor Department of Economics

Govt. College for Women, Bhodia Khera (Fatehabad)

Gurnam.ap@gmail.com

Abstract:

Overlooking Ambedkar's free market views, his followers have pigeon-holed him merely as a Dalit icon to suit their own narrow political interests. Two decades ago, India liberated itself from the shackles of socialism and a command economy and put itself on the road to a liberal economic system. In the era of liberalization, strangely, the one obvious thing that should have happened, but did not happen, was unearthing the liberal economic ideas of great personalities like C. Rajagopalachari "Rajaji", Dr. B.R. Ambedkar, Professor B.R. Shenoy, and Professor S. Ambirajan, among others.

Keywords : *Free Market, Narrow Political Interest, liberal economic system.*

Since India's independence in 1947, many of the country's top institutions and its intelligentsia have suffered from being dominated from the Left. Perhaps this is why even after three decades of liberalization there seems to be much resistance from many who ought to support the basic idea of economic freedom in the country but don't seem to. Despite this, twentieth century India produced many great classical liberal economists and thinkers such as those named above who pioneered original free market economic ideas *If this comes as a surprise to you, read on.*

Dr. B.R. Ambedkar, best known for his role several pathbreaking free market economic ideas in pre-independent India, scrubbed out of our conscience today. Even self-styled "Ambedkarites" have not taken the trouble to look at his free market economic ideas. In fact, I'd argue that in pre-independent India the one economist whose ideas were global in perspective and close to the Austrian School of Economics (pre-cursor of modern libertarian economics) was none other than Ambedkar. His ideas on economics are relevant today as ever before and in dire need of revival.

Ambedkar, before becoming a social reformer and entering politics full time, was a professional practicing economist — a little known fact.

But in post-independent India, virtually all of his insightful and powerful economic ideas and writings have been forgotten and neglected, both by Indian intellectuals in general and economic historians and Ambedkarites in particular. A dubious argument put forth by many, especially by “mainstream” Keynesian and Marxist economists, is that Ambedkar’s highly significant contributions in the areas of social reform, political systems and constitution-making have overshadowed his contributions to economics. This makes no sense.

Neglect of Ambedkar’s thoughts on economics almost seems deliberate and in many instances, one sees him being referred to as a strong believer of socialism, Marxism and statism which is completely fallacious. Take Anand Teltumbde, Dalit activist and management professor, who argued in an article in *Economic & Political Weekly* (March 5, 2011) that “Ambedkar, who publicly professed his opposition to capitalism throughout his life, was thus wilfully distorted to be the supporter of neoliberal capitalism, which globalisation is!”

Consider the University Grants Commission (UGC) which implements a scheme called “Epoch Making Social Thinkers of India” to conduct research on 24 Indian personalities.

Every year the UGC selects several colleges and universities and offers them funding to conduct research on these personalities. Out of 24, Ambedkar is pigeon-holed for research on his “social thoughts”.

The real question is : why limit the inquiry to some one’s “social thoughts”?

In order to do justice to someone’s contributions to knowledge, serious and honest research on that individual must be well-rounded and cover all of their contributions, in this case, his economic, social and political thoughts and ideas. In India, there are a total of 29 “Centres for Ambedkar Studies”. This is the second highest, named after a major personality. Not surprisingly, Gandhi merits about 85 centres. **It is ironic that there is no department of economics and not even an economics professor, in the Dr. Babasaheb Ambedkar National Institute of Social Sciences, in his birth place, Mhow! So what was Ambedkar’s contribution to economics?** Unlike many of his great contemporaries, Ambedkar was professionally trained in “political economics”, as it was then known. In 1918, at the young age of 27, he became Professor of Political Economy at Sydenham College of Commerce and Economics in Bombay.

Ambedkar studied a wide range of economic issues such as international trade and commerce, the Indian currency, provincial finance and planning, small holdings and agricultural productivity. Apart from many research articles published in professional journals, his four theses submitted—for two Master’s Degrees and two Doctorate degrees—were replete with insight and analysis.

In 1915, he completed an M.A in economics with a thesis on “Ancient Indian Commerce” at Columbia University in New York. In 1916, he submitted another thesis, “National Dividend for India: A Historic and Analytical Study”, for a Ph.D. degree in Economics, and Columbia awarded him a doctorate in 1917. This thesis was later published as a book, *The Evolution of Provincial Finance in British India*, in London. Further, in 1921, Ambedkar also received an M.Sc. in economics from the London School of Economics (LSE) for his thesis, “Provincial Decentralisation of Imperial Finance in British India”. In 1922 he completed his now famous

thesis, “The Problem of the Rupee: Its Origin and its Solution,” submitted for his D.Sc . degree in Economics from the London School of Economics, both published as books in London. Armed with these four postgraduate degrees, two from an Ivy League university in the U.S. and two from a top university in the U.K., Ambedkar could not be taken lightly by his upper caste, anglicized peers in the Indian establishment. Further, the prolific Ambedkar produced at least three scholarly contributions to economics, in which he makes many original arguments. These are: (1) “Administration and Finance of the East India Company” (1915); (2) “The Problem of the Rupee: Its Origin and Its Solution” (1923), and (3) “The Evolution of Provincial Finance in British India: A Study in the Provincial Decentralisation of Imperial Finance” (1925).

The second and third of these works contain many pro-market ideas which were hardly known then but later gained currency in the second half of the twentieth century. What’s more, through his writings Ambedkar pioneered original ideas like “economic and political decision making in an environment of dispersed knowledge” and “alternative monetary systems (and the) denationalized production of money”, the sort of ideas that one might have found in the writings of the great Austrian economist, Friedrich von Hayek, but which were virtually unknown in India and Britain at the time. Ambedkar wrote extensively on finance, monetary economics, banking systems, and interstate financial relations. He had expertise on Indian currency and banking in the second half of the 19th century and the early decades of the 20th century. He was trained under great scholars like Edwin Cannan, Edwin Seligman, John Dewey, James Robinson, and James Shotwell. A keen student of economics, Ambedkar was an advocate for private property rights, the gold standard, “free banking” or multiple competing currencies, and decentralized planning. Always a champion of individual liberty and freedom, he was a vehement critic of Maynard Keynes, and his views were much more in consonance with the great architect of libertarian thought, Hayek.

Ambedkar even aged 17, clearly understood that no one person or institution could possess all of the information and knowledge needed to plan for the whole country.

Baba saheb Ambedkar Philosophy on Women Empowerment

Dr. Mohina

(Assistant Professor, Department of Commerce,

CMG Govt. College for Women, Bhodia Khera)

Abstract

“I measure the progress of a community by the degree of progress which women have achieved”—
Babasaheb Ambedkar.

Women empowerment plays a key role in the overall development of any country. Women empowerment not only brings a positive change in the life of a woman but also strengthens the pillars of the nation socially, economically, politically, psychologically etc. It is known to all Dr. B.R. Ambedkar is the father of the Indian Constitution. He was also a serious scholar, good teacher, efficient lawyer, devoted leader, committed writer, distinguished educationist, social rebel, powerful debater. He was an authoritative constitutionalist, an able administrator, liberal emancipator, master statesman, daring liberator of the downtrodden masses and a fearless fighter for human rights. Dr. Babasaheb Bhimrao Ambedkar was born April 14, 1891 in Mhow, a city of military cantonment then Central Province India. His father, Ramji Sakpal Maloji was a Subedar in the army and her mother Bhimabai Sakpal was a housewife. Babasaheb belonged to the Mahar called lower caste who were treated as 'untouchables'. But his father was an army officer was able to arrange a good education for their children, despite several resistances of the society. Ambedkar was treated as 'untouchable' in school with other children Dalits. They were not allowed to sit with other so-called upper-caste children, and were allowed to drink water from common water vessel. Ambedkar was very meritorious in studies and after completing his early education in Bombay moved to the United States for graduate studies and research; did his graduate and doctorate from Columbia University, New York. He also studied at the London School of Economics and completed master's and doctorate from there too.

Objective of the Paper

The present paper aims to highlight Dr. Ambedkar's views and works for women empowerment in India and the relevancy of his ideas in present social scenario of India.

Babasaheb Ambedkar Philosophy on Women Empowerment

Babasaheb Ambedkar played a vital role in the empowerment of women in India. He not only worked for the upliftment of dalits but also initiated revolutionary thought of providing equal rights and freedom to the women in the male dominating society. He formulated various social organizations such as All India Scheduled Caste Women's Federation; to provide a platform where women could lead their communities.

He worked as a social activist for the liberalisation of dalit women and advocated the thought of giving equal opportunity to the women in all the mains of life such as social, economic, political, etc. He

introduced the Hindu code bill and revealed his views on gender equality and his strong sentence against caste based society which unfortunately could not be implemented. He not only supported the right of the women to work for financial independence but also favored the thought of granting paid maternity leaves for working women in factories. In today's scenario laws have been implemented greatly in accordance with the philosophy of Dr Bhimrao Ambedkar. He designed legislation that proposed the intention to provide freedom of choice to the women so as to empower her and to allow her to come out of suppressed and oppressed past. His philosophies of life were spread over the broad horizon which was even spread to the field of legal equality for the women that inspired him to to advocate reforms regarding property rights. He believed women should be given equal rights for not only sale-purchase of property but also getting equal rights in parent's property or husband's property. He also supported women for making her personal choice and freedom to file for legal divorce which was truly revolutionary thinking in the 20th century.

As a pioneer of social justice Dr Bhimrao Ambedkar firmly believed latest society cannot grow unless women is given equal status and opportunities for growth and development for self in particular and for nation at large. He strongly opposed discrimination on the basis of caste, colour, creed, gender, religion, region etc. He himself set an example by giving all equal opportunities to his wife and supported her for preceding her education in whatever manner possible.

Impact of Babasaheb Ambedkar Philosophy on Status of Women in India

Empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. Empowerment and autonomy of women and the improvement of their political, social, economic and health status is both a highly important end in itself and necessary for the achievement of sustainable human development.

Gender equality, financial independence, leadership avenues and education are the essential aspects of women empowerment. Dr. Ambedkar was deep thinker with broader vision for social reforms. The vision of Dr. Ambedkar about women was expressed clearly and openly in Indian Constitution. Equality of sexes is supported by the constitution through articles 14, 15 and 16. Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles etc. are also clear indicators of his philosophy based on equality and social justice. He laid down the foundation of social justice and there can be no social justice without gender equality. Dr. Ambedkar denied worshipping Hindu deities to indicate freedom of women from inhuman customs, traditions, rituals and superstitions and made the way for her equality and empowerment.

Conclusion

Dr. Bhimrao Ambedkar was revolutionary and reformer for the dignity of women and depressed people who suffered due to bias and prejudice. He contributed commendably for strengthening the weaker section of the society. He contributed remarkably for human rights. His philosophy promoted the thought of equality and social justice and supported social justice. He always supported the empowerment of women through equality in all domains of life. He stressed that everybody should be treated equally irrespective of caste, creed, gender and religion. With this enlightened thought he started working for the liberation of woman and their rights. His aim was to make a society based on social justice. He realized the gender inequality among the Indian society and raised his voice for women education, social and economic participation, sati pratha, parda pratha etc. He believed in leading by example and gave all

possible rights to his wife. Dr. Ambedkar has given equal status to women as men by providing many provisions in the Indian constitution for strengthening and upliftment of the position of women in Indian scenario.

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Dr. B.R. Ambedkar's Contributions Towards Women and Weaker Sections: A Comprehensive Analysis

Dr. Sunita

(Assistant Professor, Govt. College

Nalwa, Hisar)

Abstract

This research paper examines the significant contributions of B.R. Ambedkar, a prominent social reformer, jurist, and architect of the Indian Constitution, towards the empowerment of women and the upliftment of weaker sections of society in India. He dedicated his entire life to social, economic and political inequalities faced by marginalized groups. This research paper aims to shed light on the remarkable efforts made by him to uplift marginalized communities and advance the social justice in India. The paper explores various aspects of Ambedkar's work, including his advocacy for women's rights, efforts to promote women's education, and his role in securing reservation provisions for the socially and economically disadvantaged. Additionally, the paper discusses Ambedkar's contributions to social reforms aimed at eradicating caste discrimination and untouchability. Through a comprehensive analysis, this research paper sheds light on the enduring impact of Ambedkar's work and his ongoing relevance in the pursuit of social justice, equality, and empowerment.

Keywords: social justice, caste discrimination, untouchability, weaker section, women empowerment.

1. Introduction

Symbol of Knowledge Dr. Bhim Rao Ramji Ambedkar is also popularly known as “Babasaheb” “Bharat Ratan Dr. B.R Ambedkar”, who as the greatest humanitarian and social reformer, has struggled for the honour, dignity and freedom of the oppressed and weaker section of our society. Dr. Ambedkar was a social reformer, a teacher, a learned scholar, constitution and law specialist. Dr. Ambedkar was a fighter for the dignity of women and depressed people and is known as champion of human rights. Being a pioneer of social justice, he always functioned for the empowerment of women and weaker section. According to him, everybody should be treated equally irrespective of caste, creed, gender and religion. That is why he started work for the liberation of woman and their rights. His struggle was to consolidate Dalits and to make them aware that they too are human beings and have the right to lead a happy life in society. His aim was to make a society based on social justice.

Empowerment is the enhancement of the social status, economic condition and political participation strength of individuals, groups and communities. Empowerment envelops developing and building capacities of individuals, groups and communities to make them part of the main stream of the society. Education is the only mean by which societies grow out of oppression to democratic participation and involvement. It is a powerful tool for empowerment of individual. Empowerment of weaker section and autonomy of women and the improvement of

their political, social, economic and health status is both a highly important end in itself and necessary for the achievement of sustainable human development.

2. Objectives, methods and materials

The present paper is an endeavour to highlight Dr. Ambedkar's views and works for women empowerment in India, Secondary data have been collected from internet, news papers, published papers and books.

3. Analysis and discussion

Empowerment of Weaker section:

The term weaker section refers to a section of the population that is socially, economically, and politically behind the other sections of the population and has been experiencing various forms of disabilities as a result of their backwardness. The Government of India Act, 1935 defines "weaker sections" as class or classes of people who are suffering from educational and economic backwardness, as well as some aspects of social life, due to traditional customs of untouchability, tribal background, tribal way of life or other backwardness.

Dr. Ambedkar was a God of the depressed, suppressed and downtrodden people. He was a blend of a true freedom fighter and a deep scholar who not only wanted to free India from the British Rule but also transform India into a country where there is freedom for everyone. He worked all his life for the upliftment of the Dalits and bring Social justice in the society. Even though he was criticized hard and was called a challenge to Hinduism, his work for eradication of social evils like caste system was remarkable. He created a mission to fight for their human rights. His message, speeches, statements, ideas acted as stimulus to think about self-respect, self-dignity and self-confidence and also helped to come out from inferiority complex.

Dr. Ambedkar was a saviour of individual from bondage, slavery, and inhumanity. He said the society has tyranny, authority and denial of liberty, equality and justice. The main aim and mission of his life was to try to lead the depressed classes towards a higher social, political and economic status and to free from Dark Age. Therefore, to restore their human dignity and give them a respectable place in society, Dr. Ambedkar struggled nearly forty years and sought a religion that could deliver the depressed classes from the bondage of social evil. He looked for a religion, which could really recognize, understand their sufferings and misery and give respect to their humanity. He wanted respect for depressed not as philanthropy but as a right and wanted to create the spirit of independence and self reliance among. He wanted to see the birth of a new society-the birth of free human beings.

Empowerment of Women:

"We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education." – Dr. B.R Ambedkar

Dr. Ambedkar was a fighter for the dignity of women and depressed people and is known as champion of human rights. Being a pioneer of social justice, he always functioned for the empowerment of women. According to him, everybody should be treated equally irrespective of caste, creed, gender and religion. That is why he started work for the liberation of woman and their rights. His aim was to make a society

based on social justice. He realized the gender inequality among the Indian society and raised his voice to include them in the modern society. Dr. Ambedkar criticized the traditional and conservative values. He strongly criticized the degradation of women in Indian society. He believed that women should be entitled to equal status with men and they must have right to education. He has given equal status to women as men by providing many provisions in the Indian constitution, for strengthening and upliftment the position of women.

Gender equality, gender mainstreaming, networking, leaderships and financial freedom are the essential aspects of women empowerment. Babasaheb considered education as an important tool for the emancipation of women. They were not allowed to take education with lower castes. It is evident from his speeches that he had great concern for women empowerment. Addressing the Second All-India Depressed Classes Women's Conference held on 20 July 1942 at Nagpur, he said,

"I measure the progress of community by the degree of progress which women have achieved. I shall tell you a few things which I think you should bear in mind. Learn to be clean; keep free from all vices. Give education to your children. Instil ambition in them. Inculcate on their minds that they are destined to be great. Remove from them all inferiority complexes."

In this way, Dr. Ambedkar stressed on education for the progress of women and our country. Babasaheb observes *"Education is as necessary for females as it is for males. If you know how to read and write, there would be much progress."* Through education, he believed, that women would think independently which will lead to their intellectual and mental development.

Dr. Ambedkar worked hard for untouchables and also for the betterment and progress of women. He criticized the traditional and conservative values followed by the Indian societies which were degrading the women in Indian society. He believed that women should be entitled to equal status with men and they must have right to education.

Not only had he worked hard for untouchables but also for the betterment and progress of women also. To ensure women's status Dr. Ambedkar had also introduced an emancipatory bill (the Hindu code Bill) in Parliament which proposed mainly, to abolish different marriage systems prevalent among Hindus and to establish monogamy as the only legal system, conferment of right to property and adoption on women, restitution of conjugal rights and judicial separation; attempts to unify the Hindu code in tune with progressive and modern thought.

Constitutional Rights to Women and weaker Section :

Dr. B.R. Ambedkar, as the Chairman of the Drafting Committee and chief Architect of Indian Constitution tried an adequate inclusion of women's rights in the constitution of India. He has given special space and provisions to the empowerment of weaker section in Indian Constitution. Some observations are as below:

Constitution of India:

Preamble: Promises to secure "Justice-Social, economic & Political".

- Article.14 declares that the equality before law and the equal protection of laws shall be available to all. All are equal in the eyes of law and equally protected by the law. It means equal rights and opportunities in political, economic and social spheres.
- Art.15 No discrimination on grounds of religion, race, caste, sex or place of birth or any of them

- Article 15(3) enables positive discrimination in favour of women, State can make any special provisions for women & children.
- Art. 15(4): Compensatory discrimination for the Schedule Castes/Schedule Tribes.
- Art. 15 (5) : This clause was added in 93rd amendment in 2005 and allows the state to make special provisions for backward classes or SCs or STs for admissions in private educational institutions, aided or unaided.
- Article 16 mentions there shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office without any discrimination on the basis of religion, caste, creed and sex.
- Art. 16(4): This clause allows the state to reserve vacancies in public service for any backward classes of the state that are not adequately represented in the public services.
- Art. 16 (4A): This allows the state to implement reservation in the matter of promotion for SCs and STs.
- Art. 16(4B): This allows the state to consider unfilled vacancies reserved for backward classes as a separate class of vacancies not subject to a limit of 50% reservation. Constitutional protection to the Marginalized/Vulnerable groups
- Art. 17: This abolishes untouchability and its practice in any form. (The protection of Civil Rights Act, 1955, The SC/STs (prevention of atrocities Act, 1989)
- Article 24 prohibits the employment of children below the age of 14 years in factories, mines or in any other hazardous employment
- Art. 29 & 30 guarantees for cultural and educational rights.

Directive Principles of State Policies

Directive Principles of State Policies aims at; (Art. 36-51)

- Article 39 (a) and 39(d) state Equal means of livelihood and equal pay for equal work.
- Article 40: Provides reservation in 1/3 seats in Panchayats.
- Article 41 - the state shall guarantee within its economic limits to all the citizens, the right to work, to education and public assistance in certain cases.
- Article 42 - the state makes provision for Human conditions of work and maternity relief.
- Under article 44, the state provides a uniform Civil Code to all the citizens throughout the territory of India.
- Article 46 - The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation.
- Article 47 - The state to raise the level of nutrition and standard of living of its people and the improvement of public health and so on.
- Article 51 (A) (C) - Fundamental duties to renounce practices, derogatory to the dignity of women.

4. Conclusion

Very few social reformers fought against the unnatural social practices like untouchability and all other discriminations against marginalised sections. Dr. Ambedkar asserts that caste is not based on division of labour. It is division of labourers. As an economic organization also, caste is a harmful institution. According to him, the society must be based on reason and not on atrocious traditions of caste

system. Social work education and profession have greater responsibility in the process of removal caste system and community development. Hand by hand support of education and field practice can contribute for the welfare of the various sections of the society.

Dr. Ambedkar strongly believed that women empowerment can be achieved by welfare of women. The activities of empowering women worldwide should follow the vision of Dr. Ambedkar. His visions regarding the equality of Men and women are yet to be realized. So even today his work, his thoughts are of utmost relevance. His teachings and thoughts are not only important only for women but also the whole of India. He had always dreamt of a modern and technologically advanced India.

The role played by Dr. Babasaheb Ambedkar, as chairperson of the Drafting Committee of the Constitution, has left imprint on the social tapestry of the country after independence, and shaped the socio-political fabric of the India today. It would have been a different India in a probability, a much more inequitable and unjust one without him.

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Dr. B.R. Ambedkar's role towards Women Empowerment

Dr. Annu

(Assistant Professor of Geography)

Government College Matanhail (Jhajjar)

Abstract

Dr. B.R. Ambedkar was a great thinker and a great social reformer, who worked all his life for depressed and oppressed sections of the society. He had a strong vision for social justice for everyone irrespective of any caste, creed, religion or gender. He was the first Indian reformer who pointed out the hindrances which came in the way of India's progress in general and women in particular. He emphasized that every section of Indian women should be given their due share and dignity and modesty of women should be protected.

In meeting of All-India Depressed Classes Women's Conference held in Nagpur in July 1942, he said, "I measure the progress of community by the degree of progress which women had achieved". He asked women not to be the slave of their husband rather they should be a friend and to be equal, which will nourish their self-respect and glory.

He was a strong proponent of female reproductive freedom and their reproductive choices which led him to introduce Maternity Benefit Bill in Bombay Legislative Assembly in year 1942. He introduced the Hindu Code Bill in the Parliament and highlighted the issues about women's property right. The preamble of Indian constitution envisages social and economic justice with equality of status and opportunity among all citizens of India. This chapter is an attempt to look at Dr. Ambedkar's views and efforts towards women empowerment.

Keywords: social reformer, women empowerment.

In modern history of India many social reformers fought for women rights such as Raja Ram Mohan Roy, Jyotirao Govindrao Phule & Savitribai Phule, Ishwar Chandra Vidyasagar to name a few. Starting with the abolition of *Sati* and enactment of Hindu Widows' Re-marriage the legislature had intervened from time to time in order to bring desirable changes in the law. The Rights to Property Act, 1937 was enacted because it was felt widow deserved better treatment than was given to her under the matter of succession. Many Bills were brought from time to time to give a better status and environment to women in all sphere from work place like equal pay and maternity benefits to civil laws like marriage, succession, adoption, maintenance etc. These social reformers had a clear vision and intent regarding women rights and was materialized with work in unison with legislature of that time which was with princely states or East India Co./ British Crown. As India became independent in 1947, our first Law Minister Dr BR Ambedkar clearly depicted his intent and capability by taking a staunch stand regarding Hindu Code Bill and when these bills were lapsed, he resigned from Nehru's cabinet on September 27, 1951.

The mission of first law minister was to bring equality in Indian society and end all discrimination based on caste, race, religion and gender. The vehement push for Hindu Code Bills is a significant reminder of Ambedkar's efforts. He wanted to create a new space where women could voice themselves, particularly

those from the oppressed castes. Ambedkar believed in realistic, rationalist, and practical ways to liberate women. He used constitutional philosophy to give women a level-playing field that was historically denied to them.

He fought tirelessly for the inclusion of rights for women in all spheres of life. Through his speeches, thoughts and reforms, Ambedkar awakened in women, the zeal to fight for social justice and their rights. For Ambedkar social and cultural empowerment of women and men was as important as political and economic empowerment. Ambedkar was a great nation-builder who considered women to be the cornerstone in the country's overall development. "I measure the progress of a community by the degree of progress which women have achieved," he had said at the All-India Depressed Classes Women's Conference held in Nagpur in July 1942. His approach toward women's empowerment was progressive and liberal as he believed that social justice is possible only within a modern institutional framework. Thus, he promoted the spirit of constitutionalism that ensured equal rights and dignity for women.

The question of social justice was central to his writings, which talked about women's rights at a time when social structures were still traditional and deeply caste-driven. Dalit and other oppressed caste women were doubly marginalised in this social structure.

Ambedkar argued that the depraved status of women came from the laws of Manusmriti that denied them access to education. According to Ambedkar, before Manusmriti, women enjoyed a respectable position in society. They had access to education as is mentioned in the Atharvaveda and the Shrauta-sutras. He even acknowledged female figures of ancient India like Rishi Gargi, Vidhyadhari, and Sulabha Maitreyi who were great intellectuals of their time and are mentioned in pre-Manu literature.

Babasaheb believed in improvement by cultivating women's intellect and self-development through education. In the 3 February 1928 edition of *Bahishkrit Bharat*, a newspaper founded by Ambedkar, he wrote, "Knowledge and learning are not for men alone; they are essential for women too...if you want *sudhaaranaa*/improvement for future generations, educating girls is very important. You cannot afford to forget my speech or to fail to put it into practice."

The landmark contribution of Ambedkar to women's rights was his efforts in the passage of the Hindu Code Bills during the 1950s. Ambedkar's zeal for the Bills came from his desire to ensure women's right to property that was denied to them in ancient Hindu law codes of *Manusmriti* and *Dharmashastras*. With the Right to Property granted to Hindu women, Ambedkar wanted to ensure that women have agency and control over material resources. Thus, his approach towards female empowerment wasn't simply rhetorical but a realist vision to ensure equal bargaining power in the socio-legal framework.

The revolutionary changes in Hindu law regarding marriage, divorce and inheritance were primarily the work of Babasaheb Ambedkar who was inducted into the Nehru cabinet in August 1947 even though he was in the opposition. In 1948, Nehru entrusted the drafting of the new code to Ambedkar. It was felt by the cabinet, especially Nehru and Ambedkar, that codifying Hindu law would, to a great extent, check the injustices suffered by Hindu women. The life mission of both the first prime minister and the first law minister was to bring equality in Indian society and end all discrimination based on caste, race, religion and gender. This Bill was to codify property practices for men and women, design law of maintenance, marriage, divorce, adoption amongst other issues. Ambedkar used this as an opportunity by virtue of being first Law Minister of independent India to ensure women had full access to rights within the system. He included the issue of abolition of birth-right to property, property by survivorship, half share

for daughters, conversion of women's limited estate into an absolute estate, abolition of caste in matters of marriage and adoption, and the principle of monogamy and divorce. But no sooner was the Bill introduced than there was vehement opposition to it from orthodox Hindu elements in the country. Ambedkar stood by these issues in face of strong opposition from conservative Hindu men in the parliament.

Meanwhile, more opposition built up against the Bill. They shouted slogans against Nehru and Ambedkar: "Down with the Hindu Code Bill" and "Pandit Nehru Murdabad". However, due to stiff opposition both within and without parliament, the Bill could not be moved despite the best efforts of Nehru. Finally, Ambedkar resigned from Nehru's cabinet on September 27, 1951 and one of the causes was lapse of Hindu Code Bill.

In his resignation speech Ambedkar said: "The Hindu Code was the greatest social reform measure ever undertaken by the legislature in this country. No law passed by the Indian legislature in the past or likely to be passed in the future can be compared to it in point of its significance. To leave inequality between class and class, between sex and sex, which is the soul of Hindu society, untouched and to go on passing legislation relating to economic problems is to make a farce of our Constitution and to build a palace on a dung heap. This is the significance I attached to the Hindu Code. It is for its sake that I stayed on, notwithstanding my differences."

However, the Hindu Code Bill was later split into four Bills, and these were put on the Statute Book by Parliament after the elections to the first Lok Sabha in 1952. The Hindu Marriage Act, 1955; the Hindu Succession Act, 1956; the Hindu Minority and Guardianship Act, 1956; and the Hindu Adoption and Maintenance Act, 1956 were the four enactments which incorporated the ideas and principles of the original Hindu Code Bill.

Although Ambedkar had resigned from cabinet in October 1951 in extreme bitterness, Nehru paid a generous tribute to him after the Dalit icon died in December 1956: "Dr. Ambedkar would be remembered, above all, as a symbol of revolt against all the oppressive features of Hindu society. He will be remembered also for the great trouble he took over the question of Hindu law reform. I am happy that he saw that reform in a very large measure carried out, perhaps not in the form of that monumental tome that he had himself drafted, but in separate bits". Thus, the credit for the Hindu code Bill, the greatest step for women's empowerment, before the Rajiv Gandhi government initiated the Panchayati Raj Bill, giving 33% reservation to women, goes Ambedkar.

Ambedkar's contribution is not an outlier to feminist struggles but has been instrumental in shaping women's rights in the country. Babasaheb Ambedkar is one of the first feminist leaders and women's rights advocates in the country. Despite this, his feminist contributions are often ignored and denied.

Dr. Ambedkar started a newspaper called 'Mooknayak' in January 1920. He started a biweekly called 'Bahishkrit Bharat' in 1927, and both these newspapers regularly covered issues related to women and their rights. In a time where women were constantly pushed to the margins, Ambedkar worked to fight against this marginalization.

In his essay "Castes in India" Babasaheb outlines how endogamy was the essence of the caste system. He details how the focus on maintaining caste exclusivity leads to the rise of Sati and child marriage. He articulates through this piece the linkages between caste and the subordination of women. Ambedkar has always maintained that women were the gateways of the caste system and the caste system lay down a

structure for the subordination of women and it had to be uprooted. He saw castes' exclusionary violence and subjugation of women inherent to the very process that led to caste formation.

He worked to ensure that women were also protected under labour laws. He was instrumental in reducing the number of working hours and improving the working conditions. In 1928, as a member of the Legislative Council of Bombay, he supported a Bill granting paid maternity leave for women working in factories. He was of the view that if the employer was getting benefits off of women's labour, they should also be supporting women, partly, when they are on their maternity leave. The other half he believed should be paid by the government as it was in the interest of the nation. Ambedkar also believed that women have the right over their own body. He said that conception was a choice that women should make. He argued for reproductive rights for women, recommended that birth control facilities be made available to them, and was a strong advocate of women's reproductive freedom.

He also drafted the Mines Maternity Benefit Act which asked for equal wages and equal representation of women on the welfare fund for the coal mine workers, and emphasized equal citizenship and women's right to economic development as crucial for women's rights in India. Between 1942 and 1946 he passed several progressive legislations for women that dealt with equal wages for equal work, casual and privilege leave, compensation in cases of injury, and pension.

Ambedkar inspired women to come out of their social arenas and speak with courage. In 1930, 15000 people came out to be part of this movement. Radhabai Vadale, who was one of the women who was moved by Babasaheb's call, said, "It is better to die a hundred times than to live a life of humiliation." This was a testament to the fact that Ambedkar had inspired confidence in women to fight for their rights.

His influence also led to the passage of various other pro-women acts like The Equal Remuneration Act of 1976, and The Dowry Prohibition Act of 1961 which legally entitled women to equal wages and criminalized dowry, respectively.

Conclusion

It is ironic that while Ambedkar was a significant feminist leader, he is largely reduced to a 'Dalit icon'. Such a narrow view fails to encapsulate his vision of modern nation-building. As the chief architect of India's Constitution, Ambedkar redesigned the paradigms of citizenship and justice by including people from the margins, particularly women.

One needs to understand the kind of struggle he had to undergo to bring women to the centre of India's development stage. To establish a socio-legal justice framework for women's empowerment, Ambedkar had critically engaged with Brahmanical power structures, which were at the root of women's degraded position in society. Only when we acknowledge Babasaheb's feminist perspective in its true essence can we rightfully offer tribute to him as a visionary for Indian women and their rights.

A revolutionary figure, a pioneer of social justice and a true reformer, Dr B. R. Ambedkar played a significant role in shaping the social, political and civic contours of India and fostering the advancement of society in general and for women in particular. He firmly believed that eradicating systemic gender disparity in society and elevating women's status were vital requirements within the process of social reconstruction at which he aimed his life's work.

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ECONOMIC IDEAS OF DR. B.R. AMBEDKAR AND THEIR RELEVANCE FOR INDIAN ECONOMY

Dr. Geeta

(Associate Professor in Economics
S.D. Mahila Mahavidyalya, Hansi, Hisar)

Madhu Kakkar

(Associate Professor in Commerce
S.D. Mahila Mahavidyalya, Hansi, Hisar)

Abstract

Dr. Bhimrao Ramji Ambedkar is regarded as one of the most influential social and political reformers of modern India. He is also credited of heading the committee that drafted the Constitution of India. In addition to the above, he was an economist par excellence and gave various suggestions to improve the economic conditions of the country, including how to include the marginalized sections into the mainstream. The present article analyses the relevance of his economic ideas in the context of Indian economy.

Introduction

Dr. Bhimrao Ramji Ambedkar was one of the most influential social and political thinkers of India. He is generally remembered as a social reformer and political leader who headed the committee that drafted the Constitution of India. In addition to the above, he was an economist par excellence. Besides having various other academic degrees, he did his Master Degree and PhD in economics from the Columbia University, USA in 1915 and 1917 respectively (for details see, Das, 2019, vol.1:xv). “Among the political leaders in India, he was the first to receive formal training in economics and to have publications in professional economic journals” (Singh, 2021:219). It was at the Columbia University that he “came to shape his learning and perspectives” (Rodrigues, 2002:8). Through his various academic writings, he put forward several economic ideas that were addressed to systemic inequalities and questions related to upliftment of marginalized sections of Indian society. His views on economy are much relevant today and the present article explores these in the context of Indian economy.

1. Annihilation of Caste and Economic Equality:

The annihilation of caste was one of the central pillars of economic philosophy of Dr. Ambedkar. In his view, the caste system of Indian society and related caste based discrimination is one of the main reasons behind the lack of economic progress and perpetuated inequality. He was in favour of dismantling of the present caste system and creation of society based on economic equality where the space for individual opportunities and rewards are based on person's abilities and efforts and not on the basis of caste. He had argued that organization of Hindu society by the *Varna* system was extremely harmful as it prevented the *Shudras* from pursuing knowledge, from engaging in economic enterprises. In short, “the caste system destroyed, paralyzed, and crippled the people from meaningful activities, particularly the untouchables and lower caste people” (Das, 2019, vol.2:217). He was instrumental in the inclusion of reservation policy in the Constitution of India. He advocated for reservation in educational institutions, government jobs and legislative bodies to provide opportunities for historically disadvantaged groups. He

supported the cause of inter-caste marriages and promoted education as a means to social and economic progress of India.

2. Land Reforms and Agricultural Transformation:

While addressing the issue of rural poverty and ensuring agricultural development, he had recognized the importance of land reforms. He was in support of redistribution of land to landless peasants and tenant farmers to eliminate the concentration of land in the hands of a few. The sole purpose was to enable them to have ownership and control over the agricultural resources. He emphasized the protection of tenant farmers' rights and advocated for the abolition of exploitative tenancy practices. He believed in the potential of co-operative farming as a means to improve agricultural productivity, promote collective ownership and empower farmers. He stressed the importance of education and training for farmers to enhance their skills and knowledge in agricultural practices. He was an "agrarian economist who was aware of the importance of land in the Indian economy. He pleaded for large land holdings under state control rather than small holdings by individuals" (Das, 2019, vol.2: 250). In his view, such reforms would lead to increase in productivity and economic growth and reduction in poverty.

3 Industrialisation and Employment Generation:

Realizing the importance of industrialization as a means to generate employment opportunities, he stressed the need to promote industrial growth. In his view, "industrialization of India is the soundest remedy for the agricultural problems of India" (Sudarshan, 2021:32). Understanding the availability of huge labour force in the country, he emphasized the development of labour-intensive industries and also for the establishment of cooperatives to ensure that the fruits of such industrialization are shared by all sections of society. He envisioned an economy where every individual has access to decent work and actively participates in the country's economic growth.

1. Education and Human Capital Development:

He had recognized the fact that education is catalyst for the empowerment and economic mobility. His ideas on education and human capital development centred around empowering marginalized communities, promoting equality of opportunity, and using education as a tool for social transformation. His vision continues to inspire efforts towards inclusive education and social justice in India and beyond. He was of the view that education would equip individuals with the necessary skills and knowledge to compete in the labour market, break away from the traditional occupations (i.e. occupational mobility) and contribute to the overall economic growth of the country.

2. Social Security and Welfare Measures:

For the purpose of addressing various socio-economic vulnerabilities faced by the marginalized communities, he advocated for robust social security and welfare measures. He advocated for the importance of providing healthcare, housing and other basic amenities to all citizens of the country and especially those belonging to disadvantaged groups. In a way, his vision emphasized a comprehensive welfare state that could safeguard the rights and well-being of all the individuals.

3. Women Empowerment:

For social and economic progress of the country he had emphasized the importance of women empowerment and gender equality. He advocated for legal reforms to secure women's rights and promote their participation in all spheres of life including education, employment and politics. He recognized the significance of education in empowering women. He emphasized the importance of providing quality education to girls and women, as he believed that education would enable them to challenge social norms and social evils such as child marriage, dowry system and caste based discrimination which disproportionately affected women. He stressed the importance of women's political participation and believed that political representation was crucial for empowering women. He played a significant role in enacting the Hindu Code Bill, which aimed to reform Hindu personal laws. The bill granted women the right to inherit property, challenging the prevailing discriminatory practices and promoting women economic empowerment.

Conclusion:

Dr. Ambedkar's economic and social ideas continue to hold immense relevance in the context of Indian economy. Despite considerable progress made in various fields, India still grapples with persistent socio-economic inequalities and discrimination on the basis of caste and gender. It is not that various Indian governments have not done anything to remove socio-economic inequalities and discrimination on the basis of caste and gender. Over the period of time, the Indian governments have implemented several affirmative policies and programmes to address social and economic disparities such as reservations in education and employment, rural development schemes, and poverty. Despite all the above initiatives taken by various governments, much more concerted efforts are needed to fully realize the vision of Dr. Ambedkar of an inclusive and equalitarian society.

His emphasis on agricultural transformation, industrialization and human capital development collaborates with the current priorities of the Indian government. Initiatives taken by the present government like 'Make in India', 'Skill India' and various other agricultural reforms are aimed at boosting economic and inclusive growth.

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Relevance of Dr. B.R. Ambedkar's Ideas for Protecting Environment and Biodiversity.

Dr. Pradeep Kumar

(Assistant Professor

Sarvodaya College of Education

Khanpur Khurd, Distt- Jhajjar)

Abstract

Dr. Ambedkar was a supporter of the democratic side of politics; he always remained in favor of the Democratic State. We can see the truth of his democratic thought from his Pragmatic Dane that his Pragmatic Dane means in relation to social, economic, philosophical and moral values, manifested as all members of the society, otherwise the effects of casteism in Indian politics Looking at this effect, the vine is moving forward in alphabetical order, which will continue to grow generation after generation. As the influence of Brahminical ideology is always visible in Indian politics due to which it promotes employment and what kind of democracy has it been again against political, democratic and humanism?

The contribution of Dr. B.R. Ambedkar to understand the complexities of Indian society has acquired greater prominence in contemporary times. Particularly, his discourse on equity and inclusiveness has made his ideas imperative and critical in the unravelling of realities hitherto invisible and unknown to the larger populace. This paper is an attempt to identify and contextualise the ideas of Ambedkar to the overarching context of Indian environmentalism. With 'nature for all' and 'all for nature' forming the theoretical crux of Ambedkar's eco-philosophy, analysis in this paper is carried forth at three conceptual domains- the ideas of Ambedkar from the perspective of environment; exploring the activist role of Ambedkar from the perspective of environmental justice to the poor and finally the solutions he offers to Indian environmental problems by invoking the ideas of Buddhism from the perspective of a bio-centric world.

Key words : Relevance, Dr. B.R. Ambedkar's, Ideas, Protecting, Environment, and Biodiversity , eco-philosophy, nature etc.

Introduction

Unity and equality of all human beings, equal dignity of all men and women, loyalty to weak and low caste people, feeling of mutual love, abundance of social harmony, religious tolerance and equality, dignity of other citizens, end of caste discrimination, All citizens have the right to education and property, friendship, good will are some of the elements that make up Dr. Ambedkar's concept of justice and in which he had great faith and through the policy guidelines and fundamental rights of the constitution, he could make it a reality wanted to give.

Thus it can be said that Dr. Ambedkar's entire thinking has been expressed in the form of justice. His juridical philosophy is not just a collection of ideas. There is activity in it. This characteristic confluence of thought and action is always available in the same form as the heat of the burning fire of India. This is the reason that today his philosophy of justice is being expressed through various strong

movements of those downtrodden, weak and backward classes who are active for the establishment of justice and equality society. At the same time, on the strength of Shastras and Shastras, the brahminical-feudal society, which has been exploiting, oppressing, humiliating and keeping the status quo inert, on the strength of the Shastras, the intellectuals also need to spread consciousness and enthusiasm in the environment for social change. He is also doing the work of motivating for meaningful initiatives to knock on the door. His activism is making possible the continuous journey of Dr. Ambedkar's philosophy of social action. But the path of this journey is not as easy as some people think. This path is definitely very difficult. It has to remove those obstacles that have been established by vested selfish elements in the name of religion, culture and tradition for centuries. Nevertheless, if they are determined and want to make their social emancipation possible, then only following Dr. Ambedkar's value-based philosophy can make them successful. The outline of the society drawn by him will act as a guide in taking us to justice. Therefore, this social leadership of Dr. Ambedkar provides a new context and a new meaning for the whole of India and all its citizens, which is completely relevant from the point of view of secular form of democracy and national integration.

In contemporary times, the concept of 'Environment' has emerged as an omnipresent phenomenon in academic and public discourses. In particular, climatic change, within this framework is now being accepted as a threat to the well being of the biotic world. In a country like India, which is sharply stratified socially by the caste system, the social dimension of impact by climatic changes is critical. This reality necessitates a critical conceptual engagement in unravelling the linkages between the caste system and larger environmental processes. From an Ambedkarite standpoint, this paper proposes methodological linkages between the ideas of Ambedkar and the phenomena of environmentalism at one level and his ideas on Buddhist Dhamma and biotic world at another. The main argument proposed in this paper, which is the concept of inclusive environmentalism, posit that adequate representation to dalits, tribes, minorities, women, and other marginalised sections of Indian society in the planning and execution of policies and strategies related to environment can be formulated and deepen by borrowing ideas from Ambedkar.

This paper is organised into four sections; The first section deals with the conceptual framework derived from the thoughts of Ambedkar in the domain of ecology; the second section demonstrates the sensitivity of Ambedkar towards ecological resources and the exclusion of lower strata of Indian society from accessing such resources; the third section narrates the ecological dimension of Ambedkar's Buddha and his Dhamma and its ecological dimensions and finally the last section unravels and proposes the potentiality of Ambedkar thought in addressing critical environmental issues from the perspective of marginalised sections of Indian society.

1. Ambedkar And Green Discourse

Undoubtedly the thought of Ambedkar has embedded within itself fascinating ecological dimensions that need both theoretical and methodological appreciation. In fact these ideas are capable of transforming the concept of environment from 'exotic', generally disembedded to the 'organic' which is thoroughly embedded within each and every one of us. Linkage between the ideas of Ambedkar and the context of Indian environmentalism is essential to comprehend the social and politico-ecological nexus between social exclusion and environmental problems. The ideas and practices of Ambedkar thought from the perspective of ecology can be located and captured from the prism of intellectual environmental history which concentrates on the contribution of philosophers, poets, politicians and activists towards ecological thought (Mcneil, 2003, Wroster, 1977). It must be stated at the outset that the subject of

intellectual environmental history has been a less explored domain in India. However with the critical need arisen to deepen enquiry towards sharpening public sensitivity on environment and the need for more informed policy making on the subject at hand, it has become imperative that the ideas of Ambedkar be critically explored.

Existing literature on intellectual environmental history in India can be classified into three broad categories. The first category being state-centric which focuses on ideas and contribution of technocrats and administrators employed during British rule. Within this category particular attention has been devoted to the contributions of H. Cleghorn, founder of scientific forest conservation and D. Brandis, the father of Indian forest service (Guha, 1996, Grove, 1995). The second category of intellectual environmental history is generally identified as ethno-intellectual concentrating mainly on contributions of colonial ethnographers who explored the tribal societies during the British period. Within this framework, it is claimed that these individuals played a crucial role in the documentation of the life-world of tribes and forest landscape (Guha, 2005, Phillip, 2003). The third category of intellectual environmental history deals with ecological dimensions from within nationalist thought. This is carried forth at two levels: attention to the ideas of native bureaucracy (Guha, 1993), political parties (Sinha, 2007), and nationalist intelligentsia's views on management of common pool resource management and the ecological dimensions of ideas of prominent political leaders. M.K. Gandhi in particular has received greatest attention in this process with his philosophy generally being treated as an epitome of Indian ecological wisdom (Guha and Alier, 1998) that must be incorporated in the policies of environmental management (Shiva, and Bondyopadhyaya, 1985).

Historically, Indian environmentalism has been mainly dominated by a nationalist perception of ecology. Under its persistent advocacy, community centric resource management policies gained prominence in the form of joint forest management, water management, grass land management, etc. Theoretically the implementation process of these varied reforms required inclusive participation of all stakeholders and equitable distribution of benefits, however it has been observed that it is at this juncture that the reform process is unable to impact and usher any substantial changes. This fundamental predicament is termed by some studies (Adhikari and Faloo, 2008) as being a problem of second generation policy reforms in the domain of natural resources management. The impact of social divisions on policy performance within this domain is being identified as one of the key impediments and utmost reasons for underperformance. Within such a context, it has become imperative for Indian environmental discourse to turn to and probably incorporate ideas of dalit intellectuals who advocate for an inclusive Indian society based upon the principles of equity (Sharma, 2012: 50).

II Natural Resources For All: From Ambedkar Standpoint

For a long period of time, the ideas of Ambedkar were forced into a state of dormancy and kept hidden from mainstream academics. Mainstream Indian academia was more than happy to attribute the image of Ambedkar as only a leader of dalits (Guru, 1998). However, by 1980s the process of invoking Ambedkar for academic discourse started as most of his writings began to be widely published and made accessible to the general public. The contribution of Ambedkar in the domains of economic thought (Ambrajan, 1999), politics, history, education, religion, etc, received the attention of scholars both within India and abroad. However the relevance of his ideas for understanding human and environmental relationship rarely received any adequate attention. With the exception of some studies that attempted to explore the ideas of Ambedkar on water management (Abraham, 2002, Thorat, 2006) focusing on the concept of economically driven distributive justice.

Ambedkar, in many of his writings explicitly brought out the impact of an iniquitous socio-economic structure in the usage of common pool resources in India. His primary interest, it could be argued, was to highlight how the caste system prevented dalits from accessing common pool resources which in his opinion was the root cause of poverty and pauperisation. According to Ambedkar, the exclusion of dalits from resources was operationalised and legitimised by a system of graded inequality that was sanctioned by the shastras that Ambedkar identified as forming the theoretical core of what we now identify as the Hinduism.

In many other areas within south Asia, environmental historians mainly employed the Marxian concept of alienation of man from nature by capitalist exploitation of nature. They saw from this perspective a colonial state that is conceived as an exploitative agent and where people are victims. This approach, while critical, could only bring forth and track a single one sided dimension of human environmental relationship i.e., India versus British. However conflicts for ecological resources are certainly more complex than this approach envisaged. This is more so in the case of India where social stratification significantly determines the access of resources of various social groups at any point in time. It is in this context that an Ambedkar theory on Indian society and its critical application especially in the context of environmental studies would enable us to evolve effective linkages between society and environment.

Ambedkar's sensitivity toward exclusion of dalits from ecologically important resources can be observed at two levels; his ideas on exclusion of dalits from possessing land, and his reflections on the nexus between caste system and access to forests and water. He appears to have engaged with the practice of untouchability in public goods by caste Hindus. A quote from *Annihilation of Caste* reveals this process; 'Balais (an untouchable caste from Maharastra) were not allowed to get water from the village wells; they were not allowed to let go their cattle to graze. Balais were prohibited from passing through land owned by a Hindu, so that if the fields a Balai was surrounded by fields owned by Hindus, the Balais could have no access to his own field.... hundreds of Balais with their wives and children were obliged to abandon their homes in which their ancestors lived for generations and to migrate to adjoining States' (Ambedkar, 1992: 26). Ambedkar highlights a peculiar aspect of Indian society which excludes lower strata people in the name of untouchability. He highlights the instance of the Punjab Land Alienation Act which prohibits dalits from purchasing land (Ambedkar, 1989). Contrary to essentialist and nationalist representation of human environmental relationship, Ambedkar offers wider perspective which reflects the complexities of human ecology. For Ambedkar, deprivation of forest dependent people had taken place due to colonial forest policies at one level and the attitude of upper caste Hindus at another. This phenomenon can be captured from the following quote:

When the agriculture season is over the Untouchables have no employment and no means of earning a living. In such seasons they subsist by cutting grass and firewood from the jungles and sell it in a nearby town. Even when it is open it depends upon the forest guard. Only if he is bribed he will let them take some grass and firewood from the Government forests. When it brought to the town, they have always to face a buyer's market. The Hindus who are the main body of buyers will always conspire to beat down the wages. Having no power to hold out, the Untouchables have to sell their stuff for whatever is offered to them. Often times they have to walk 10 miles each way from the village to the town and back to sell their stuff (Ambedkar, 1989: 24).

Ambedkar consistently engaged with the issue of exclusion of dalits from accessing natural resources. He mentions an instance where a Chamar (person belonging to an untouchable castes of North

India) was severely beaten for drawing water from a village well. The justification for this punishment was that the Chamar's touch had polluted the water. He mentions this incident to show how inhuman caste Hindus are. Further he relates about a dalit being assaulted by caste Hindus when he attempted to save the life of a young woman who fell in a well. Also in 1932 a band of Rajput women had beaten a dalit man severely as he attempted to drink water from village well. Ambedkar quotes a report by Lala Ramprasadji, secretary to Achut Uddharak Committee Punjab on severity of untouchability in accessing water reading as follows: 'During the hot season complaints were received from everywhere that supply of water is becoming a great problem. The depressed class people, who have no wells of their own, sit near the well with their vessels in their hands. If some man is kind enough to pour out some water, well and good, otherwise they sit helpless. In some places, however, no one is allowed to pour out water to these people even for money and if anyone does so mortal fight ensue. Not only is the use of the village wells forbidden to them, but they are not even allowed to make wells of their own with their own money' (Ambedkar, 1989:38).

Ambedkar in the above highlights an interesting point about untouchable reality that they are not only prohibited from access to water from public wells but are also denied the rights to build wells. He points to the fact that the nature of Indian society which is built upon caste hierarchy, wherein social status rather than ability determines access to resources. For Ambedkar this phenomenon can be specially observed in the domain of access to drinking water. This peculiar feature exists according to Ambedkar for the following reason: 'Untouchability may be a misfortune to the Untouchables. But there is no doubt that it is a good fortune to the Hindus. It gave them a class which they can look down upon. The system of untouchability sustains the natural pride of the Hindus and makes them feel as well as look big' (Ambedkar, 1989:102).

This is an important fact pointing to the treatment of dalits as a separate social segment which is meant to consistently cripple them through treatment by a caste Hindu society. The exclusion of dalits from access to public goods was done by an institutionalised mechanism in the form of untouchability. The deterministic character of caste in accessing common pool and public resources that was explicitly brought out by Ambedkar can be captured in the following expression; 'In the use of public facilities, the spirit of discrimination manifests itself in the exclusion of untouchables from school, wells, temples and means of conveyance' (Ambedkar, 1989:108).

The point Ambedkar made is that dalits as a community, (like coloured people of America) suffer from myriad forms of social exclusion and hence needs separate strategic initiatives for development. According to Ambedkar separate strategy for emancipation of dalits is required by civil society and the state for the following reason: 'there is community (dalit) economically poor, socially degraded, educationally backward which is exploited, oppressed and tyrannized without shame and without remorse, disowned by society, unknown by Government and which has not security for protection and no guarantee for justice, fair play and equal opportunity' (Thorat and Kumar, 2008: 30).

While for M.K. Gandhi restrictions on the wants of individuals is solution to ecological problems, for Ambedkar democratisation of access to resources solves ecological problems. Ambedkar championed the concept of environmentalism for the poor. The Mahad Satyagraha was a historic movement in which two issues were highlighted by the activism of Ambedkar- he attempted to dismantle the very root of Hindu belief system i.e., burning the Manusmriti and fight against water Untouchability (Zelliot 2005). In this context Ambedkar advised his followers to violate the age old restrictions on accessing drinking from common pool resources which is a vital common pool resource (Rao, 2009). The Mahad Satyagraha took

place in a small town of Maharashtra in 1927. Ambedkar along with three thousand followers violated the traditional restrictions of preventing untouchables from accessing water. Ambedkar took water into his hands from the Chowdar Tank and violated the age old Untouchability. While most of the studies on the Mahad Satyagraha treat the incident as crusade against caste oppression, while true, this incident has historical significance as being one of the pioneering attempts of environmentalism for the poor. It is interesting to note the politico-philosophical reflection of Ambedkar on this occasion;

‘At the outset, let me tell those who oppose us that we did not perish because we would not drink water from this Chowdar Tank. We now want to go to the Tank only to prove that, like others, we are also human beings’ (Jaffrelot, 2005). Environmental historians of India mainly subscribed to the teleological approach to human environmental relationship, which notes and treats only the resistances of people mainly to policies of colonial state. However the episode of the Mahad Satyagraha demonstrates the complexity of competing interests of Indian society over access to resources and attempts of marginalised sections of Indian society to fight for justice in the domain of environment.

III. Egalitarian Environmentalism And Ambedkar

Environmental historians in India obsessed with preservationist discourse which has proclivity to invoke romantic preservationist ideas from Brahminical scriptures and practices. The main agenda of these ideas is to provide a conceptual structure to the multiple patterns of resource use under the framework of Hindu culture. Ambedkar on the other hand takes recourse to the ideas of Siddhartha Gautama while sourcing his ideas for the arguments he puts forth. By invoking the ideas of Siddhartha Gautama- the Buddha, Ambedkar formulates and introduces the construct of egalitarian environmentalism which is an anti-thesis to romantic Hindu environmentalism. At the core of this philosophy is the premise that resources of nature are not meant for few rather for all, and all human beings possess equal right to use these resources of nature. In the ethical domain of relationship between humans and nature, Ambedkar moves close to the ideas of Marx who believes in the idea of eco-equality.

In the monumental text Buddha and his Dhamma which starts with an analysis of the process of transformation of Siddhartha Gautama to Buddha, for Ambedkar it happened in the context of Gautama’s attempt to find a solution to water disputes between the Sakhyas and the Koloyas which is the tribal confederation of ancient India. The decision of the Sakhyas to undertake war against enemies was bitterly opposed by Siddhartha Gautama who eventually chooses the path of self-exile. The point to be noted here is that the character of the Buddha in Ambedkar’s vision of Buddhism emerges from eco-sensitive resources such as water (Ambedkar, 2006: 28-29). The engagement of Ambedkar with ecological justice using the case of Buddha could be seen at three levels: the conception of evolution of nature; the relationship between human beings and other living forms and finally the ethical aspects of human ecology.

While reviewing the process of the genesis of the world in the philosophical tradition of Indian thought, he put forward Buddha’s version of nature. For Ambedkar, a biotic world does not have any superior and inferior qualities, rather ‘all individual things are analogues to one another and therefore, no one can be regarded as the final sources to any other’. This means that all living forms in the world are mutually depended upon each other for survival. While reflecting the social philosophy of Ambedkar i.e, importance of all social class to the broader social system, this concept also closely resembles very intricate eco-biological concept of food chain. Ambedkar thus propose the concept of socio-ecological egalitarianism which facilitated the thought process of inclusive environmentalism.

Another interesting aspect of Neo-Buddhism (Ambedkar Buddhism) which addresses these complex processes is the relationship among human beings, and the relationship between living forms and human beings. The main crux of Buddhist Dharma according to Ambedkar is the engagement of 'man and the relation of man to man in his life on earth' (Ambedkar, 2006: 121). By invoking Buddhist Dharma, Ambedkar was addressing two things: reflection on the iniquitous social order wherein powerful sections exploit nature for selfish class and caste interests and secondly, visualising his dream society i.e., society free from exploitation and deprivation. Neo-Buddhism does not restrict itself to harmonious relationship between human beings alone but goes to the extent of proposing an organic relationship with all living forms. Ambedkar invoked Buddha to reflect upon this aspect as follows: 'Love is not enough; what is required is Maitri. It is wider than love. It means fellowship not merely with human beings but with all living beings. Is not such Maitri necessary? What else can give to all living beings the same happiness which one seeks for one's own self, to keep the mind impartial, open to all, with affection for everyone and hatred for none' (Ambedkar, 2006:129).

Thus, loving kindness and compassion towards living forms is an essential feature of Buddhism and it is one of the important ecological virtues that it contributed to the world. Ambedkar himself purports to propose a self emphatic and reflexive ethical code for human beings while engaging with other species, meaning he was not satisfied with the dominant anthropocentric conception of the world but prefers an inclusive bio-ecological centric world wherein all species have equal rights for their existence. For Ambedkar the essence of true India lies in Buddhist tradition. For him Brahmanism is an anti-thesis to humanistic values and nature's biological ethics. He upholds the views of Buddha on conservation of animals and all life forms from destruction. While invoking the ideas of Buddha, Ambedkar condemned the killing of animals in the following passage: 'that sacrifice neither were nay oxen slain, neither goats, nor fowls, nor fatted pigs, nor were any kinds of living creatures put to death. No trees were cut down to be used as posts, no Dabbha grasses mown to strew around the sacrificial spot' (Ambedkar, 2006: 267).

This bitter critique on nature's exploitation was launched by Buddha against Brahmanism more than thousand years back and it was recalled by Ambedkar with his Neo-Buddhism. The third important feature of Neo-Buddhism is its powerful eco-sensitivity and eco-gospel, based upon ethical treatment of all living forms. In the perception of Buddha; a king, a rich man and popular persons are not great men. A great man according to him is 'a man given to the welfare of many of many folks, to the happiness of many folk' (Ambedkar, 2006: 293). Thus the essence of being human in Buddhist thought is one who lives for others. This ethical dogma is reflected in the discourse of Buddhist ecology. While countering the Brahminical notion of out-castes, Buddha defined who is out castes in the following words: 'whosoever in this world harms living beings once-born or twice-born, in whom there is no compassion for living beings is an outcast' (Ambedkar, 2006: 307). Ambedkar invoked Buddha to counter Brahmanical notion of the caste system, and reintegrated that outcast should not be determined by birth rather by qualities of the person. Thus, Ambedkar marshalled the ideas of Buddha and evolve a powerful critique of not only iniquitous social order but also of eco-sensitive ideas which are capable of bringing eco-sensitivity in society.

Conclusion

Ecology has emerged as an important phenomenon in academic and public discourse. It is indeed necessary to expand its scope by invoking new ideas to find solutions to emerging ecological crisis. The

ideas of Ambedkar offer a fresh perspective to Indian environmentalism. His ideas show that environment needs to be located in the dynamics of social forces that ultimately determines the nature of human relationship with environment. The ideas of Ambedkar reminds us that environmental governance should be crafted based upon the principle of equity and bio-ethical spirit to cater to the needs of all sections of human society. In a way, Ambedkar's ideas enable us to focus on ecological democracy and inclusive environmentalism, meaning environment for all. Particularly his engagement with Buddhism proposes a bio-centric approach to look at social process. This means all species including human beings have equal rights over nature and at the same time all human beings has responsibility to participate in conservation of environment. To conclude, the eco-philosophy of Ambedkar can be termed as 'environment for all and all for environment'. Its relevance both at the global and local levels notwithstanding Ambedkar's contribution to ecology needs to be furthered to usher a just ecologically embedded society.

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Baba Saheb Ambedkar : Legendary Contribution to Nation Building

Dr. Sunita

(Assistant Professor in Commerce

Govt. National College, Sirsa)

Abstract

The Father of the Constitution of India, DR Bhim Rao Ramji Ambedkar, popularly known as “Babasaheb,” was an educationist, jurist, social reformer, economist and one of the greatest political leaders of India who relentlessly struggled to reform the Indian social structure. He was a man with a vision who was ready to serve the nation from the core of his heart. Throughout his political career, he worked for the welfare of the society, especially for women and the downtrodden class. Ambedkar was a beckoning leader of the Untouchables. Babasaheb’s contribution to the advancement of education in the country is multifarious. Educate, Organize and Agitate was his burning message. The basic theme of his philosophy of education is: inculcating the values of liberty, equality, fraternity, justice and moral character among the boys and girls of all shades.

Key Words: Liberty, Equality, Fraternity, Justice and Moral Character.

Bhimrao Ramji Ambedkar, also known as BabasahebAmbedkar, was a social reformer, jurist, economist, and politician who worked tirelessly toward the upliftment of the marginalized sections of society. His legacy continues to inspire millions of people in India and around the world. Bharat Ratna Dr. BhimraoRamjiAmbedkar is known as the “Father of Indian Constitution”. B.R. Ambedkar was a major activist and social reformer who devoted his whole life to working for the Dalits and uplifting the socially backward class of India. DrAmbedkar worked for the betterment of the people of India, particularly the downtrodden and the oppressed class. He was a champion of reforms and is considered the real hero of the Indian Constitution. Ambedkar wanted the people to cultivate the values of freedom and equality among themselves; it is possible only through education. He regarded education as a means to reach the doors of light and perception to remove the regions of darkness and ignorance. Ambedkar emphasized on secular education for social emancipation. The basic theme of his philosophy of education is: inculcating the values of liberty, equality, fraternity, justice and moral character among the boys and girls of all shades. By the way of his educational philosophy, it is the best way for the enlightenment of human beings from ignorance.

Brief Biography

Dr. Bhimrao Ramji Ambedkar was born on 14th April, 1891 in a small town at MhowCantt near Indore in Mahar caste, which is known as untouchable caste in Maharashtra. He died on 6th December, 1956. His name was BhimSakpal, during childhood. His father was RamjiSakpal, who was the follower of Saint Kabir. Therefore, he never believed in caste. He adopted Buddha religion along with 5 lakh people in a historical congregation on 14th October, 1956 at Nagpur.

After doing High School from Satara (Maharashtra) in 1907, Ambedkar got admission in Elphinstone College, Bombay. He was given 'Gayakwad scholarship' by Maharaja Gayakwad of Baroda for his study in college and with this scholarship itself, he got admission in Columbia University, USA and did his M.A. from there in 1915.

He was the first Indian among untouchables who went abroad for higher education. He got PhD in 1917 from Columbia. In 1916, after submission of his PhD thesis, he went to London for the study of law and also took admission in London School of Economics and Political Science for the study of economics. In 1921, he got the degree of Master of Science and also PhD on his thesis entitled, "The Problem of the Rupee" from London University. Simultaneously, he did Bar at Law. In 1923, Ambedkar started his law practice and also devoted himself for the upliftment of Dalits (depressed class) and poor. In 1930, he became the president of the All India Depressed Class Association. In 1936, he formed an Independent Labour Party, which later on turned into All India Scheduled Castes Federation.

On 7th August, 1942, Ambedkar became the member of the Council for Governor General. In his chairmanship, the Constitution of India was drafted. On 3rd August, 1949, he took the charge of the Law Minister in the Government of India. In 1955, he formed Bharatiya Buddha Mahasabha. Ambedkar always felt that the depressed class has no honour in the Hindu religion which also reflects in his writings and actions.

Notable Accomplishments

Played a key role in drafting the Indian Constitution as the Chairman of the Drafting Committee of the Constituent Assembly

Fought against caste-based discrimination and advocated for the rights of Dalits and other marginalized communities in India

Established the Scheduled Castes Federation and the All India Scheduled Castes Federation

Became the first Dalit to be appointed to high government positions, including as India's first Law Minister Worked for the upliftment of women and their social status in society

Founded the BahishkritHitakarini Sabha and the People's Education Society to promote education and social welfare Was conferred with the Bharat Ratna, India's highest civilian award, in 1990, posthumously

Legacy

- Known as the "Father of the Indian Constitution"
 - Continues to be revered as a hero by Dalits and other marginalized communities in India
 - Advocacy for social justice, equality, and human rights has played a major role in shaping modern India
 - Founded the Navayana (Neo-Buddhism) movement, which sought to provide a spiritual home for Dalits and other marginalized communities
 - His contributions to India's social, political, and economic development have been widely recognized and celebrated, and he is considered one of the most important figures in modern Indian history.

As a Social Reformer

Dr. Ambedkar believed in peaceful methods of social change. He was supported to constitutional lines in the evolutionary process of social transformation. He thought the factors like law and order are indispensable for social life. It also strives to sustain institutions that will make better 'social order'. He was opposed to the violent methods in social change for it hinders the tranquillity and creates chaos. He had no faith in anarchy methods. A welfare state of all cannot be developed on the grounds of terror, force and brutal methods. According to him violent methods to a peaceful society is not only improper but also unscientific and immoral. He had a great faith in social reformers to create public opinion against the gross inequalities in the society. He urged them to build organizations to deal with urgent cases of discrimination. The organizations should deal the powerful section of society to give a chance to the oppressed and depressed classes to work in different sectors. The Hindu society should give a space to depressed sections by employing them in their various sectors suited to the capacities of applicants. According to Dr. Ambedkar, social change and social justice are indeed critical to the egalitarianism that any democracy must aspire it.

As a social democrat Dr. Ambedkar stressed on a much broader notion of stable reconstruction of country with inclusive growth and cultural integration in the Nation without caste discrimination. As the major architect of the Indian Constitution, Dr. Ambedkar constructed the safeguards for establishing a more equitable society to millions of oppressed and depressed classes. In this process, Dr. Ambedkar emerges not only as a valiant upholder of the Indian democratic republic, but also captures the uniquely distinctive place in the Indian Pantheon as a rare intellectual mass leader who awakened the social conscience of Modern India. He strongly believed that political institutions were responsible for reforming the existing social institutions by using legislative force to yield the results. Political institutions will survive only when they actively work for social reformation. Dr. B.R. Ambedkar was a freedom fighter of the truest kind, not merely dreaming of setting India free from British rule, but of transforming India into a country where freedom holds meaning for everyone. While Mahatma Gandhi led fellow Indians in a struggle against discrimination in South Africa, Dr. Ambedkar led a battle, too, against prejudice within his own country. By securing equality for his community, he was creating a more equal world for us all.

Priority to Social Reform

- He believed that Economic and Political issues must be resolved only after achieving the goal of social justice. If political emancipation precedes social emancipation, it will lead to the rule of upper-caste Hindu, and atrocities on Lower Caste.
- The idea that economic progress will lead to social justice is ill-founded as Casteism is an expression of the Mental Slavery of Hindus. So for social reform, Casteism has to do away with.
- Social reforms consisted of family reform and religious reforms. Family reforms included removal of practices like child marriage etc. He strongly supports the empowerment of women. He supports women's rights of property which he resolved through Hindu Code Bill.

On Caste

The caste system has made Hindu society stagnant which creates hurdles in integration with outsiders. Even internally, Hindu society fails to satisfy the test of a homogeneous society, as it is just a conglomeration of different castes. The caste system does not allow lower castes to prosper which

led to moral degradation. Battle for the removal of untouchability becomes the battle for human rights and justice.

Methods Adopted to Remove Untouchability

Creating self-respect among untouchables by removing the myth of inherent pollution that has influenced their minds.

Education:

For Babasaheb, knowledge is a liberating force. One of the reasons for the degradation of untouchables was that they were denied the advantages of education. He criticized the British for not doing enough for the education of the lower caste. He insisted on secular education to instill values of liberty and equality among the students.

Economic Progress:

He wanted untouchables to free themselves from the bondage of the village community and traditional jobs. He wanted them to achieve new skills and start a new profession and move to cities to take advantage of industrialization. He described villages as 'a sink of localism, a den of ignorance, narrow mindedness, and communalism'.

Political Strength:

He wanted untouchables to organize themselves politically. With political power, untouchables would be able to protect, safeguard and introduce new emancipatory policies.

Conversion: When he realized that Hinduism is not able to mend its ways, he adopted Buddhism and asked his followers to do the same. For him, Buddhism was based on humanism and believed in the spirit of equality and fraternity.

“I’m reborn, rejecting the religion of my birth. I discard the religion which discriminates between a man and a man and which treats me as an inferior”.

So at the social level, education; at the material level, new means of livelihood; at political level, political organization; and the spiritual level, self-assertion, and conversion constituted an overall program of the removal of untouchability.

Relevance of Ambedkar in Present Times

Caste-based inequality in India still persists. While Dalits have acquired a political identity through **reservation** and forming their own political parties, they lack behind in social dimensions (health and education) and economic dimension. There has been a rise of communal polarization and communalization of politics. It is necessary that Ambedkar's vision of constitutional morality must supersede religious morality to avoid permanent damage to the Indian Constitution.

Conclusion

Dr Ambedkar championed as a fighter for human rights not only for the Dalits but also for the unequal social system and oppressed class, which included workers, farmers and women. Ambedkar was an extraordinary social reformer, emancipator of the oppressed classes, scholar and educationist, and a

true champion of human rights. According to historian R.C Guha, Dr. B.R. Ambedkar is a unique example of success even in most adverse situations. Today India is facing many socio-economic challenges such as casteism, **communalism**, separatism, **gender inequality**, etc. We need to find the Ambedkar's spirit within us, so that we can pull ourselves from these challenges. Dr. Ambedkar advocated equal rights for all Indian citizens in the constitution. His ideology for the entire nation was: "Be Educated, Be Organized and Be Agitated."

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Dalit Solidarity in Arundhati Roy's The Doctor and the Saint

Raj Kumar

Assistant Professor, English Department

RKSD College, Kaithal, Haryana

Contact No. 89290-02302 Email Id – rajsimra4@gmail.com

Abstract

Arundhati Roy is a radical political thinker, acknowledged and prominent author who won The Booker Prize in 1997 for her book 'The God of Small Things'. She has penned several fiction and non-fiction works. 'The Doctor and the Saint' is among such books which create turbulence in contemporary era as well as make controversial the past and future incidents and decisions socially and politically. Roy exposes the hypocrisy of Indian politics in pre independence era through this non-fiction work when Gandhi, so called father of nation, was doing his social service which was considered partially politically biased and on the other hand, Dr. Ambedkar was fighting for the rights of Dalits, the oppressed and the subalterns.

Arundhati Roy presents here the historical conflict between Gandhi and Dr. Ambedkar. She portrays Gandhi as far from being a saint and Dr. Ambedkar, a Dalit's life insightfully who had been deprived fundamental needs. She presents clear-cut image of the plight of Dalits not only as performers of menial tasks of so-called upper caste people but also vote banks of political parties which are governed by their exploiters. Roy examines here Dr. Ambedkar's logical and radical views through one of his most famous books is 'Annihilation of Caste'.

In this paper, the purpose of the research will be focused on the Dalit Solidarity through the non-fiction work of Arundhati Roy.

Keywords

Dalit, subalterns, solidarity, upper caste society, hypocrisy, literary space and oppressors etc.

Introduction

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

-Dr B.R. Ambedkar

This thought of Dr Ambedkar is apt in case of women empowerment. It can be estimated the validity of the thought by the fact that Arundhati Roy, being a woman and living in radical and patriarchal setup, has been achieved the progress of a renowned and recognized author. This non-fiction work of Roy is a landmark in Indian history, politics and society because without any bias, she has been assessed the real and bitter truth of Indian politics which is based on inhumane caste-hierarchy. The politics which was played by so called saint Gandhi with Dr Ambedkar and Dalit community was unfair.

In *The Doctor and the Saint*, Roy exposes some uncomfortable, controversial, and even surprising truths about the political thought and career of India's most famous and most revered figure. In doing so she makes the case for why Ambedkar's revolutionary intellectual achievements must be resurrected, not only in India but throughout the world.

[The New Indian Express](#) wrote in a review "As Roy explains in the preface to this book, *The Doctor and the Saint* looks at the practice of caste in India, through the prism of the present as well as the past."

An Overview of *Annihilation of Caste* and Dalit Solidarity in *The Doctor and The Saint*

Annihilation of Caste is an undelivered speech written in 1936 by B. R. Ambedkar, an Indian academic turned politician. He wrote *Annihilation of Caste* for the 1936 meeting of a group of liberal Hindu caste-reformers in Lahore. After reviewing the speech's controversiality, conference organizers revoked Dr Ambedkar's invitation. He then self-published the work. The work is considered a classic and is being re-evaluated time and again. This is rightly mentioned by the author herself in the book. She evaluated the book in a broad manner. She presents her opinions about the book in favour of Dr Ambedkar in a radical way.

The Doctor and the Saint is a decent starting point for those who seek to revise their own uncritical points of view about Gandhi. But for those looking to introduce themselves to Ambedkar — the man as well as his politics — you're much better off reading *Annihilation of Caste* itself, followed by everything else Ambedkar wrote.

Recently, Penguin Random House India published a new, standalone edition of *The Doctor and the Saint*, where Roy admits as much in a new, two-page introduction.

"I have been faulted for paying an inordinate amount of attention to Gandhi in an introduction to what is essentially Ambedkar's work. I am guilty as charged. However, given the exalted, almost divine status that Gandhi occupies in the imagination of the modern world, in particular the Western world, I felt that unless his hugely influential and, to my mind, inexcusable position on caste and race was looked at carefully, Ambedkar's rage would not be fully understood. And the Project of Unseeing, the erasure of cruel, institutionalised social injustice at the heart of the country that likes to be known as the world's greatest democracy, will continue smoothly and without a hitch."

Gandhi's opinion, decision and rebellion against Ambedkar's protest regarding equality were based on untouchability and caste system. Although once he himself had become the victim of untouchability and caste system. In the biography of Gandhi by Louis Fischer 'The Life of Mahatma Gandhi', it is revealed that when he was fighting for the peasants of Champaran, he witnessed and victimized on the basis of untouchability at the house of Dr Rajendra Parsad. He had been stopped from filling the bucket of water from the well in the house by the servants on account of the fact that his appearance resembled that of an untouchable. They said to him, "One drop of water touched from your hand will destroy the entire source." So this was an irony that in the house of a prominent political figure like Dr. Rajendra Parsad such types of hypocritical customs were prevailed. So we can say that Caste system in Indian society has been the root

cause of exploitation and atrocity at any level. The upper caste people were so much conscious of the social hierarchy that they avoid even conversation or interaction with untouchables. The references of *Annihilation of the Caste* are added because the author herself added in the introduction of Penguin India edition. It is closely related to the book *The Doctor and the Saint*.

Gandhi's Dalit Concern: Mere a False Pretention

Gandhi was belonged to the Gujrati Baniya community which has been a privileged caste. No doubt, he wanted to free India from the clutches of Britishers. On the other hand, Dr. Ambedkar was fighting with inhumane caste system of India and for the rights of unvoiced people, Dalits of India. Dr Ambedkar was well aware of the fact that he could gained rights for Dalits in the British reign and with their help. But Gandhi did not want to split the society which was already divided.

He tried to integrate the society for the common goal that was freedom from Britishers but Ambedkar seeks the freedom from Indian upper classes for the subaltern strata of the Indian society. So the clash between Gandhi and Ambedkar was resolved through the Poona Pact as we know that Ambedkar wanted different electoral system for Dalits. Gandhi's every step was biased and he was aware of the fact without unity they couldn't achieve the liberty for India. He talked and urged for the abolition of untouchability but not the caste system which has been the root cause of each type of exploitation. For the abolition of untouchability his intention was totally superficial and politically biased. The debate between these two renowned personalities was analyzed by Arundhati Roy in this book in a fearless manner.

Roy states that for more than a half century, Gandhi's pronouncements on the inherent qualities of black Africans, Dalit "untouchables," and the labouring classes remained consistently insulting, and he also refused to allow lower castes to create their own political organizations and elect their own representatives. But there was someone else who had a larger vision of justice—a founding father of the republic and the chief architect of its constitution. B.R. Ambedkar, who challenged the thinking of the time and fought to promote not merely formal democracy, but liberation from the oppression, shame, and poverty imposed on millions of Indians by an archaic caste system. This is a fascinating and surprising look at two men—one of whom has become a worldwide symbol and the other of whom remains unfamiliar to most outside his native country.

Roy correctly asserts that Mahatma Gandhi failed to eradicate untouchability in India. It is indeed alive and well. She accurately portrays the wave of violent attacks conducted against Dalit activists around the country, and the pervasive prejudice and discrimination that continue to infest Indian society. Gandhi removed legal recognition of untouchability, and supported legislation making it illegal. Likewise, MLK won the passage of civil rights legislation in the United States and eliminated legal racial discrimination, but did not succeed in eradicating racism in the United States.

"I observed untouchability in practice during my residence in an Indian village. When I first arrived in 1979, Dalits could not sit on furniture, but squatted on the ground. They were not allowed to use eating utensils at the homes of caste Hindus, and could not look them in the eye. During my last stay in 2014, Dalits used the furniture sitting side by side with caste Hindus, used their utensils and conversed normally with them. Dalits occupied key positions in the village hierarchy and villagers of all castes treated them with respect. I would not have imagined such progress in such a short period of time." – Roy

Thus we can say that the work *The Doctor and the Saint* presents the clash between Gandhi and Ambedkar, the truth of Indian politics, dalit solidarity in the book and Gandhi's true intention regarding abolition of untouchability in bold manner which was overlooked by his disciples and followers.

Conclusion

"If you've ever wanted confirmation that you must never deliberately humiliate or harm anyone, read *The Doctor and the Saint: Caste, Race, and Annihilation of Caste: The Debate Between B. R. Ambedkar and M. K. Gandhi*, by Arundhati Roy. In this book we learn almost more than we can bear about the miserable treatment in India of the 'Dalits' or 'those who are broken to pieces.' We also learn, with pain, that Gandhi, as much as we venerate and are grateful to him for all the social and spiritual illumination he has cast around the world, could never quite speak up decisively on the question of destroying the horrendous system in India that lives on to this day, causing intolerable pain and suffering to people whose only 'fault' is the caste into which they are born. What we learn also is that there was someone else, during Gandhi's time, someone more sure that the caste system must be completely destroyed, a man, an 'untouchable' who became a lawyer, who struggled hard for his people and for India, a man most of us never heard of: B. R. Ambedkar. It is this man's work on which Roy shines a light, reminding us perhaps that behind every 'great' being we've heard about, there stands another whose work and service to humanity we may never know, until the universe locates a messenger equal to the task of helping us see." - Alice Walker

To conclude, we can only say that no one can surpass the upper mentioned Walker's true and apt conclusion and review of *The Doctor and the Saint*. Roy has examined the true political game of India based on social hierarchy.

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The Caste System in India: A Study of Ambedkar's Philosophy

Mr. Ram Lal

(Assistant Professor of History,

Govt. College for Girls

Kalanwali, Sirsa)

Abstract

Dr. Ambedkar is the architect of a revolutionary new social order in India. He tore up a culture that valued equality to the detriment of everyone. He changed the culture in such a way that everyone is treated with dignity and respect. Because to him, even India's lowest castes may look forward to a life without shame. Not just a Dalit leader, but also a national leader, Baba Sahib Ambedkar drafted our constitution. Scholars contend that Dr. Ambedkar is a leader for all mankind, and that his ideas may help solve society's most pressing problems. The marginalized population, convincing that the coming age will belong to them, developed Dalitism as the worldwide alternative to all the bad economic, political, religious, social, and cultural forces. Dr. Ambedkar revealed the Dalit way of existence. He described the changes to Dalit history brought forth by the Aryan invasion. The Dalits in India intentionally chose to declare the beginning of the Dr Ambedkar era. It means that Dalits in India can make a living for themselves. The article concludes that Dr. Ambedkar was a complex individual. His contributions as a humanist, Buddhist, and champion of Dalit freedom are also analysed. To grasp India's social and political structure, one must learn about the origins and dynamics of the caste system.

Key Word : Ambedkar, the Caste system, the period, the Castes, social stratification, and emancipator.

Introduction

Dr. Bhimrao Ramji Ambedkar was a prominent Buddhist political leader from the Bahunjan social class. India's primary constitutional draftsman. On April 14, 1891, in the Mahar region of Central Provinces, Bimrao entered into the world. His Hindu religion placed him in the Mahar caste. There were fourteen children born to his parents. He became the first person from his untouchable community to attend college when 1908 he passed the matriculation test and enrolled at Elphinstone College, which was linked with the University of Bombay. His early schooling was completed at Satara. He began his lifelong crusade against the caste system at a young age.

Furthermore, he is held responsible for initiating the Dalit Buddhist Movement. Ambedkar received India's highest civilian honour, the Bharat Ratna, for his exemplary contributions to the country. After a brief stint in the legal field, he began producing periodicals in which he espoused granting India's "untouchables" full political and social equality. To Ambedkar, untouchability was an inevitable result of the caste system. "Caste in India: Their Mechanism, Genesis, and Development" was the title of his introductory work. Ambedkar presented two hypotheses in this article. The first is that all Indians have a similar culture, and the second is that the Brahmins' practice of endogamy formed the foundation of caste, followed by the rest of society. Cultural diversity is shown in the statement, "Ethnically people are heterogeneous" he penned. It is connected physically and on a much more fundamental level. The undeniable cultural homogeneity that permeates the whole country explains why his theory about caste is

correct. Dr. Ambedkar criticised views emphasising race or profession, instead pointing to the Brahmin practice of endogamy, which established castes via rites of passage like initiation and ex-communication. He said that the caste system was enforced legally by using the bayonet. It was able to stay in power because of restrictions on people's access to weapons and knowledge ownership privileges. Dr Ambedkar argues that the current social system is predicated on the unalterable rule of karma.

There is no correlation between one's abilities and their destined fate. He didn't buy into the premise that Chaturvarnya was the best social structure. A civilisation based on the varna system never emerged. Nothing was driving the four varnas but their mutual hatred. The shudra was given the lowest status in Chaturvarnya's four-caste social order and were denied access to property and education as a result. The caste system effectively partitioned society into several strata in its early stages. The system rendered the social outcasts helpless, paralysed, and lifeless. It was completely opposed to socialist ideals. Dr Ambedkar argued that untouchability did not stem from an unequal value system. In this hierarchy, higher castes were treated with greater respect.

A growing level of disdain for a system that stifled the development of the ideas of equality and fraternity that are foundational to a democratic form of governance. Inequality-based social systems differ from graded inequality-based social systems. The Brahmins are at the top of the social hierarchy, followed by the Kshathriyas and the Sudhras. It was shown that the Vaishya were the superior caste and that the Sudhras were their de facto slaves. The term "untouchables" was used to describe them afterwards. The upper class has forced the lower class to do more labour for a less wage. No of the circumstances, upper-class individuals will never strive to blend in with the working class. While those of higher socioeconomic status continually seek ways to eliminate those of lower socioeconomic status, Bhramins have no interest in mixing with either group. Dr Ambedkar advocated for universal suffrage. Unfortunately, the current caste system sometimes exacerbates jealousy and tensions between social classes. In a nutshell, both the elite and the elitists were interested in maintaining the status quo, whether they realised it or not.

Dr. Ambedkar Bravely, revealed to the world the fallout of untouchability. When asked about the difference between untouchability and slavery, he said, "Slavery was never obligatory." One who is allowed to own a slave under the guise of India's caste system. The lower class has been forced to remove them from the toilet. However, they are compelled to take the job to provide for their families. That's why they choose the worst art they can find. All the disadvantages of being an untouchable are placed on them. That "the law of slavery permitted emancipation" is what Dr Ambedkar says. The upper and upper-middle classes had a hand in it, but it was not their fate. A boy born into a wealthy family has no choice but to respect his members.

Regarding the Buddhist Revival in India, no one has done more than Babasaheb Dr B. R. Ambedkar. He was considered a contemporary Bodhisattva. As humankind evolves spiritually and socially, bodhisattvas are responsible for reinterpreting the dharma to meet the needs of their time. Dr Ambedkar made a magnificent job of completing this duty with his holy and beautiful book, "**The Buddha and his Dhamma**". Buddhism and its founder Buddha. Phule, Kabir, and Buddha are his gurus. Dr. B. R. Ambedkar was profoundly influenced by Buddha's teachings of 'Anicca' (transitoriness) and 'Annata' (egolessness). Ambedkar, these two doctrines made him both scientific and humanitarian in outlook; the teachings of Lord Buddha prompted him to question the veracity of Vedas, belief in the salvation of the soul, the effectiveness of rites, ceremonies, and sacrifices as means of obtaining salvation, the theory that

god created man or that he came out of the body of the Brahma, and the doctrine of Karma, which is the determination of man's position in the present life by deeds done by him in Chaturvarnya.

Dr Ambedkar claimed that the cleaning of the mind is the basis of religion, based on Gouthama Buddha's teachings that reason is the centre of everything and the source of all good and evil, both internal and external. Therefore, he proposed several answers to the issues of religion, society, economy, and government. For him, being untouchable had nothing to do with his blood or social status. It was a twisted manifestation of social psychology, a collective aversion to another social group.

His socio-religious issues could only be resolved by curing Hindus of their social aversions and giving them a sense of shared national pride. At the same time, Dr Ambedkar worked tirelessly to improve the self-esteem of the underprivileged by fostering an attitude of belief in one's abilities. He centred his teachings and practices around the idea that each person is fundamental. When asked about free will, Buddha responded, "Man is himself responsible for his fate, good or bad, and he is not a mere puppet of external causes which fix his destiny for him." Happiness and success are the results of a man's determined pursuit of them. The teachings of Buddha were humanistic and egalitarian. When Buddha was born, his father Sudhodhana was chosen to the office of a chief in the republican Sakya kingdom. There is evidence of Dr Ambedkar's sway from the republican ideals of Buddha's constitutional setup throughout his book *The Buddha and His Dhamma*. Dr Ambedkar most bravely reinterpreted Buddha's Dhamma and started a revolution when he was a Buddhist.

Movement, and in doing so, angered many traditional Buddhists. But throughout history, seers and scholars have reinterpreted all religions. Dr. Ambedkar was well within his rights to reinterpret the Buddha's Dhamma and return it to its original, unadulterated form. Dr Ambedkar, an outspoken secularist and staunch rationalist, brought a new perspective to the Buddhist faith. By authoring the *Buddha and His Dhamma*, which may be regarded his major opus, he displayed proof of his indomitable tenacity and unalloyed conviction via his daring reinterpretation.

Dr. Ambedkar's commitment to social justice was another important theme of the Renaissance. Improvement for all of India. By suggesting that differences between 'Buddhism and Brahmanism' were fundamental, he contributed significantly to discussions of Indian national identity. Most Indian intellectuals of his time and even today see this as fundamentally a 'Hindu' identity, in which all the different religions and sects that originated on the Indian subcontinent are seen as having a basic unity characterized by their flexible and comprehensive view of the human soul. The author then draws a comparison between these beliefs and those of the "western," or "monotheistic," "sectarian," and "individualist" faiths, which hold that man is fundamentally separate from God and nature.

According to this view, Buddhism and Hinduism have many shared ideas. Dr. Ambedkar extended this custom. While he generally used the term "Hinduism" to reflect the fact that by the 20th century, the vast majority of Indians had come to identify with the time, he also used the term "Brahmanism" to highlight the central role played by the concepts of Brahmanic superiority and caste hierarchy in defining the contradiction in Indian society.

While it was a distinctive trait of Brahmanism to encourage all of these things, Buddhism took a stance against them. Magic and ritual were given more weight in Brahmanism than in Buddhism, which emphasised logic and ethics more. Dr. Ambedkar argued that Dalits were originally Buddhists who had been rendered untouchable and their being deprived of resources was part of the ongoing civilisation on

the process because the caste system solidified in the process of defeating Buddhism. Certain specific groups were particularly degraded and classed as 'untouchables.'

Dr Ambedkar learned the hard way about intertwining religion and society from Hinduism and the caste system; he used this insight to reimagine Buddhism as a humanist and social religion that integrated scientific knowledge with a commitment to universal truth. His Buddhism served to safeguard a faith vital to contemporary democracy. He said he was looking for a religion that Dalits could relate to. That new religion, emphasising equality, morality, nonviolence, and compassion, perfectly fit the Shudras and the untouchables. The Buddhist stance against caste was unwavering. He denied it and argued that the Buddhist text actually gives the 'untouchables' of the period (chandalas) an important role. In every depiction of the chandalas, they are shown as Brahmin adversaries.

The most trusted disciple of the Buddha, Sariputta, reincarnates as a chandala and teaches a Brahmin pupil the truth about spirituality by putting him "between his feet" when the Brahmin refuses to answer his inquiries. Overall, Buddhism was a frontrunner in the battle against societal order.

In Brahmanism, untouchables were given a significant position, despite the stereotype that they were not religious. During his time as secretary of state in the viceroy's council in the early 1940s, Dr Ambedkar visited Buddhapuri. This trip to Buddhapuri has received little publicity. Within the Dalit community because a more notable event took centre stage and drew attention away from this one. On January 29, 1944, Dr Ambedkar spoke at the second conference of the Scheduled Caste Federation in

Kanpur. He stressed the importance of untouchability liberation above national independence during his address. The scheduled caste stood in his mind as a distinct third group, equal to Muslims and Hindus. As the dominant, debilitating, and enslaving religion that maintained the scheduled caste's enslavement, Hinduism must be abandoned. Rejected. He often argued that the planned caste movement required unity, self-sufficiency, and organisational power and that women needed to take an active part in it to be successful. Dr Ambedkar's interest in Buddhism grew in the 1950s. He travelled to Sri Lanka to participate in a gathering of Buddhist academics and monks. During the dedication of a new Buddhist Vihara near Puna, Dr Ambedkar declared that he was writing a book on Buddhism and that, once it was ready, he would convert to Buddhism. In 1954, Dr Ambedkar made two trips to Burma. He returned to Rangoon for the third time to attend the World Fellowship of Buddhists' annual meeting. As early as 1955, he established what is now known as the Buddhist Society of India (or Bharatiya Buddha Mahasbha). In 1956, he finished writing his last book, *The Buddha and His Dhamma*. It was released after his death. Clarification of the autonomous anti-caste attitude occurred throughout the 1930s.

As a protest against the Hindu caste changes, the Congress party became affiliated with the autonomous anti-caste social organisation. Without the debate between Gandhiji and Dr Ambedkar, there would have been no independent anti-caste position. M K Gandhi advocated for including the 'Depressed Classes' with the Hindus and caste changes. In contrast, Dr Ambedkar and the Hindu community pushed for separating the 'Depressed Classes' from Hinduism. Before the Government of India Act of 1935, the government used the term "Depressed Classes." Planned Class Structure. At this time, the Dalit movement was distinct from the non-Brahmin and communist activities, both active inside the Congress party. Last, Dr Ambedkar established the Depressed Class Federation in 1930; this federation evolved into the 'Scheduled Caste Federation' in 1942. The so-called Poona Pact resulted from a political split between Dr Ambedkar and Gandhi in 1932. Ultimately, the 'Administration of India Act 1935' was drafted after the British hosted three Round Table Conferences in London to solicit Indian feedback on proposed changes

to the country's constitution. Dr Ambedkar and Gandhi both attended the second one, which took place in 1931. This encounter quickly escalated into an open conflict between the two historical personalities, each claiming to speak for the 'Depressed Classes'. As part of this meeting, the so-called C Communal Award was introduced, providing electoral advantages to the 'Depressed Classes' compared to the rest of society. The Depressed Classes were graciously granted an extra vote in elections, as revealed by the Community Award. According to Dr Ambedkar, it isn't easy to reconcile the principles of the Varna system with the concept of equality. Article 17 of the Indian Constitution specifically addresses untouchability and forbids the practice in any form due to the work of Dr Ambedkar and others. The state's role shouldn't be limited to discouraging discrimination; it should also actively combat it. The Untouchability Offences Act of 1955 added that any form of enforced incapacity due to 'untouchability' would be punishable by law.

Two decades later, in 1976's Protection of Civil Right Act, the Act was strengthened even more. Regardless, Dr B. R. Ambedkar is one of India's most celebrated sons because of his work to improve the lives of India's scheduled caste by leading his people to life, dignity, significance, and self-respect via a lifelong effort to preserve the rights of the Dalits effectively. His goal was to improve the lives of tens of millions of people in his region. He also used to ensure the Dalits' safety from the upper cast's abuses. Ambedkar made an enormous difference for all Indians, not just his people.

Conclusion

Social scientist Dr Ambedkar led the oppressed "untouchable" and "depressed" classes.

Man of constitutional power, thinker, writer, and reformer. He is widely regarded as the leader of a social movement that aimed to end the systemic discrimination and oppression that permeated American society at the time. His stance against untouchability was firm. His impact on Independent India's social, political, and constitutional growth has been enormous. He championed the cause of political equality, social justice, and security for his people and sought to enshrine these ideas in India's constitution. He gave India's backward classes and weaker sections of society a newfound sense of pride and dignity. Dr Ambedkar is often referred to as the "Modern Man" for this reason. He was an inspiring advocate for social justice and human rights. He spent his whole life challenging oppression, discrimination, and inequity systems. The downtrodden strata. He became an inspirational figure for the Indian people. Dr Ambedkar's political and social views were both revolutionary. In addition to his adamant opposition to untouchability, he vehemently disagreed with Marx's 'Dialectical Materialism' thesis. Dr Ambedkar vehemently disagreed with the caste system. It might be found in Hinduism. Hindu principles have suffered greatly because of Caste. The public's vitality and generosity have been snuffed out by caste. He has a duty not only to his caste but to all of humanity.

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Economic Philosophy of Dr. B. R. Ambedkar with Special reference to Indian Economy

Dr. Usha Rani

(Assistant Professor, Economics,
M.P. College for Women, Mandi Dabwali)

Abstract

Bharat Ratna In Indian history, Dr. B. R. Ambedkar was a dynamic figure. He made contributions in the fields of economics, sociology, law, education, journalism, editing, social revolution, and human rights, among other things. The impact of social, political, and economic changes both before and after independence may be seen in India's mixed economy. Through his moves, he illustrated the issue of the physical and financial exploitation of the rural poor. Dr. Ambedkar has given Indian economics a fresh sociopolitical perspective. Dr. Ambedkar made the decision to "changeover from economics to law and politics" He supported a stable gold standard for the currency. According to him, a weak currency encourages exports and raises domestic pricing. He continues by saying that there could not possibly be a large or small holding if agriculture is to be viewed as an economic activity. In addition, he advocated "Industrialization" as a beneficial and practical remedy for both agriculture and the Indian economy. The current research attempts to shed light on Dr. B. R. Ambedkar's economic theories in relation to Indian economy.

Introduction

Bharat Ratna In Indian history, Dr. B.R. Ambedkar was a dynamic figure. India will never forget him for all of his social, economic, political, and religious efforts to lift the lowest strata of society. Untouchables are well-known in Indian society. He made contributions as an economist, sociologist, legal scholar, educator, journalist, member of parliament, editor, advocate for social revolution, and champion of human rights, among other things. He campaigns for both social and economic equality.

On April 14, 1891, he was born in a military cantonment and town that was created by the British. This was a downtrodden, impoverished family. He earned his economic and political degrees from Bombay University in 1912 with the aid of several scholarships, and his postgraduate degree in economics from Columbia University in 1913. He earned his Ph.D. in Economics from the London School of Economics and Political Science in 1922, making him the first Indian untouchable to earn a high level of education.

His contributions to public finance may be found in the first and third books, with the first analysing the East India Company's financial situation from 1792 until 1858. A landmark contribution to the field of monetary economics is the second book. In this work, Dr. Ambedkar explored the development of the Indian rupee as a medium of exchange from 1800 to 1893 and talked about the issue of selecting a suitable monetary system for India in the early 1920s. The third one examines how Centre-State financial relations changed in British India between 1833 and 1921.

Methodology

In research papers and articles, secondary data was utilised by the researcher. For the current situation, the researcher used the collective observation approach to Study Dr. B. R. Ambedkar's economic theories for the Indian economy and their applicability to the present situation.

Thoughts on the Indian economy from Dr. B. R. Ambedkar

Through his movements, Dr. Ambedkar portrayed the issue of the physical and financial exploitation of rural poor people. His struggle against the then-current Khoti system of land tenure was the best illustration of his ideas about equilibrium.

The social, political, and economic changes that occurred before and after India's independence had an impact on the country's mixed economy. Dr. Ambedkar has given Indian economics a fresh socio-political perspective. According to Dr. Ambedkar's statement in the 1947 foreword of the Indian translation of *The Problem of the Rupee*, he made the decision to "changeover from economics to law and politics."

He stated unequivocally that "continuing depreciation of the Indian currency, while beneficial to Indian exports, was detrimental to the Indian economy. Declining and rising gold and silver prices have made setting the exchange rate difficult. Coins made of gold and silver were used during the period as money. Setting the standard for the exchange of gold coins for silver coins or other currencies is difficult.

Due to changes in these metals' prices, it is challenging to establish a standard for exchanging gold coins for silver coins or foreign currency. All of this was taken into account in Ambedkar's writings, where he vehemently argued against the gold exchange standard, which had strong theoretical backing from all the top authorities at the time, including John Maynard Keynes. Ambedkar was not a supporter of intentional devaluation, whether it was planned or not. He claimed that a weak currency encourages exports and raises domestic prices. Globalization and privatization are currently the main economic influencing factors. The government is encouraging more export. The trading classes gain from this at the expense of the less fortunate people.

His main argument is that it is unreasonable to expect an alien government to use its resources for the benefit of its citizens. He stated clearly: "If the Executive in India did not do certain things most conducive to progress, it was because of its impersonal nature, as well as because of its character, motives, and interests, it could not sympathies with the living forces operating in the Indian Society, was not charged with its wants, its pains, its cravings, and its desires, was hostile to its aspirations, did not advance education, disfavoured Swadeshi, or snapped at anything that smack of impropriety.

It was because all of these things were in opposition to its nature. This implies that it is essential to use the money for improving people's lives. Government inattention will result in improper use of funds and a slow rate of social advancement. Political conflicts and corruption are becoming a bigger problem for Indian economics at the moment. If a federal or state government launches a program to help the poor and the underprivileged, the majority of the money is taken away by middlemen and politicians.

Humans living in society need certain things like roads, law and order, defence, disaster management, infrastructure, etc., which require public funding. In democratic forms of government, citizens' elected representatives promise to increase their welfare by They put their trust in the government by giving it the power to decide how to allocate taxes and spending because of the government's careful provision of these public goods and services. Therefore, it is very simple to mislead the populace with untrue assertions when they are not in a position to understand the effects of government action clearly. Therefore, adhering to the original intentions of the government is even more essential.

Dr. Ambedkar stressed on maximum utilisation of public funds. He said that economic wisdom becomes a paramount necessity in the context of a just utilisation of public funds. But mere apparent faithfulness to the original intentions and wisdom are not sufficient in themselves for public expenditure to achieve social well-being. The importance of the third canon of public expenditure takes a special meaning here. 'Economy' in public expenditure does not simply mean a low level of public spending, but it is the intelligent use of funds so that every paisa fetches the most benefit. Those in charge of public funds must strive to evaluate alternative methods of achieving the objectives and see to it that leakages do not occur.

The canons emphasize that in addition to ensuring economic efficiency and effectiveness in the implementation of government decisions, schemes, projects etc., expenditure decisions should closely relate to the specified objectives and their available resources.

Public funds are a significant national asset, but because of political pressure and corruption, they do not always reach their intended recipients. The distribution of that total among competing demands and the manner of utilization fall within the purview of these canons, even though the determination of the total level of expenditure is a matter of overall policy based on the democratic will of the people. Rigidly applying the Ambedkar canons in the current environment of high fiscal deficits can assist in lowering the level of public spending.

He tackles a problem that still plagues the Indian agrarian system in his 1981 paper, "Small holdings in India and their remedies." "Land is only one of many factors that go into producing goods and services, he argued, and the productivity of one factor of production depends on the ratio in which the other factors of production are combined. According to him, "the main goal of an efficient production consists in getting every stakeholder to contribute their best; and it can only accomplish that when it has the necessary capacity to cooperate with its fellow. Therefore, there is a set of ideal proportions that should exist when the various factors are combined, though the ideal will change as the proportions change.

Conclusion

Dr. B. R. Ambedkar was a knowledgeable economist of his era. Along with his thoughts, he actively fought for the rights of those who were being exploited. His economic ideas have benefited the Indian economy and can be a useful remedy for the country's current economic issues.

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Dr. Ambedkar's Thoughts and Perception towards Inclusion of Women

Dr. Sakshi Mehta

(Dept. of Commerce,

Govt. National College, Sirsa)

Abstract

This paper is focused on thoughts of Dr. Bhimrao Ambedkar, who spent his whole life for the betterment of women. Babasaheb spread awareness among the women about their rights, education and professions. He fought for the inclusion of women in inclusive society. His aim was to make a society based on social justice. He realized the gender inequality among the Indian society and raised his voice to include them in the modern society. Dr. Ambedkar has given equal status to both the males and females by providing many provisions in the Indian constitution, for strengthening and uplifting the position of women.

In this framework, this paper intends and highlights the thoughts and perception of Babasaheb about the rights and development of women which fulfills the present scenario of women.

I measure the progress of a community by the degree of progress which women have achieved - Dr. B.R. Ambedkar

Introduction

Bhimrao Raoji Ambedkar (14 April 1891 – 6 December 1956) was an Indian jurist, economist, social reformer and political leader who headed the committee drafting the Constitution of India from the Constituent assembly debates, served as law and justice minister in the first cabinet of Jawahar Lal Nehru, and inspired the Dalit Buddhist movement after renouncing Hinduism. He was an ideal example for an inspiration to women. Babasaheb fought and struggled his whole life for the inclusion of women. During his education at Columbia University, he was very much concerned about the low status of women in 1920, for which Babasaheb started his movement. He raised his voice through his writings and stressed gender equality. He stressed upon the need for education to improve the status of women in the society. Moreover, he also exposed the problems of the depressed as well as suppressed state of women in all domains of life such as social, economic, political, financial aspects. He encouraged women to speak boldly and strongly to advocate for family planning.

"Caste in India: Their Mechanism, Genesis and Development" first academic paper of Babasaheb also begins with his concern towards women, in which he located the linkages between caste and gender. He stressed on the education of women to gain name, identity and respect in society.

Objectives

- To know the thoughts and perception of Babasaheb for women.
- To gain the knowledge about the challenges of Ambedkar towards the inclusion of women.
- To understand how Ambedkar's thought changed the position of women in the society.

Dr. Ambedkar's thoughts and perception on inclusion of women in society:

Babasaheb picked his social reform approaches when he recognized the reality of the reputation of Hindu women in the society. He noted that without education and opportunities for advancement in life, the women under the traditional Hindu Caste hierarchy had suffered for centuries. He thought that Hindu Women are coupled with off beam notions from their birth till death. They are forced to follow these wrong notions their whole life from generation to generation, which they learnt through groundless traditions and unjustified customs. Men always used women like a machine for only their jubilation.

Endless Harassment on women increases day by day in all ways. Crime, violence and dishonour are not only because of the uneducated society in which they live but also because of the political and education system, non-availability of employment prospects, limited resources and development programmes etc. Babasaheb wanted Indian women to be a part of Indian society, to be given equal opportunities like men and an equal contribution to the social, political and economic areas. He always believed in movements led by women. He said that if women from all walks of life are taken into confidence, they may play a major role in making a new India. Babasaheb was very offended with the wretched position and low prominence of women in the society.

During 1923, Babasaheb started his Law practice with full dedication along with betterment of depressed class. In 1930, he became the president of the All-India Depressed Class Association and showed a path of light with full dedication, enthusiasm and passion to uplifting the position of women. Today the place of Indian women in our society is much better than the early stage of women. Now a woman is independent, she can marriage after 18 years, Indian women have Provision of alimony means they have rights for maintenance allowance from their husband after legal separation, adoption of child is easy for a Widow, women have rights on property of parent's if needed, Mother have rights to change guardian of minor by will, other than these women have various rights due to the unremitting efforts of Babasaheb.

He takes pain for the development of women, so now they are in places where they can take decisions and holding equivalent positions in their homes and high positions in very field like Business, Higher Education, Administration, Medical, Engineering, Foreign Services, Industry, Trade, Politics, Air Force, Navy etc, but the progress of women still needs to have more involvement invisible leadership, which means participating equally in public as well as private sectors. So as a perception of Babasaheb, there is a basic need to set up a policy for inclusion of women in every field of our society

Strong Supporter of Women for their Equality

With justice on our side, I do not see how we can lose our battle. The battle to me is a matter of joy... For ours is a battle not for wealth or for power. It is a battle for freedom. It is a battle for the reclamation of the human personality — Dr. B.R. Ambedkar, AI India Depressed Classes Conference, 1942

The early stage of women was full of difficulties they were measured as least in our society. In 1927, in a conference, Babasaheb addressed massively depressed classes as well as women and conveyed a strong call for freedom of women. Babasaheb advised women to develop their strength of mind, will- power and courage for self-help. He said to women that he measured the progress of a community by the degree of progress made by the women of that community. He encouraged every married woman to stand by her husband, state to be equal and not to slave, avoid early marriage and produce too many children. Provide proper education to their children so that they can live a noble life. Babasaheb promoted equal wages for

equal work, caste and sex-based discrimination, as well as a grant of paid maternity leave to expecting mothers. He focused on family planning.

In 1942, in Bombay Legislative Council, during his tenure as Labor Minister in the Governor General's Executive Council, Dr. Ambedkar strongly supported maternity benefits to women of India and said that “-----it is in the interest of the nation that the mother ought to get a certain amount of rest during the pre-natal period and also subsequently”. As the Law Minister in the Union Cabinet, Babasaheb made a strong effort for the passage of Hindu Code Bill and as the Chairman of the Constitution Drafting Committee; Dr. Ambedkar made a revolutionary contribution in introducing Articles which are useful for the protection and useful for women from any kind of discrimination in the Indian Constitution. Dr. Babasaheb Bhimrao Ambedkar worked a lot to include women's rights in the Indian constitution. Some of the Articles are:

Articles & Constitutional Rights

Article 14: In this Article clearly mentioned about equal rights and opportunities in political, economic and social spheres for women.

Article 15: In this Article, 15 prohibits discrimination on the ground of sex.

Article 15 (3): This Article enables affirmative discrimination in favour of women.

Article 39 and 39 (d): In this Article, equal means of livelihood and equal pay for equal work.

Article 41: This Article shall guarantee within its economic limits to all the citizens, the right to work, to education and public assistance in certain cases.

Article 42: In this Article provision of human conditions of work and maternity relief.

Article 46: This Article promotes with special care, the educational and economic interests of the weaker section of people and to protect them from social injustice and all forms of exploitation.

Article 47: This Article raises the level of nutrition and standard of living of its people and the improvement of public health and so on.

Article 51 (A) (C:) This Articles describes Fundamental duties to renounce practices and derogatory to the dignity of women.

Article 243D (3), 243T (3) & 243R (4): These Articles provide for an allocation of seats in the Panchayati Raj System.

Babasaheb always encouraged women to speak out boldly, to become financially independent, to be organized include in the mainstream and increase networking, to generate leadership and equality among them. He also motivated women to take part against caste prejudices. This is Babasaheb's efforts that during the Mahad Tank Struggle, women along with men marched in the procession. All this shows the great significance which he attached to the cause of gender equality in India.

Dr. Ambedkar's Stress on Education

Babasaheb persuaded about three thousand women of Depressed Classes in a meeting and said, “Never regard yourself as Untouchables, live a clean life. Dress yourselves as touchable women. Never mind, if your dress is full of patches, but it must be clean. No one can confine your selection of costume”. He motivated Women and said, “Attend more to the cultivation of the mind and will of self-help”. Babasaheb stressed on education of women and their children he advised - “send your children to school, give proper education till they achieve their ambition, educate yourself, as education is very necessary for the progress of your home, society and nation, learn how to read and write, take out all inferiority complexes and bring out your inner glory”. Babasaheb was sure that if women should follow his advice, they must achieve a lot.

Conclusion

Babasaheb strongly fought for Gender discrimination in the society. The condition of women was the lowest of low in Indian society and he was dreaming that the society based on gender equality is yet to be realized and therefore his thoughts are important for the society and upliftment of women. Babasaheb expressed his perception on women’s life. He strongly stated that women must be treated as equal and prestigious as men, give them an opportunity to grow up, and support them to get equal status in the society. Babasaheb started a revolution by involving women in every field i.e., socio, politics and economics. He did a lot throughout his life towards the inclusion of women in the mainstream of the society. And his thoughts still fit at its best for this modern society. Now, it is being pursued the vision of Babasaheb across the world, to empower equality and fraternity of women.

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Feminist Perspective of Dr. B.R. Ambedkar's Philosophy

Kavita

Assistant professor

Department of English

CMG GCW Bhodia Khera (Fatehabad)

Abstract:

Dr. Ambedkar was a wise scholar, constitution maker and feminist. He has done a lot for society to gain Liberty, Equality and Brotherhood. He was the first Indian who wanted to eradicate the barriers that kept women from getting ahead in India. Dr. Ambedkar started his movement in 1920. In 1920, he started a new journal named Mook Nayak. He started Bahiskrit Bharat in the year of 1927. The first time, he drew attention towards the problems of women. He realised that women must require education to grow themselves. He also understood the problems of the depressed class of society. Radhabai Vadale's speech at a press conference in 1931 showed how Dr. Ambedkar tried to give women the confidence to speak up. In the Bombay Legislative Assembly, he pushed hard for measures to help women plan their families. Ambedkar made poor, illiterate women aware of their rights and gave them the motivation to combat wrong social practices like the Devadasi system. Dr. Ambedkar always makes sure that the rights of women must be protected. He insisted that the Hindu Code bill include the most important changes and improvements. He also insisted and asked every member of parliament to help get the bill passed in parliament. In the end, he quit for the same reason. So, every sentence and word he says shows how much he cares about women and wants them to grow in every way.

Keywords: Ambedkar, Feminist, Equality, Rights, Women, Constitution

1.1 INTRODUCTION

Indians are blessed with a caliber to inhibit people their wisdom, excellence, activism etc. to a specific compartment, a compartment of caste. It will serve the cause; restrict the person where she belongs socially. It will further aid to maintain the hegemony of a specific caste since the person as well as her excellence has been limited to a caste. If they fail to limit the person, their hegemony in every purview stands challenged, threatened by the dilapidation of such hegemony which will be resulted in the emancipation of those who are enslaved to secure the very hegemony, the emancipation of women. Dr B.R. Ambedkar is too restricted as the Messiah of Dalits and Architect of the Indian Constitution but beyond, very few have been unleashing the gigantic contribution of Ambedkar in various other purviews, especially feminist discourse. It is inevitable to dissect the contribution of Dr Ambedkar to the feminist discourse in India.

1.2 B.R. AMBEDKAR'S IDEOLOGY ON FEMINISM

Ambedkar in his paper on 'Castes in India, their Mechanism, Genesis and Development' maintained that endogamy is the essence of castes. According to him, a caste is an enclosed class and it existed before Manu, but Manu's codification of caste rules reinforced all these practices. The philosophy of

Ambedkar on women's empowerment was based upon several fundamental issues like property rights, marriage and adoption, and the liberation of women in the light of religion. Ambedkar criticized the Hindu social order as it neglected the worth dignity of human dignity and women became the worst victim of this discrimination and subhuman treatment. 1

Ambedkar was of the firm opinion that Manu was not only responsible for caste discrimination but also responsible for the fall of Hindu women during the post-Vedic era. Criticizing Manu, he emphasized that due to Manu status of women was reduced to a thing. 2

Women should be looked upon as an object for tempting men because they were capable of leading not only a fool, but even a learned man astray in this world, and they were capable of

making man a slave of passion and rage, according to Manusmiriti. As a result, men would have to put in extra effort to protect themselves from women. Manusmiriti portrayed an image of women as creatures recognized for their disposition-love of adornment, impure desires, rage, dishonesty, malice, and ill behaviour, which the Lord of the creatures imbued them with at their creation. Manusmiriti emphasized that they must be kept in dependency by their family's males at all times of the day and night and that if they become attached to sexual pleasures, they must be kept under one's control. Their guardians needed to keep an eye on them at all times. Women in Manusmiriti did not have the right to divorce. In the matter of property, a woman did not have any rights, and Manu degraded women to the status of slaves. The husband was within his rights to beat up his wife. She had no right to choose her partner and was obligated to worship her husband faithfully. 3

Ambedkar realized that the only way to transform society was to challenge the basis, Manusmiriti, and the principle of hierarchical inequalities, on which the society was constructed. All women's issues were manifestations of the caste system, and nothing short of a revolutionary step aimed at eradicating caste could be good for women. Here Ambedkar's intellectual grounds become different from those of other current social reformers. Ambedkar sought to strike and remove the backbone of the problem, which was the caste system, rather than making superficial reforms and addressing subsidiary concerns like child marriage and the sati system. 4

Ambedkar's vision of social justice encompasses all human beings; unity and equality, as well as equal merit and respect for men and women. His social concept aimed to eliminate all forms of man-made disparities through legislation, morality, and public conscience. 5 Ambedkar conceived the vision of an ideal society based on the principle of equality, justice and human dignity. Ambedkar wanted legislative intervention for the revival of Women in Hindu society and the active role of the state in the welfare of women. Ambedkar expressed the concern for education of the masses without discrimination in the deference before Simon's commission. Ambedkar stressed the legal measures to lay the foundation of Just Social Order. 6

Ambedkar emphasized the importance of women's capacity building as the first step toward women's empowerment through various approaches. A multifaceted contribution to women's empowerment by fighting for girl's education and the elimination of negative social attitudes about women. Women's education was just as important as men's since children tend to imitate both parents. Mothers counselled to raise their children to live virtuous lives. Women are motivated to be as courageous as males. History has shown that Indian women can fight on the battlefield if the situation calls for it. 7

Ambedkar wanted active, direct and effective intervention of the state as a must for women's empowerment. It also demanded the restructuring of society so that women get recognition not only in the family but also in society as dignified members. The help of the state for this was expected by Ambedkar when the Hindu code bill was introduced which intended to give women the right to property and adoption. These are enabling rights for women that were not previously granted in the economic sector and that were to be awarded through legal procedures. Even though he attempted to equalize men and women in all legal proceedings with this bill, he stated that "this is in no way of a revolutionary step; this is not even a radical measure." A legislative step is an attempt to formalize and institutionalize this vision into action. It's also worth noting that, despite the limits of the step, Ambedkar regarded it as the fundamental foundation of social justice for women. 8

1.3 CONSTITUTIONAL PROVISIONS FOR FEMINISM

Women have equal status in the Constitution of India guaranteeing the right to equality

without any discrimination. Every female citizen has a right to access any public places which are maintained wholly or partly by State funds and for the improvement and protection of women. Article 15(3) of the Constitution of India provides that State may make special provisions for women. The Constitution of India gives guarantee women equal opportunity for employment or appointment to any office under the State. In the pursuance of the provision of Article 15(3) of the Constitution of India, several legal provisions aimed at securing equal status for and removing discrimination against women have been made. 9

As Mahatma Gandhi rightly said a woman is the companion of a man, gifted with equal mental capacities. She has the right to participate in all minute details in the activities of man and she has an equal right of freedom and liberty with him. She is entitled to a supreme place in her sphere of activity as man is in his. This must be the natural condition of things and not a result only of learning to read and write. By sheer force of a vicious custom, even the most ignorant and worthless men have been enjoying a superiority over women that they do not deserve and ought not to have. Many of our movements stop halfway because of the condition of our women. 10

The important principle concerning gender equality is cherished in the Constitution of India. Gender Equality is described basically in Preamble and Fundamental Rights. But Fundamental Duties and Directive Principles of State policy also provide the concept of Gender Equality. When we observe the Constitution of India, it grants equality to women as well as empowers the State to take positive efforts relating to women which enhances positive discrimination so that women can get equal status to men. The Indian Constitution in its Preamble sets various objectives and one important objective is to secure "equality of status and opportunity" i.e., the Constitution recognizes the equal status of all its Citizens both men and women and their equality in receiving opportunities. 11

Part III of the Indian Constitution depicts the fundamental rights of all Indian Citizens. Fundamental Rights comprise Articles 12 to 35 of the Indian Constitution which apply to all citizens equally irrespective of sex. Article 14 provides that state must provide every person equality before the law and also equal protection of the laws in the territory of India. As per this provision, there cannot be any discrimination between persons of adequate means and unprivileged persons in the matter of expecting a fair and speedy trial. 12

Article 15 provides that it is the duty of the state that the person shall not be discriminated against based on race, sex, caste, religion, place of birth or any of them within the territory of India. 13 Article 15(3) grants special powers to the State the State has wide power to make any special law for women and children. 14

In *Vishakha v. State of Rajasthan* 15 , Bhanwari Devi, in which a social worker from Rajasthan, was brutally gang raped by five men for preventing child marriage and the trial Court acquitted all five accused, Vishakha, a Group for Women's Education and Research, took up the cause of victim and filed a petition before the Supreme Court on the issue of sexual harassment at the workplace, the Supreme Court issued guidelines in respect of safety of women at working place and put the onus on the employers as well as other responsible persons or institutions to provide a safe working environment for women. These guidelines are popularly known as 'Vishakha Guidelines'. the Supreme Court has made it clear that the sexual harassment of working women violates the right to gender equality and the right to life and personal liberty. In *Punjab and Sind Bank v. Mrs. Durgesh Kuwar*, 16 the Supreme Court has held that sexual harassment in the workplace is an affront to the fundamental rights of a woman. It violates the right to equality and the right to live with dignity under Articles 14, 15 and 21 of the Constitution respectively. Article 16(1) lays down that the general rule is that every citizen of India has a fundamental right that in any type of employment and appointment under the State authority, the citizen has the right to equal opportunity in the field of employment. It gives the right only to equal opportunity i.e., the right to be considered for employment or appointment. Article 16 deals with equality of opportunity in matters of the public environment. It is divided into two parts which be segregated. The first part mandates that in respect of his religion, race, caste, sex, descent, place of birth and residence, every person will get equal opportunity in the matter relating to employment or appointment of any office under the State. The Second part deals with the concept of equality and empowers the State to make reservations for the backward classes. The principal object of this provision is to facilitate economic justice between the people and to remove the inequalities in terms of their opportunities. 17

Further, the directive principles of State policy are mentioned in part IV of the Constitution of India. Specific provisions have been incorporated to ensure economic justice in society. The ownership and control of important resources of the community shall be made in such a manner that it supports the common good provided under Article 39 (b). The State must ensure that the works of the economic system shall not result in the application of wealth and

means of production prevention to the interest of the community as provided under Article 39

(c). The very object of economic justice is to ensure the elimination of glaring inequalities in wealth, income and property. 18

In the case titled *State of Mysore v. Workers of Gold Mines* 19 , it is observed by the Hon'ble Supreme Court that the concept of social and economic justice is a living concept of revolutionary import and it gives nourishment to the rule of law and meaning and significance to the ideal of a welfare state. The Supreme Court held in *Randhir Singh v. Union of India* 20 that equal pay for equal work is the fundamental right provided in Article 14 of the Constitution and observed that in cases where all "relevant considerations are the same", the government could not deny equality pay simply by performing the bureaucratic manoeuvre of splitting the workforce into different posts or different departments. In that case, because there cannot be the slightest doubt that the drivers in the Delhi Police Force perform the

same functions and duties as other drivers in service of the Delhi Administration and the Central Government, equal pay for equal work was attracted. As per this provision, the State must secure the legal system and try to promote justice for all persons. When any person is not able to protect himself and cannot afford the fee of the justice system, the State must provide equal justice and free legal Aid. 21 The directive principle under Article 39A also makes it compulsory that the State shall ensure that the operation of the justice system is provided based on equal opportunity and also provide free legal aid. Without any doubt, the question of accessing justice has always been the primary concern for the justice delivery system since the citizens of India gain Independence. 22 In the case of *Indra Sawhney v. Union of India* 23 , the Hon'ble Supreme Court further held that a positive duty is imposed on the state for the protection of tribal and weaker sections of people. Furthermore, the Constitution of India includes a directive for legal aid to the poor ensuring the poor section access to justice from law Courts. It is based on this provision that legal aid programmes have been launched by most of the states in India Article 42 specifically talks about the just and humane conditions of work. It also includes the maternity relief for which the validity of an executive or administrative action in denying maternity benefits has to be examined on the anvil of Article 42 which, though not enforceable at law, is nevertheless available for determining the legal efficacy of the action complained of. 24 As per Article 51A(e), every citizen of India has to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women. 25

In *Sri Vishwanath v. Government of Karnataka Department of Parliamentary Affairs* 26 , it

was held on 20/12/2019 by the Karnataka High Court that it is well-accepted facts by thinkers philosophers and academicians that if justice, liberty, equality and fraternity, including social, economic and political justice, the golden goals set out in the preamble of the Constitution, are to be achieved and the Indian polity has to be educated with excellence. In *A Veronica Mary v The State of Tamil Nadu* and others 27 , the Madras High Court, while observing that sexual harassment in educational institutions continues to remain inadequately

addressed, the Madras High Court recently issued directions to the State government for proper implementation of the law and policies framed against sexual abuse of children. The division bench directed the school education department to coordinate with the State Commission for Protection Of Child Rights to ensure that an Internal Complaints Committee is constituted in the schools as required under the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013. The court also said the schools might frame an anti-sexual harassment policy and distribute it among students and teachers. Notably, the court said it needs to be ensured that every school has reporting and redressal mechanisms in place. The Court further said that a nodal body with representatives from the State Commission for Protection of Child and School Education Department should be formed to coordinate and monitor the Government led awareness and sensitisation programmes in schools on sexual abuse; and monitor the operationalisation of mobile counselling centres. Sexual abuse is an assault on the very dignity and personhood of a child, which leaves a lasting trauma on children hindering their overall development. 28

1.4 CONCLUSION

Dr. Babasaheb discussed the condition of all women's lives. He stated that women must have equal treatment and prestige. In the assembly, he persisted on the Hindu Code bill recommending fundamental

revisions and amendments. He also pushed and urged all members of parliament to assist pass the bill in the chamber. Ultimately, he quit for the same reason. Dr. Ambedkar's lessons and ideas are useful not only for women but for all Indians even today. His interest in the holistic development of women is evident in every sentence and word he writes. Regarding all women, regardless of religion, caste, or social status, Babasaheb held a specific humanist perspective. He frequently protested various forms of injustice against women.

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2 Id at 297.

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5 O.K.Verma & A.Sohrat, *the concept of Social Justice in post-modern society: Some reflections on sustainable development in Social Justice in India* 189-192 (Rawat Publications, 1 st edn., 2003).

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10 M.K. Gandhi, *Speeches and Writings* 413 (G. A. Natesan & Company, Madras, 3 rd edn.,1922).

11 Mahender Pal Singh, *Constitution of India* 1 (Eastern Book Company, Lucknow, 14 th edn., 2017).

12 The Constitution of India, art. 14.

13 The Constitution of India, art. 15.

14 The Constitution of India, art. 15(3)

15 (1997) 6 SCC 241.

16 AIR 2020 SC 3040.

17 The Constitution of India, art. 16.

18 The Constitution of India, art. 39.

19 AIR 1958 SC 923.

20 1982 AIR 879 SC.

21 Mahender Pal Singh, *Constitution of India* 378 (Eastern Book Company, Lucknow, 14 th edn., 2017).

22 The Constitution of India, art. 39A.

23 AIR 1993 SC 477.

24 The Constitution of India, art. 42.

25 The Constitution of India, 1950, art. 51A(e).

26 Writ Petition No. 53036 of 2017.

27 Writ Petition (MD) No. 26039 of 2022.

28 Ibid.



Dr. B.R. Ambedkar's thoughts on women's Rights and Empowerment

Diksha,

Assistant Professor of Mathematics

Government College Matanhail (Jhajjar)

Contact Details: 8397934165

Email: dikshaahlawat14@gmail.com

Abstract

Dr. B.R. Ambedkar was a great thinker and a great social reformer, who worked all his life for depressed and oppressed sections of the society. He had a strong vision for social justice for everyone irrespective of any caste, creed, religion or gender. He was the first Indian reformer who pointed out the hindrances which came in the way of India's progress in general and women in particular. He emphasized that every section of Indian women should be given their due share and dignity and modesty of women should be protected.

He was a strong proponent of female reproductive freedom and their reproductive choices which led him to introduce Maternity Benefit Bill in Bombay Legislative Assembly in year 1942. He introduced the Hindu Code Bill in the Parliament and highlighted the issues about women's property right. The preamble of Indian constitution envisages social and economic justice with equality of status and opportunity among all citizens of India. This chapter is an attempt to look at Dr. Ambedkar's views and efforts towards women empowerment. In meeting of All-India Depressed Classes Women's Conference held in Nagpur in July 1942, he said, "I measure the progress of community by the degree of progress which women had achieved". He asked women not to be the slave of their husband rather they should be a friend and to be equal, which will nourish their self-respect and glory.

Keywords: social reformer, women empowerment.

In modern history of India many social reformers fought for women rights such as Raja Ram Mohan Roy, Jyotirao Govindrao Phule & Savitribai Phule, Ishwar Chandra Vidyasagar to

name a few. Starting with the abolition of Sati and enactment of Hindu Widows' Re-marriage the legislature had intervened from time to time in order to bring desirable changes in the law. The Rights to Property Act, 1937 was enacted because it was felt widow deserved better treatment than was given to her under the matter of succession. Many Bills were brought from time to time to give a better status and environment to women in all sphere from work place like equal pay and maternity benefits to civil laws like marriage, succession, adoption, maintenance etc. These social reformers had a clear vision and intent

regarding women rights and was materialized with work in unison with legislature of that time which was with princely states or East India Co./ British Crown.

As India became independent in 1947, our first Law Minister Dr BR Ambedkar clearly depicted his intent and capability by taking a staunch stand regarding Hindu Code Bill and when these bills were lapsed, he resigned from Nehru's cabinet on September 27, 1951. Ambedkar's contribution is not an outlier to feminist struggles but has been instrumental in

shaping women's rights in the country. Babasaheb Ambedkar is one of the first feminist leaders and women's rights advocates in the country. Despite this, his feminist contributions are often ignored and denied. Dr. Ambedkar started a newspaper called 'Mooknayak' in January 1920. He started a biweekly called 'Bahishkrit Bharat' in 1927, and both these newspapers regularly covered issues related to women and their rights. In a time where women were constantly pushed to the margins, Ambedkar worked to fight against this marginalization. The mission of first law minister was to bring equality in Indian society and end all discrimination based on caste, race, religion and gender. The vehement push for Hindu Code Bills is a significant reminder of Ambedkar's efforts. He wanted to create a new space where women could voice themselves, particularly those from the oppressed castes. Ambedkar believed in realistic, rationalist, and practical ways to liberate women. He used constitutional philosophy to give women a level-playing field that was historically denied to them. He fought tirelessly for the inclusion of rights for women in all spheres of life. Through his speeches, thoughts and reforms, Ambedkar awakened in women, the zeal to fight for social justice and their rights. For Ambedkar social and cultural empowerment of women and men was as important as political and economic empowerment. Ambedkar was a great nation-builder who considered women to be the cornerstone in the country's overall development. "I measure the progress of a community by the degree of progress which women have achieved," he had said at the All-India Depressed Classes Women's Conference held in Nagpur in July 1942. His approach toward women's empowerment was progressive and liberal as he believed that social justice is possible only within a modern institutional framework. Thus, he promoted the spirit of constitutionalism that ensured equal rights and dignity for women. Ambedkar argued that the depraved status of women came from the laws of Manusmriti that denied them access to education. According to Ambedkar, before Manusmriti, women enjoyed a respectable position in society. They had access to education as is mentioned in the Atharvaveda and the Shrauta-sutras. He even acknowledged female figures of ancient India like Rishi Gargi, Vidhyadhari, and Sulabha Maitreyi who were great intellectuals of their time and are mentioned in pre-Manu literature.

The question of social justice was central to his writings, which talked about women's rights at a time when social structures were still traditional and deeply caste-driven. Dalit and other oppressed caste women were doubly marginalised in this social structure. Babasaheb believed in improvement by cultivating women's intellect and self-development through education. In the 3 February 1928 edition of Bahishkrit Bharat, a newspaper founded by Ambedkar, he wrote, "Knowledge and learning are not for men alone; they are essential for women too...if you want sudhaaranaa/improvement for future generations, educating girls is very important. You cannot afford to forget my speech or to fail to put it into practice." The landmark contribution of Ambedkar to women's rights was his efforts in the passage of the Hindu Code Bills during the 1950s. Ambedkar's zeal for the Bills came from his desire to ensure women's right to property that was denied to them in ancient Hindu law codes of Manusmriti and Dharmashastras. With the Right to Property granted to Hindu women, Ambedkar wanted to ensure that women have agency and control over material resources. Thus, his approach towards female

empowerment wasn't simply rhetorical but a realist vision to ensure equal bargaining power in the socio-legal framework. The revolutionary changes in Hindu law regarding marriage, divorce and inheritance were primarily the work of Babasaheb Ambedkar who was inducted into the Nehru cabinet in August 1947 even though he was in the opposition. In 1948, Nehru entrusted the drafting of the new code to Ambedkar. It was felt by the cabinet, especially Nehru and Ambedkar, that codifying Hindu law would, to a great extent, check the injustices suffered by Hindu women. The life mission of both the first prime minister and the first law minister was to bring equality in Indian society and end all discrimination based on caste, race, religion and gender. This Bill was to codify property practices for men and women, design law of maintenance, marriage, divorce, adoption amongst other issues. Ambedkar used this as an opportunity by virtue of being first Law Minister of independent India to ensure women had full access to rights within the system. He included the issue of abolition of birth-right to property, property by survivorship, half share for daughters, conversion of women's limited estate into an absolute estate, abolition of caste in matters of marriage and adoption, and the principle of monogamy and divorce. But no sooner was the Bill introduced than there was vehement opposition to it from orthodox Hindu elements in the country. Ambedkar stood by these issues in face of strong opposition from conservative Hindu men in the parliament. Meanwhile, more opposition built up against the Bill. They shouted slogans against Nehru and Ambedkar: "Down with the Hindu Code Bill" and "Pandit Nehru Murdabad". However, due to stiff opposition both within and without parliament, the Bill could not be moved despite the best efforts of Nehru. Finally, Ambedkar resigned from Nehru's cabinet on September 27, 1951 and one of the causes was lapse of Hindu Code Bill. In his resignation speech Ambedkar said: "The Hindu Code was the greatest social reform measure ever undertaken by the legislature in this country. No law passed by the Indian legislature in the past or likely to be passed in the future can be compared to it in point of its significance. To leave inequality between class and class, between sex and sex, which is the soul of Hindu society, untouched and to go on passing legislation relating to economic problems is to make a farce of our Constitution and to build a palace on a dung heap. This is the significance I attached to the Hindu Code. It is for its sake that I stayed on, notwithstanding my differences."

However, the Hindu Code Bill was later split into four Bills, and these were put on the Statute

Book by Parliament after the elections to the first Lok Sabha in 1952. The Hindu Marriage Act, 1955; the Hindu Succession Act, 1956; the Hindu Minority and Guardianship Act, 1956; and the Hindu Adoption and Maintenance Act, 1956 were the four enactments which incorporated the ideas and principles of the original Hindu Code Bill. Although Ambedkar had resigned from cabinet in October 1951 in extreme bitterness, Nehru paid a generous tribute to him after the Dalit icon died in December 1956: "Dr. Ambedkar would be remembered, above all, as a symbol of revolt against all the oppressive features of Hindu society. He will be remembered also for the great trouble he took over the question of Hindu law reform. I am happy that he saw that reform in a very large measure carried out, perhaps not in the form of that monumental tome that he had himself drafted, but in separate bits". Thus, the credit for the Hindu code Bill, the greatest step for women's empowerment, before the Rajiv Gandhi government initiated the Panchayati Raj Bill, giving 33% reservation to women, goes Ambedkar. In his essay "Castes in India" Babasaheb outlines how endogamy was the essence of the caste system. He details how the focus on maintaining caste exclusivity leads to the rise of Sati and child marriage. He articulates through this piece the linkages between caste and the subordination of women. Ambedkar has always maintained that women were the gateways of the caste system and the caste system lay down a structure for the subordination of women and it had to be uprooted. He saw castes' exclusionary violence and subjugation of women inherent to the very process that led to caste formation.

He worked to ensure that women were also protected under labour laws. He was instrumental in reducing the number of working hours and improving the working conditions. In 1928, as a member of the Legislative Council of Bombay, he supported a Bill granting paid maternity leave for women working in factories. He was of the view that if the employer was getting benefits off of women's labour, they should also be supporting women, partly, when they are on their maternity leave. The other half he believed should be paid by the government as it was in the interest of the nation. Ambedkar also believed that women have the right over their own body. He said that conception was a choice that women should make. He argued for reproductive rights for women, recommended that birth control facilities be made available to them, and was a strong advocate of women's reproductive freedom. Ambedkar inspired women to come out of their social arenas and speak with courage. In 1930, 15000 people came out to be part of this movement. Radhabai Vadale, who was one of the women who was moved by Babasaheb's call, said, "It is better to die a hundred times than to live a life of humiliation." This was a testament to the fact that Ambedkar had inspired confidence in women to fight for their rights. His influence also led to the passage of various other pro-women acts like The Equal Remuneration Act of 1946, and The Dowry Prohibition Act of 1961 which legally entitled women to equal wages and criminalized dowry, respectively.

Conclusion

It is ironic that while Ambedkar was a significant feminist leader, he is largely reduced to a 'Dalit icon'. Such a narrow view fails to encapsulate his vision of modern nation-building. As the chief architect of India's Constitution, Ambedkar redesigned the paradigms of citizenship and justice by including people from the margins, particularly women. One needs to understand the kind of struggle he had to undergo to bring women to the centre of India's development stage. To establish a socio-legal justice framework for women's empowerment, Ambedkar had critically engaged with Brahmanical power structures, which were at the root of women's degraded position in society. Only when we acknowledge Babasaheb's feminist perspective in its true essence can we rightfully offer tribute to him as a visionary for Indian women and their rights. A revolutionary figure, a pioneer of social justice and a true reformer, Dr B. R. Ambedkar played a significant role in shaping the social, political and civic contours of India and fostering the advancement of society in general and for women in particular. He firmly believed that eradicating systemic gender disparity in society and elevating women's status were vital requirements within the process of social reconstruction at which he aimed his life's work.

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Dr. Ambedkar's Thoughts On Natural Resources And Indian Environment

Naveen Kumar Punia

Assistant Professor of Geography

Government College Matanhail (Jhajjar)

Contact Details: 9812878157

Email: nkpuniaritika@gmail.com

Abstract :

The contribution of Dr. B.R. Ambedkar to understanding the complexities of Indian society has acquired greater prominence in contemporary times. Particularly, his discourse on equity and inclusiveness has made his ideas imperative and critical in the unraveling of realities hitherto invisible and unknown to the larger populace. With 'nature for all' and 'all for nature' forming the theoretical crux of Ambedkar's eco-philosophy, analysis in this paper is carried forth at three conceptual domains- the ideas of Ambedkar from the perspective of environment; exploring the activist role of Ambedkar from the perspective of environmental justice to the poor and finally the solutions he offers to Indian environmental problems by invoking the ideas of Buddhism.

Keywords- contemporary, Equity, Environment.

Introduction

In contemporary times, the concept of 'Environment' has emerged as an omnipresent phenomenon in academic and public discourses. In particular, climatic change, within this framework is now being accepted as a threat to the well-being of the biotic world. In a country like India, which is sharply stratified socially by the caste system, the social dimension of the impact of climatic changes is critical. This reality necessitates a critical conceptual engagement in unraveling the linkages between the caste system and larger environmental processes. This paper proposes methodological linkages between the ideas of Ambedkar and the phenomena of environmentalism at one level and his ideas on Buddhist Dhamma and the biotic world at another. Adequate representation of Dalits, tribes, minorities,

women, and other marginalized sections of Indian society in the planning and execution of policies and strategies related to the environment can be formulated and deepened by borrowing ideas from Ambedkar.

Dr. Ambedkar And Green Discourse

Undoubtedly the thought of Ambedkar has implanted within itself fascinating ecological dimensions that need both theoretical and methodological appreciation. These ideas are capable of transforming the concept of environment from 'exotic', generally disembedded to the 'organic' which is thoroughly fixed within each one of us. The linkage between the ideas of Ambedkar and the context of Indian environmentalism is essential in understanding the social and politico-ecological nexus between social exclusion and environmental problems. The ideas and practices of Ambedkar's thought from the perspective of ecology can be located and captured from the prism of intellectual environmental history which concentrates on the contribution of philosophers, poets, politicians, and activists towards ecological thought (Mcneil, 2003, Wroster, 1977). However, with the critical need arisen to deepen inquiry towards sharpening public sensitivity to the environment and the need for more informed policy-making on the subject at hand, it has become imperative that the ideas of Ambedkar be critically explored. Existing literature on intellectual environmental history in India can be classified into three broad categories. The first category is state-centric which focuses on ideas and contributions of technocrats and administrators employed during British rule. Within this category particular attention has been devoted to the contributions of H. Cleghorn, founder of scientific forest conservation, and D. Brandis, the father of Indian forest service (Guha, 1996, Grove, 1995). The second category of intellectual environmental history is generally identified as ethno-intellectual concentrating mainly on the contributions of colonial ethnographers who explored the tribal societies during the British period. Within this framework, it is claimed that these individuals played a crucial role in the documentation of the life world of tribes and forest landscapes (Guha, 2005, Phillip, 2003). The third category of intellectual environmental history deals with ecological dimensions from within nationalist thought. This is carried forth at two levels: attention to the ideas of native bureaucracy (Guha, 1993), political parties (Sinha, 2007), and nationalist intelligentsia's views on the management of common pool resource management and the ecological dimensions of ideas of prominent political leaders. M.K. Gandhi in particular has received the greatest attention in this process with his philosophy generally being treated as an epitome of Indian ecological wisdom (Guha and Alier, 1998) that must be incorporated into the policies of environmental management (Shiva, and Bondyopadhyaya, 1985).

Historically, Indian environmentalism has been mainly dominated by a nationalist perception of ecology. Under its persistent advocacy, community-centric resource management policies gained prominence in the form of joint forest management, water management, grassland management, etc. Theoretically, the implementation process of these varied reforms required inclusive participation of all stakeholders and unbiased distribution of benefits, however, it has been observed that it is at this juncture that the reform process is unable to impact and correlate any substantial changes. This fundamental predicament is termed by some studies (Adhikari and Faloo, 2008) as being a problem of second-generation policy reforms in the domain of natural resources management. The impact of social divisions on policy performance within this domain is being identified as one of the key obstacles and utmost reasons for underperformance. Within such a context, it has become imperative for Indian

environmental discourse to turn to and probably incorporate ideas of Dalit intellectuals who advocate for an inclusive Indian society based upon the principles of equity (Sharma, 2012: 50).

Natural Resources For All: From Ambedkar's Standpoint

For a long period, the ideas of Ambedkar were forced into a state of dormancy and kept hidden from mainstream academics. Mainstream Indian academia was more than happy to point to the image of Ambedkar as only a leader of Dalits (Guru, 1998). However, by the 1980s the process of invoking

Ambedkar for academic discourse started as most of his writings began to be widely published and made accessible to the general public. The contribution of Ambedkar in the domains of economic thought (Ambrajan, 1999), politics, history, education, religion, etc., received the attention of scholars both within India and abroad. However, the relevance of his ideas for understanding human and environmental relationships rarely received any adequate attention. Except for some studies that attempted to explore the ideas of Ambedkar on water management (Abraham, 2002, Thorat, 2006) focusing on the concept of economically driven distributive justice. Ambedkar, in many of his writings clearly brought out the impact of an immoral socio-economic structure in the usage of common pool resources in India. His primary interest, it could be argued, was to highlight how the caste system prevented Dalits from accessing common pool resources which in his opinion was the root cause of poverty and pauperization. According to Ambedkar, the exclusion of Dalits from resources was operationalized and legitimized by a system of graded inequality that was sanctioned by the shastras that Ambedkar identified as forming the theoretical core of what we now identify as Hinduism.

In many other areas within South Asia, environmental historians mainly employed the Marxian concept of alienation of man from nature by capitalist exploitation of nature. They saw from this perspective a colonial state that is conceived as an exploitative agent and where people are victims. This approach, while critical, could only bring forth and track a single one-sided dimension of human environmental relationship i.e., India versus British. However, conflicts for ecological resources are certainly more complex. This is more so in the case of India where social stratification significantly determines the access of resources of various social groups at any point in time. It is in this context that Ambedkar's theory on Indian society and its critical application especially in the context of environmental studies would enable us to evolve effective linkages between society and the environment. Ambedkar's sensitivity toward the exclusion of Dalits from ecologically important resources can be observed at two levels; his ideas on the exclusion of Dalits from possessing land, and his reflections on the nexus between the caste system and access to forests and water. He appears to have engaged in the practice of untouchability in public goods by caste Hindus. A quote from Annihilation of Caste reveals this process; 'Balais (an untouchable caste from Maharashtra) were not allowed to get water from the village wells; they were not allowed to let go their cattle to graze. Balais were prohibited from passing through land owned by a Hindu so that if the fields Balai was surrounded by fields owned by Hindus, the Balais could have no access to their own field.... hundreds of Balais with their wives and children were obliged to abandon their homes in which their ancestors lived for generations and to migrate to adjoining States' (Ambedkar, 1992: 26). Ambedkar highlights a peculiar aspect of Indian society which excludes lower strata people in the name of untouchability. He highlights the instance of the Punjab Land Alienation Act which prohibits Dalits from purchasing land (Ambedkar, 1989).

Contrary to essentialist and nationalist representations of human environmental relationships,

Ambedkar offers a wider perspective that reflects the complexities of human ecology. For Ambedkar, deprivation of forest-dependent people had taken place due to colonial forest policies at one level and the attitude of upper caste Hindus at another. This phenomenon can be captured from the following quote:

“When the agriculture season is over the Untouchables have no employment and no means of earning a living. In such seasons they subsist by cutting grass and firewood from the jungles and selling it in a nearby town. Even when it is open it depends upon the forest guard. Only if he is bribed he will let them take some grass and firewood from the Government forests. When it was brought to the town, they had always had to face a buyer's market. The Hindus who are the main body of buyers will always conspire to

beat down the wages. Having no power to hold out, the Untouchables have to sell their stuff for whatever is offered to them. Oftentimes they have to walk 10 miles each way from the village to the town and back to sell their stuff'(Ambedkar, 1989: 24). Ambedkar consistently engaged with the issue of the exclusion of Dalits from accessing natural resources. He mentions an instance where a Chamar (a person belonging to an untouchable caste of North India) was severely beaten for drawing water from a village well. The justification for this punishment was that the Chamar's touch had polluted the water. He mentions this incident to show how inhuman caste Hindus are. Further, he relates about a Dalit being assaulted by caste Hindus when he attempted to save the life of a young woman who fell in a well. Also in 1932 a band of Rajput women had beaten a Dalit man severely as he attempted to drink water from a village well. Ambedkar quotes a report by Lala Ramprasadji, secretary to Achut Uddharak Committee Punjab on the severity of untouchability in accessing water reading as follows:

'During the hot season, complaints were received from everywhere that the supply of water was becoming a great problem. The depressed class people, who have no wells of their own, sit near the well with their vessels in their hands. If some man is kind enough to pour out some water, well and good, otherwise they sit helpless. In some places, however, no one is allowed to pour out water on these people even for money, and if anyone does so mortal fight ensues. Not only is the use of the village wells forbidden to them but they are not even allowed to make wells of their own with their own money (Ambedkar, 1989:38). Ambedkar in the above highlights an interesting point about the untouchable reality that they are not only prohibited from access to water from public wells but are also denied the right to build wells. He points to the fact that the nature of Indian society which is built upon caste hierarchy, wherein social status rather than ability determines access to resources. For Ambedkar, this phenomenon can be especially observed in the domain of access to drinking water. The exclusion of Dalits from access to public goods was done by an institutionalized mechanism in the form of untouchability. The deterministic character of caste in accessing common pool and public resources that was explicitly brought out by Ambedkar can be captured in the following expression; 'In the use of public facilities, the spirit of discrimination manifests itself in the exclusion of untouchables from school, wells, temples, and means of conveyance' (Ambedkar, 1989:108).

The point Ambedkar made is that Dalits as a community, (like colored people of America) suffer from innumerable forms of social exclusion and hence need separate strategic initiatives for development. According to Ambedkar separate strategy for the liberation of Dalits is required by civil society and the state for the following reasons:

'There is a community (Dalit) economically poor, socially degraded, educationally backward which is exploited, oppressed and oppressed without shame and without guilt, disowned by society, unknown by Government and which has not security for protection and no guarantee for justice, fair play, and equal opportunity' (Thorat and Kumar, 2008: 30).

Ambedkar championed the concept of environmentalism for the poor. The Mahad Satyagraha was a historic movement in which two issues were highlighted by the activism of Ambedkar- he attempted to dismantle the very root of the Hindu belief system i.e., burning the Manusmruti and fight against water Untouchability (Zelliot 2005). In this context, Ambedkar advised his followers to violate the age- old restrictions on accessing drinking from common pool resources which is a vital common pool resource (Rao, 2009). The Mahad Satyagraha took place in a small town in Maharashtra in 1927.

Ambedkar along with three thousand followers violated the traditional restrictions of preventing untouchables from accessing water. Ambedkar took water into his hands from the Chowdar Tank and violated the age-old Untouchability. While most of the studies on the Mahad Satyagraha treat the incident as a crusade against caste oppression, while true, this incident has historical significance as being one of the pioneering attempts of environmentalism for the poor. It is interesting to note the politico-philosophical reflection of Ambedkar on this occasion; ‘At the outset, let me tell those who oppose us that we did not perish because we would not drink water from this Chowdar Tank. We now want to go to the Tank only to prove that, like others, we are also human beings (Jaffrelot, 2005).

III. Egalitarian Environmentalism And Ambedkar

Environmental historians in India are obsessed with preservationist discourse which tends to invoke romantic preservationist ideas from Brahminical scriptures and practices. The main agenda of these ideas is to provide a conceptual structure to the multiple patterns of resource use under the framework of Hindu culture. Ambedkar on the other hand takes recourse to the ideas of Siddharta Gautama while sourcing his ideas for the arguments he puts forth. By invoking the ideas of Siddhartha Gautama- the Buddha, Ambedkar formulates and introduces the construct of egalitarian environmentalism which is an antithesis to romantic Hindu environmentalism. At the core of this philosophy is the premise that resources of nature are not meant for few but rather for all, and all human beings possess equal right to use these resources of nature. In the ethical domain of the relationship between humans and nature, Ambedkar moves close to the ideas of Marx who believes in the idea of eco-equality. In the monumental text Buddha and his Dhamma which starts with an analysis of the process of transformation of Siddhartha Gautama to Buddha, for Ambedkar it happened in the context of Gautama’s attempt to find a solution to water disputes between the Sakhyas and the Koloyas which is the tribal confederation of ancient India. The decision of the Sakhyas to undertake war against enemies was bitterly opposed by Siddhartha Gautama who eventually chose the path of self-exile. The point to be noted here is that the character of the Buddha in Ambedkar’s vision of Buddhism emerges from eco-sensitive resources such as water (Ambedkar, 2006: 28-29). The engagement of Ambedkar with ecological justice using the case of Buddha could be seen at three levels: the conception of the evolution of nature; the relationship between human beings and other living forms and finally the ethical aspects of human ecology. While reviewing the process of the genesis of the world in the philosophical tradition of Indian thought, he put forward Buddha’s version of nature. For Ambedkar, a biotic world does not have any superior and inferior qualities, rather ‘all individual things are analogs to one another and therefore, no one can be regarded as the final sources to any other’. This means that all living forms in the world are mutually dependent upon each other for survival. While reflecting the social philosophy of Ambedkar i.e, the importance of all social class to the broader social system, this concept also closely resembles very intricate eco-biological concept of food chain. Ambedkar thus proposed the concept of socio- ecological egalitarianism which facilitated the thought process of inclusive environmentalism. Thus, loving kindness and compassion towards living forms is an essential feature of Buddhism and it is one of the important ecological virtues that it contributed to the world. Ambedkar himself purports to propose a self-emphatic and reflexive ethical code for human beings while engaging with other species, meaning he was not satisfied with the dominant anthropocentric conception of the world but prefers an inclusive bio-ecological centric world wherein all species have equal rights for their existence. For Ambedkar the essence of true India lies in Buddhist tradition. For him Brahmanism is an anti-thesis to humanistic values and nature’s biological ethics. He upholds the views of Buddha on conservation of animals and all life forms from destruction. While invoking the ideas of Buddha, Ambedkar condemned the killing of animals in the following

passage: ‘that sacrifice neither were nay oxen slain, neither goats, nor fowls, nor fatted pigs, nor were any kinds of living creatures put to death. No trees were cut down to be used as posts, no Dabbha grasses mown to strew around the sacrificial spot’ (Ambedkar, 2006: 267). This bitter critique on nature’s exploitation was launched by Buddha against Brahmanism more than thousand years back and it was recalled by Ambedkar with his Neo-Buddhism.

Conclusion :

Ecology has emerged as an important phenomenon in academic and public discourse. It is indeed necessary to expand its scope by invoking new ideas to find solutions to emerging ecological crises. The ideas of Ambedkar offer a fresh perspective to Indian environmentalism. His ideas show that the environment needs to be located in the dynamics of social forces that ultimately determine the nature of human relationships with the environment. The ideas of Ambedkar remind us that environmental governance should be crafted based on the principle of equity and bio-ethical spirit to cater to the needs of all sections of human society. In a way, Ambedkar’s ideas enable us to focus on ecological democracy and inclusive environmentalism, meaning environment for all. Particularly his engagement with Buddhism proposes a bio-centric approach to look at social processes. This means all species including human beings have equal rights over nature and at the same time all human beings has a responsibility to participate in the conservation of the environment. To conclude, the eco-philosophy of Ambedkar can be termed as ‘environment for all and all for the environment’. Its relevance both at the global and local levels notwithstanding Ambedkar’s contribution to ecology needs to be furthered to usher in a just ecologically embedded society.

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Dr. B.R. Ambedkar's role towards Women Empowerment

Dr. Annu

Assistant Professor of Geography

Government College Matanhail (Jhajjar)

Contact Details: 8295723311

Email: sehrawatannu7@gmail.com

Abstract :

Dr. B.R. Ambedkar was a great thinker and a great social reformer, who worked all his life for depressed and oppressed sections of the society. He had a strong vision for social justice for everyone irrespective of any caste, creed, religion or gender. He was the first Indian reformer who pointed out the hindrances which came in the way of India's progress in general and women in particular. He emphasized that every section of Indian women should be given their due share and dignity and modesty of women should be protected.

In meeting of All-India Depressed Classes Women's Conference held in Nagpur in July 1942,

he said, "I measure the progress of community by the degree of progress which women had

achieved". He asked women not to be the slave of their husband rather they should be a friend and to be equal, which will nourish their self-respect and glory. He was a strong proponent of female reproductive freedom and their reproductive choices which led him to introduce Maternity Benefit Bill in Bombay Legislative Assembly in year 1942. He introduced the Hindu Code Bill in the Parliament and highlighted the issues about women's

property right. The preamble of Indian constitution envisages social and economic justice with equality of status and opportunity among all citizens of India. This chapter is an attempt to look at Dr. Ambedkar's views and efforts towards women empowerment.

Keywords: social reformer, women empowerment.

In modern history of India many social reformers fought for women rights such as Raja Ram Mohan Roy, Jyotirao Govindrao Phule & Savitribai Phule, Ishwar Chandra Vidyasagar to name a few. Starting with the abolition of Sati and enactment of Hindu Widows' Re-marriage the legislature had intervened from time to time in order to bring desirable changes in the law. The Rights to Property Act, 1937 was enacted because it was felt widow deserved better treatment than was given to her under the matter of succession. Many Bills were brought from time to time to give a better status and environment to women in all sphere from work place like equal pay and maternity benefits to civil laws like marriage, succession, adoption, maintenance etc. These social reformers had a clear vision and intent regarding women rights and was materialized with work in unison with legislature of that time which was with princely states or East India Co. British Crown. As India became independent in 1947, our first Law

Minister Dr BR Ambedkar clearly depicted his intent and capability by taking a staunch stand regarding Hindu Code Bill and when these bills were lapsed, he resigned from Nehru's cabinet on September 27, 1951.

The mission of first law minister was to bring equality in Indian society and end all discrimination based on caste, race, religion and gender. The vehement push for Hindu Code

Bills is a significant reminder of Ambedkar's efforts. He wanted to create a new space where women could voice themselves, particularly those from the oppressed castes. Ambedkar believed in realistic, rationalist, and practical ways to liberate women. He used constitutional philosophy to give women a level-playing field that was historically denied to them. He fought tirelessly for the inclusion of rights for women in all spheres of life. Through his speeches, thoughts and reforms, Ambedkar awakened in women, the zeal to fight for social justice and their rights. For Ambedkar social and cultural empowerment of women and men was, as important as political and economic empowerment. Ambedkar was a great nation-builder who considered women to be the cornerstone in the country's overall development. "I measure the progress of a community by the degree of progress which women have achieved," he had said at the All-India Depressed Classes Women's Conference held in Nagpur in July 1942. His approach toward women's empowerment was progressive and liberal as he believed that social justice is possible only within a modern institutional framework. Thus, he promoted the spirit of constitutionalism that ensured equal rights and dignity for women. The question of social justice was central to his writings, which talked about women's rights at a time when social structures were still traditional and deeply caste-driven. Dalit and other oppressed caste women were doubly marginalised in this social structure. Ambedkar argued that the depraved status of women came from the laws of Manusmriti that denied them access to education. According to Ambedkar, before Manusmriti, women enjoyed a respectable position in society. They had access to education as is mentioned in the Atharvaveda and the Shrauta-sutras. He even acknowledged female figures of ancient India like Rishi Gargi, Vidhyadhari, and Sulabha Maitreyi who were great intellectuals of their time and are mentioned in pre-Manu literature.

Babasaheb believed in improvement by cultivating women's intellect and self-development

through education. In the 3 February 1928 edition of Bahishkrit Bharat, a newspaper founded by Ambedkar, he wrote, "Knowledge and learning are not for men alone; they are essential for women too...if you want sudhaaranaa/improvement for future generations, educating girls is very important. You cannot afford to forget my speech or to fail to put it into practice."

The landmark contribution of Ambedkar to women's rights was his efforts in the passage of the Hindu Code Bills during the 1950s. Ambedkar's zeal for the Bills came from his desire to ensure women's right to property that was denied to them in ancient Hindu law codes of Manusmriti and Dharmashastras. With the Right to Property granted to Hindu women, Ambedkar wanted to ensure that women have agency and control over material resources. Thus, his approach towards female empowerment wasn't simply rhetorical but a realist vision to ensure equal bargaining power in the socio-legal framework. The revolutionary changes in Hindu law regarding marriage, divorce and inheritance were primarily the work of Babasaheb Ambedkar who was inducted into the Nehru cabinet in August 1947 even though he was in the opposition. In 1948, Nehru entrusted the drafting of the new code to Ambedkar. It was felt by the cabinet, especially Nehru and Ambedkar, that codifying Hindu law would, to a great extent, check the injustices suffered by Hindu women. The life mission of both the first prime minister and the first law

minister was to bring equality in Indian society and end all discrimination based on caste, race, religion and gender. This Bill was to codify property practices for men and women, design law of maintenance, marriage, divorce, adoption amongst other issues. Ambedkar used this as an opportunity by virtue of being first Law Minister of independent India to ensure women had full access to rights within the system. He included the issue of abolition of birth-right to property, property by survivorship, half share for daughters, conversion of women's limited estate into an absolute estate, abolition of caste in matters of marriage and adoption, and the principle of monogamy and divorce. But no sooner was the Bill introduced than there was vehement opposition to it from orthodox Hindu elements in the country. Ambedkar stood by these issues in face of strong opposition from conservative Hindu men in the parliament.

Meanwhile, more opposition built up against the Bill. They shouted slogans against Nehru and Ambedkar: "Down with the Hindu Code Bill" and "Pandit Nehru Murdabad". However, due to stiff opposition both within and without parliament, the Bill could not be moved despite the best efforts of Nehru. Finally, Ambedkar resigned from Nehru's cabinet on September 27, 1951 and one of the causes was lapse of Hindu Code Bill.

In his resignation speech Ambedkar said: "The Hindu Code was the greatest social reform measure ever undertaken by the legislature in this country. No law passed by the Indian legislature in the past or likely to be passed in the future can be compared to it in point of its significance. To leave inequality between class and class, between sex and sex, which is the soul of Hindu society, untouched and to go on passing legislation relating to economic problems is to make a farce of our Constitution and to build a palace on a dung heap. This is the significance I attached to the Hindu Code. It is for its sake that I stayed on, notwithstanding my differences." However, the Hindu Code Bill was later split into four Bills, and these were put on the Statute Book by Parliament after the elections to the first Lok Sabha in 1952. The Hindu Marriage Act, 1955; the Hindu Succession Act, 1956; the Hindu Minority and Guardianship Act, 1956; and the Hindu Adoption and Maintenance Act, 1956 were the four enactments which incorporated the ideas and principles of the original Hindu Code Bill.

Although Ambedkar had resigned from cabinet in October 1951 in extreme bitterness, Nehru paid a generous tribute to him after the Dalit icon died in December 1956: "Dr. Ambedkar would be remembered, above all, as a symbol of revolt against all the oppressive features of Hindu society. He will be remembered also for the great trouble he took over the question of Hindu law reform. I am happy that he saw that reform in a very large measure carried out, perhaps not in the form of that monumental tome that he had himself drafted, but in separate bits". Thus, the credit for the Hindu code Bill, the greatest step for women's empowerment, before the Rajiv Gandhi government initiated the Panchayati Raj Bill, giving 33% reservation to women, goes Ambedkar.

Ambedkar's contribution is not an outlier to feminist struggles but has been instrumental in

shaping women's rights in the country. Babasaheb Ambedkar is one of the first feminist leaders and women's rights advocates in the country. Despite this, his feminist contributions are often ignored and denied. Dr. Ambedkar started a newspaper called 'Mooknayak' in January 1920. He started a biweekly called 'Bahishkrit Bharat' in 1927, and both these newspapers regularly covered issues related to women and their rights. In a time where women were constantly pushed to the margins, Ambedkar worked to fight against this marginalization. In his essay "Castes in India" Babasaheb outlines how endogamy was

the essence of the caste system. He details how the focus on maintaining caste exclusivity leads to the rise of Sati and child marriage. He articulates through this piece the linkages between caste and the subordination of women. Ambedkar has always maintained that women were the gateways of the caste system and the caste system lay down a structure for the subordination of women and it had to be uprooted. He saw castes' exclusionary violence and subjugation of women inherent to the very process that led to caste formation. He worked to ensure that women were also protected under labour laws. He was instrumental in reducing the number of working hours and improving the working conditions. In 1928, as a member of the Legislative Council of Bombay, he supported a Bill granting paid maternity leave for women working in factories. He was of the view that if the employer was getting benefits of women's labour, they should also be supporting women, partly, when they are on their maternity leave. The other half he believed should be paid by the government as it was in the interest of the nation. Ambedkar also believed that women have the right over their own body. He said that conception was a choice that women should make. He argued for reproductive rights for women, recommended that birth control facilities be made available to them, and was a strong advocate of women's reproductive freedom.

He also drafted the Mines Maternity Benefit Act which asked for equal wages and equal representation of women on the welfare fund for the coal mine workers, and emphasized equal citizenship and women's right to economic development as crucial for women's rights in India. Between 1942 and 1946 he passed several progressive legislations for women that dealt with equal wages for equal work, casual and privilege leave, compensation in cases of injury, and pension. Ambedkar inspired women to come out of their social arenas and speak with courage. In 1930, 15000 people came out to be part of this movement. Radhabai Vadale, who was one of the women who was moved by Babasaheb's call, said, "It is better to die a hundred times than to live a life of humiliation." This was a testament to the fact that Ambedkar had inspired confidence in women to fight for their rights. His influence also led to the passage of various other pro-women acts like The Equal Remuneration Act of 1976, and The Dowry Prohibition Act of 1961 which legally entitled women to equal wages and criminalized dowry, respectively.

Conclusion

It is ironic that while Ambedkar was a significant feminist leader, he is largely reduced to a 'Dalit icon'. Such a narrow view fails to encapsulate his vision of modern nation-building. As

the chief architect of India's Constitution, Ambedkar redesigned the paradigms of citizenship

and justice by including people from the margins, particularly women. One needs to understand the kind of struggle he had to undergo to bring women to the centre of India's development stage. To establish a socio-legal justice framework for women's empowerment, Ambedkar had critically engaged with Brahmanical power structures, which were at the root of women's degraded position in society. Only when we acknowledge Babasaheb's feminist perspective in its true essence can we rightfully offer tribute to him as a visionary for Indian women and their rights. A revolutionary figure, a pioneer of social justice and a true reformer, Dr B. R. Ambedkar played a significant role in shaping the social, political and civic contours of India and fostering the advancement of society in general and for women in particular. He firmly believed that eradicating systemic gender disparity in society and elevating women's status were vital requirements within the process of social reconstruction at which he aimed his life's work.

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DR. BABASAHEB AMBEDKAR'S VISION FOR MODERN INDIA

Dr. SUMAN,

DEPARTMENT OF PHYSICAL EDUCATION

M.P. P.G. COLLEGE FOR WOMEN ,

MANDI DABWALI

drsumanbeniwal@gmail.com

ABSTRACT :

In ancient times, India was called the golden bird because India was considered to be a rich and prosperous country from all sides. But with the passage of time there was a lot of change in it. But one thing has remained the same from ancient times to till today's modern times, that is that caste discrimination with dalits and women did not end. It is a different matter that at that time this discrimination was clearly visible, but today it is not clearly visible but its roots are still present. which challenges the human dignity. Dr. B.R. Ambedkar being a rational thinker, he was looking at the traditional social system of Hindu very well, so he wanted to build a simple egalitarian and normal society. Ambedkar's Philosophy turned around how to avail the social justice to Indian society for weaker sections. Hence the research paper aimed at to study Dr. Ambedkar's ideology towards equality in society. which aims at study about his vision for modern India. descriptive method has adopted for completing the research work. As a result, they need remained excluded from the benefits of education and jobs, also the economically, political socially life has been ruined. As a result, He argues that without any political rights we can't change the society and gain social justice for all. So, he emphasizes not only between different castes of Hindu social order however also with within the Human civilization. Within the twenty first century as our nation is witnessing the inequality, injustice, economic backwardness etc. are mostly fuelled by the caste discrimination and caste violence among the various castes. To eradicate of these social evils, Ambedkar's work on build a simply and egalitarian society is more necessary for not only to grasp the social orders but also for take away the current day's social evils of the Indian society.

KEY WORDS: Caste Exclusion, discrimination, society, democracy ,inequality, justice.

INTRODUCTION:

Indian democracy is the largest in the world and is known for its diversity. The Indian Constitution provides a democratic government and outlines fundamental rights and duties for an Indian citizens. This article points on caste exclusion faced by various group of people in many corners of the country . As the constitution of India defines that the marginalized castes should be secured, but, the one section is facing atrocities , exploitation and violation of human rights . It raises question about the government's role and theory of social justice. It is an attempt to determine the explanations for perpetuation of violence on Dalits in spite of various safeguards provided below the Constitution and legislations enacted by the Parliament over a period of time. This denial of equal access to economic, social and political rights that result in lower income and high poverty among discriminated groups was the key factor for analysis of caste system by Dr. B.R. Ambedkar. During twenty first century , India has been developed in various

fields such as economic , political and social but still the concept of untouchability was present between the higher and lower caste. Dr. B.R. Ambedkar intended to bring about a homogeneous Hindu society on the basis of the human values of equality, liberty, justice and universal brotherhood.(Unesco) Hence the research paper aimed at to study Dr.Ambedkar's ideology towards inequality in society which aims at study about his vision in formation of modern India .

Views of Dr.B.R.Ambedkar:

Father of the Indian Constitution, Dr. Bhimrao Ramji Ambedkar was a great freedom fighter, political leader ,philosopher, thinker, writer, economist who promoted the idea of “Educate, Organise, Agitate”. He also spoke for women's rights and their all round development including social education , socio-economic cultural right and their well being .He also emphasised that each and every section of women be given their due share and it is a must to maintain and protect dignity and modesty of women. He resigned from the post of the first Law Minister of India when his noble 'Hindu Code Bill' a women's Rights for Indian Women dropped by then Prime Minister Nehru. But None of the women's organisation talks about it. The contribution of Dr.Babasaheb for women empowerment in India is totally ignored and hiding. For three years, he fought to get the Bill passed. It was the greatest ever social reform in India. It is nothing but declaration of women rights. It spoke of giving back dignity to Indian women and giving equal rights to men and women. They are Rights to property, Order of succession to property, marriage, divorce, guardianship. It was by any time a revolutionary measure and first step towards the recognition and empowerment of women in India. By these a women will have property in her own right and able to dispose of her property. The orthodoxy in the ruling party led by Shyama Prasad Mukherjee didn't allow this bill to be passed. (M. Ambedkar; Sachchidananda and Sachchidananda) Dr. Ambedkar described the role of President as —He is the head of the state but not the executive. He represents to nation but does not rule the nation. He is the symbol of the nation. His place in the administration is that of a ceremonial device on a seal by which the nation's decisions are made known ... The president of the Indian union will be generally bound by the advice of the Ministers. He can do nothing contrary to their advice nor can he do anything without their advice.” Dr. B.R. Ambedkar popularly known as Dr. Babasaheb Bhimrao Ramji Ambedkar was a multifaceted personality, an intellectual, a philosopher, a patriot, a social reformer, a champion of dalits, a scholar, a writer, constitution maker, an economist, an eminent lawyer and a feminist. He was born into the Mahar caste, which was considered untouchable in society, Ambedkar faced discrimination during his childhood. His family, being of better socio-economic standing than other untouchables of that time, was able to provide education to the children. But even in school, Dalit children like Ambedkar had to sit outside the classroom. They had to sit on a gunny sack which they carried with themselves when they left for the day from school. If they were thirsty, they had to rely on an upper-caste pupil or the school peon to pour water on to their mouths as they were not allowed to touch either the water or the jug in which water was kept. Ambedkar was, of course, profoundly influenced by

these degrading experiences. In his later writings, he mentions – “No peon, no water.” Ambedkar was an excellent student and he enrolled at Mumbai's Elphinstone High School in 1897 when the whole family moved to Mumbai. In 1907, he was admitted to the Elphinstone College, becoming the first 'untouchable' to attain admission there. He secured a degree in Economics and Political Science from the college which was affiliated to the University of Bombay in 1912 and then prepared for a job with the Baroda government. The next year, he moved to the USA to pursue higher education. For this, he got a scholarship from the Baroda princely government. He completed his post-graduation and doctoral degrees in Economics from Columbia University. He also studied at the London School of Economics and

pursued the Bar Course at Gray's Inn. He returned to India and worked for a while with the Baroda government. After that, he worked as a private tutor and an accountant. He had even launched a consulting business. However, when his clients learned of his being a Dalit, the business failed. Meanwhile, he was also becoming politically and socially active. He was opposed to the caste-based discrimination rampant in society at that time. The Southborough Committee, which was preparing the Government of India Act of 1919, invited him to testify. At the hearing, he demanded separate electorates for the untouchables and also argued for reservations. He earned unique distinction of being India's first monetary economist who prudently analyzed the problems of Indian rupee. He was protagonist of industrial modernization and favored industrialization based on economic model along with core socialist values of Gandhian economy. He was a brilliant economist even though he is today revered mostly as a champion of the Dalits alone. It is not popularly known that he was the first Indian to pursue a doctorate in Economics from a western university. He also worked for the promotion of education among the depressed classes and favored skill development, land reforms and technological upgradation in agriculture. He organised public movements for the opening up of public water bodies for the use of Dalits and started movements for Dalits to enter Hindu temples. The concept of Human Dignity plays a pivotal role in Dr. B.R. Ambedkar's philosophy. Human Dignity means one is entitled to have respect by virtue of human nature. Since the Dalits have been dominated by the upper caste Hindus for the centuries, Ambedkar has given his heart and soul for the upliftment and dignity of the Dalits. The Untouchables have to face a lot of social, economic and educational discrimination on account of their birth status. Whenever an upper caste Hindu deliberately did any harm towards the Dalits, the state machinery becomes ineffective. No one is ready to file a case against the upper caste Hindus. Ambedkar was disappointed with the Hindu hierarchy based caste system. He envisaged that annihilation of caste is the only solution to give dignity to the Dalits. Untouchability has been the scourge of Hindu society and its existence militate against the basic humanistic philosophy of tolerance which typified and marked the Ancient India. The reform of Hindu Law in the Hindu Succession Act of 1956 was a great triumph of legislation over custom. India had always been the laboratory of legislative experiments for the British rulers. Ambedkar was a key figure in the Constituent Assembly of India and was the chairman of the Drafting Committee. He argued for reservations in the civil services, government jobs and educational institutions for the depressed classes. He also demanded extensive rights for women. For his role in the preparation of the Constitution, he is revered as the 'Father of the Indian Constitution'. He also served as India's first Law Minister in the Interim government in 1947. As a law minister, he was opposed to Article 370 which proposed special status to Kashmir. He even supported the uniform civil code.

RESEARCH METHOD:

This research paper is on DR. BABASAHEB AMBEDKAR'S VISION FOR MODERN INDIA. This research paper has adopted descriptive method. The secondary sources are given more importance in this paper. The secondary sources of information used are the articles of research journals , working papers , thesis and books of famous philosophers.

CASTE STRUCTURE IN INDIA :

B.R. Ambedkar said, 'Caste System is not merely a division of labour. It is also a division of labourers'. Caste is a system in which determination of position, rights and duties of an individual is done on the basis of the birth of such individual in a particular group. Population of India is mixture of Aryans, Dravidians, Mongolians and Scythians. For centuries, caste has dictated almost every aspect of Hindu religious and social life, with each group occupying a specific place in this complex hierarchy. Rural

communities have long been arranged on the basis of castes – the upper and lower castes almost always lived in segregated colonies. The system bestowed many privileges on the upper castes while sanctioning repression of the lower castes by privileged groups. Ambedkar saw the caste system as an unequal mode of organization of social relations and believed that the caste system was a social evil that had to be eradicated for India to progress. He argued that the caste system was responsible for the oppression of millions of people and that it had to be abolished if India was to become truly democratic and modern nation.

CEASING OF CASTE SYSTEM :

Ambedkar argues that caste has not scientific basis. According to him, united Indian can be made only by annihilating caste system completely. This can be done by destroying the religious notions upon which the caste is founded, inter-caste marriage and inter caste dining. He therefore suggests, —Make every man and woman free from the thralldom of the Shastras, cleanse their minds of the pernicious notions founded on the Shastras and he or she will inter dine and intermarry. According to him, the society must be based on reason and not on atrocious traditions of caste system. Ambedkar not only criticizes the practice of caste but also denounces Hinduism itself which created furore among upper caste leaders, including Mahatma Gandhi, and led to correspondence between Gandhi and Ambedkar. Dr. Ambedkar puts forth a ‘constructive proposal’ on behalf of scheduled castes for the future constitution of India. He also speaks for the economic problems of Dalits – ‘Small Holdings in India and Their Remedies.’ And says that a small farm can be as economic as large one, and it isn’t the size of the holding that makes it uneconomic but the inadequacy of other factors of production.

Untouchability:

Untouchability is a social practice in India that has been outlawed by the Indian Constitution. It is the practice of treating certain groups of people as "untouchables" or "outcastes" based on their birth into a particular caste. Dalits were subjected to various forms of discrimination and oppression, including the practice of untouchability, which denied them access to basic human rights and social opportunities. Dr. B.R. Ambedkar was a strong advocate for the rights of the Dalits and worked tirelessly to end their oppression. It is a matter of some satisfaction that there is evidence of withering away of the caste in urban areas but even then, there is no reason for complacency and our efforts must continue to eradicate the evils of caste. I must, however, admit that vestiges of untouchability are still surviving in rural areas. It is the village which is still the unit of our administration and it is there that our future work lies.

Modern India and its Democracy:

Dr. B.R. Ambedkar is known as the maker and conscience keeper of modern India. A pioneering social reformer, jurist, economist, author, polyglot orator, a scholar of comparative religions, and thinker Dr. Bhimrao Ramji Ambedkar, the principal architect of the Indian Constitution and independent India’s first law minister, was a multi-faceted man who remapped the frontiers of human achievement by his sheer tenacity, perseverance and the will to excel against all odds. He braved the walls of prejudice and caste discrimination in early 20th century India to emerge as an exemplar and an unflinching crusader against the inequities of the caste system and socio-economic deprivation that afflicted millions of Indians and fashioned a pluralistic and inclusive Constitution that guides and animates India to this day, guaranteeing equal opportunity and freedom of expression and faith for all citizens in a secular democracy. The Constitution, drafted under Dr. Ambedkar’s leadership, abolished untouchability and outlawed all forms

of discrimination. He said, —I am of the opinion that the most vital need of the day is, to create amongst the people the sense of a common nationality, a feeling not that they are Indians first and Hindus, Mohammedans or Sindhis and Canaree afterwards, but they are Indians first and Indians last. Justice, Krishna Iyer rightly calls Dr. Ambedkar, as a creative iconoclast. He was designated as constitution maker and an institutions breaker. Dr. Ambedkar was not a abstract thinker. He always lived in the world of action. He was one of the very few Indians, who had done Yeomen services to restructure the Indian society on the most egalitarian and humanitarian principles. He was harbinger of new social order in India. Among his contemporaries, he was perhaps the most highly learned man in public life, in any part of the world. Famous scholar Granville Austin has evoked the revolutionary spirit of Dr. Ambdekar that is reflected in the Indian Constitution. “The majority of India’s constitutional provisions are either directly arrived at furthering the aim of social revolution or attempt to foster this revolution by establishing conditions necessary for its achievement,” wrote Austin. An ardent proponent of the rights of women, minorities, and the socially underprivileged, he argued eloquently and won the Constituent Assembly’s support for introducing a system of reservations of jobs in the civil services, schools, and colleges for members of Scheduled Castes, Scheduled Tribes, and Other Backward Class. This was later reflected in the policies of affirmative action adopted by the Indian government. Today, Ambedkar is revered nationally, and figures in the national pantheon as one of the makers of modern India.

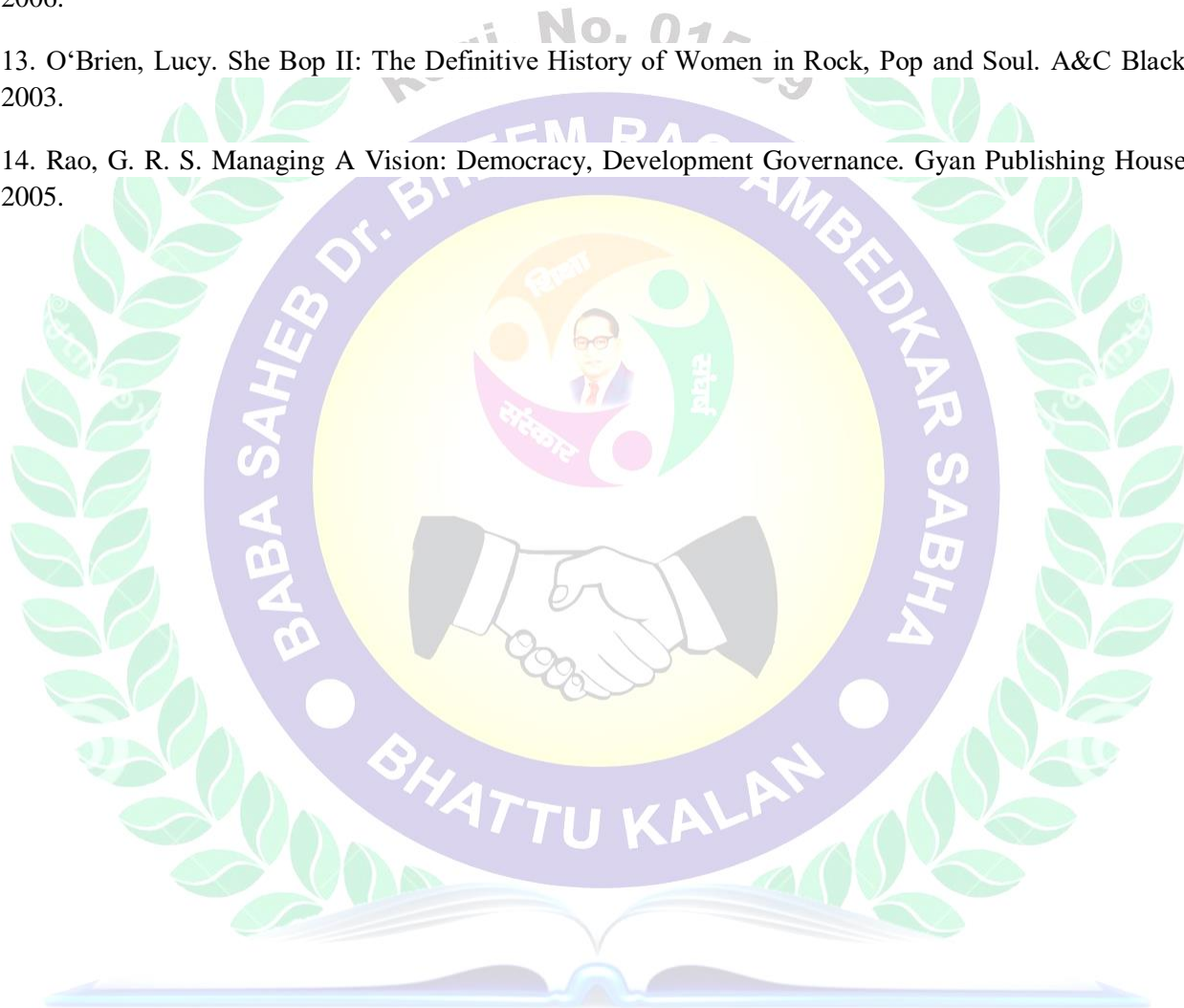
Result:

The view of Dr. Ambedkar is not completely fulfilled but there is more changes in the Indian society .It is not the same as the ancient society there is much betterment in the society . His efforts have changed the thinking of many people and has a remarkable effect on Indians. His books and articles also played a significant role in spreading concept of equality and unity in India.

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RELEVANCE OF ECONOMIC THOUGHTS OF DR. B.R. AMBEDKAR TO INDIAN ECONOMY

Kuljit Kaur,

Assistant Professor (Economics),

CMRJ Govt. College, Mithisureran, Ellenabad, Sirsa

1 kuljeetkaur1105@gmail.com

Abstract

Bharat Ratna Dr. B. R. Ambedkar was a dynamic person in Indian history. He has contributed as an economist, sociologist, legal luminary, educationalist, journalist, Parliamentarian, editor, social revolutionist etc. He was the first South Asian to have double doctorate degree in economics from London School of Economics and Columbia University. With such a strong background in economics still Babasaheb contributions in the field of economics are not so popular. The possible reason may be that his extraordinary work in sociology, law, religion and politics has overshadowed his contributions in economics. But this does not mean that his contributions were diminished. Dr. Ambedkar, one of the multidimensional personalities having great noteworthy contribution in economics. He led for downtroddens in the country and they were way ahead of his times. Ambedkar's thoughts of economics have made a significant impact on the social movement. This paper attempts to discuss about the outstanding contributions of Bharat Ratan awarded Dr. B.R. Ambedkar in the field of economics and also to consider its relevance to current Indian Economy.

Keywords: Indian Economy, Land Reforms, Labour, Caste System, Constitution.

I. Introduction

Ambedkar has always been known as a great “Dalit-Leader” and an “Architect of Indian Constitution”. However, he was also a great economist with strong opinions and views on various economic issues. The distinguishing feature of his economic philosophy was that it was completely people and welfare oriented. He popularized the phrase “Bahujan Hitay, Bahujan Sukhay” which in Sanskrit means “Welfare and Happiness of as Many People as Possible”. He was of the opinion that all the economic policies must be people-oriented and should ensure highest welfare of the people especially that of the vulnerable. Very few men in the history of mankind were as dynamic and multidimensional as Dr. B.R. Ambedkar. Compared to his contributions in the field of Law and Politics, his contributions in the field of Economics are less known. But as a matter of fact, he was primarily trained in Economics at the best places and by the best minds.

□ Indian Economic Thinking before B.R. Ambedkar

The beginning of the visible academic contributions of Dr. B.R. Ambedkar almost coincides with the end of the First World War. Prior to First World War there is insufficient evidence to vindicate remarkable progress in the study of Indian economic thinking in a systematic manner. The first half of the 20th century did witness noteworthy activities in the world economy the reflection of which was observed in India also. A few to mention are Indian freedom movement, First World War, the Great Depression and

recovery and the second World War. During this period the socio-economic conditions of India was very miserable. Problems like mass poverty, untouchability, women's exploitation, unequal distribution of income and asset, unemployment, illiteracy and several other problems relating to level of living were quite pertinent. B.R. Ambedkar was one amongst a few trained economists who observed all these problems very seriously and tried to raise the issues. Ambedkar started raising his voice for the welfare of the suppressed people and the nations.

II. Areas of Contributions of Dr. Ambedkar to Indian Economy

Contributions of Ambedkar in economic literature are found in several forms. Some of them are in the forms of published articles or papers and some of these are unpublished materials. Further, his works are found in different branches of economics. The important contributions of Dr. B.R. Ambedkar in the form of thesis, dissertations and papers are "The present problem in Indian Currency", "The Problem of Rupee: Its Origin and Its Solution", "Ancient India Commerce", "The Evolution of Provincial Finance in British India: A Study in the Provincial Decentralisation of Imperial Finance", "Administration and Finance of the East India Company", "Small Holdings in India and their remedies". Department of Education, Government of Maharashtra has published many speeches and writings of Babasaheb in different volumes. This paper discusses about the contributions of Bharat Ratan awarded Dr. B.R. Ambedkar in the field of economics. The major contribution of Babasaheb in the sub fields of economics like public finance, agricultural economics, monetary economics, problem of caste system in economic development, contribution in Labour Laws, Contribution in the field of Women Improvement, idea about new water and power policy are the few which is discussed in this paper. These remarkable contributions by Dr. B.R. Ambedkar are discussed under the following heads:

A) Contribution in Agriculture Economics

Dr. Ambedkar has great contribution in agriculture and land reforms in India. He mentioned that holdings of lands by few people is an acute problem of Indian agriculture which has various disadvantages, like difficulties in cultivation and utilization and resources, increasing cost, low productivity, inadequate income and low standard of living. According to Dr. Ambedkar, Productivity of agriculture is related to not only with the size of holdings of land but also with other factors such as capital, labour and other inputs. Therefore, if capital, or labour etc. are not available in sufficient quantity and quality, then even a large size land can become unproductive. On the other hand, small size land become productive if these resources are available in plenty. With this thought the "Land Ceiling Act" is passed after Independence.

B) Contributions in Labour Laws

Ambedkar has brought several labour reforms during his time. In the 7th session of the Indian labour conference in 1942 he initiated to reduce the factory working hours from 12 to 8. In the same year 1942 at the Tripartite Labour Conference Babasaheb was involved in building Plenary Conference and Standing Advisory Committee to settle the industrial disputes between employees and employers. He also propounded to establish employment exchanges and to collect the statistical data under Industrial Statistics Act. Ambedkar has also worked for the upliftment of women in the society. He has framed laws like "Mines Maternity Benefit Act" and "Women and Child Labour Protection Act". He tried removing the ban on women employment in the coal mines. He also established "Women Labour Welfare Fund" and fought to give maternity benefits to the women labourers. In 1943, Dr. B.R. Ambedkar framed the

amendment in the Trade Union Act of 1926. In the amendment he put forth the compulsory recognition of the trade union by the employers. India was the first nation to think about the employee's insurance and the credit goes to the great visionary Dr. Ambedkar. This Employees State Insurance insured the employees against the medical, physical disability and injuries during the work. In 1944, Babasaheb enacted a bill for the safety of the employees working in the Coal mines. This bill was known as Coal Safety Amendment Bill. In 1945 he brought Mica Mines Labour Fund which helped the employees in the coal mines to get housing, water, education, entertainment, transport facilities, medical facilities and better health and sanitation.

C) Contribution towards Monetary Economics

Dr. Babasaheb Ambedkar's thoughts has a great impact on current Indian currency system. Under British rule when India Govt. was struggling with falling value of Indian Rupee, Dr. Babasaheb Ambedkar In 1923 wrote 'The problem of Rupee, its origin and solution. He argued that the gold exchange standard does not have stability. The developing countries like India cannot afford gold exchange standards, and besides this, it also increases the risk of inflation and price rise. He proved with statistics data and reasons how the Indian Rupee has lost its value and hence the purchasing power of Rupee is falling. He also suggested more attention should be given on price stability than exchange rate stability. Instead of implementing the Gold standard, he drafted the recommendations and had submitted it to The Royal Commission on Currency and Finance (or Hilton Young Commission). The recommendations were as follows:

- ☐ Stop the coinage of Rupees by absolutely closing the mints to the Government as they are to the public.
- ☐ Open a gold mine for the coinage of a suitable coin.
- ☐ Fix a ratio between gold coin and the rupee
- ☐ Rupee not to be convertible to Gold and gold not to be convertible in Rupees, but both to circulate as unlimited legal tender at a ratio fixed by law.

The Reserve Bank of India (RBI), was based on the ideas that Ambedkar presented to the Hilton Young Commission. As the policy makers in India did not take his warning seriously, India has faced the problems of inflation and fiscal deficit almost throughout its post- independent history. Many years later in 1991, the Chakravorty Committee reiterated the same concern, blaming the Government for causing high inflation by excessively borrowing from the RBI.

D) Contributions in Public Finance

☐ **Ambedkar's Canon of Public Expenditure**

Ambedkar believed that the government is accountable to the people for spending the public money judiciously so as to ensure maximum social welfare. He suggested that while taking expenditure decisions, government should not just consider the visible and immediate costs and benefits but should also take into account the external costs and benefits. Only spending the money mechanically as per the rules is not enough, it should also be spent judiciously with minimum wastage. "Governments should spend the resources garnered from the public not only as per the rules, laws and regulations, but also see that faithfulness, wisdom and economy have gone into the acts of expenditure by the public authorities. These principles of spending the public fund are known as Ambedkar's Canon of Public Expenditure.

□ Abolition of Khoti System

Ambedkar moved a bill against the Khoti system in 1937 which was popularly known as “The Khoti Abolition Act”. British government use to appoint some powerful persons known as Khots. They were middlemen between the tax collector (British Government) and tax payer (Inferior land holders). Khots were responsible to hand over the tax revenue collected for the entire empire to the British government, for this they used to freely exploit and abuse the inferior land holders. This kind of system was more prominent in the Ratnagiri district, Kolaba district and Thana district. Ambedkar wanted that this anti Khoti bill should be enacted in the complete Bombay Presidency.

E) Contribution in the field of Women Improvement and Economic

Upliftment of Indian Women

Dr. Babasaheb Ambedkar’s contribution to economic development and progress of women is significant. According to him, participation of women in the economic development is impossible without developing their social status and equality. But due to bad economic conditions of women in India, India’s economic progress is hampered. So, it is important to improve the economic condition of women and give them equal rights and freedom of occupation.

F) Other Contributions in the Economic Development of India: New

Water and Power Policy

Ambedkar’s role as a Minister of public works has totally been forgotten. In 1942-46, Dr. B.R. Ambedkar initiated new water and power policy. The main purpose of this policy was to utilise the water resources of the country in an optimal way. For the development of the country Babasaheb initiated the idea of building the first multipurpose river valley project known as Damodar Valley Project in Bengal and Bihar. As a part of national water policy, the

objectives of this project were to control the floods in the surrounded regions, to help the farmers through irrigation, to control the famines and to solve the problem of power supply. This is not the single river valley project which was architected by Dr. B.R. Ambedkar the other projects were Bhakra-Nagal Dam (Highest gravity dam), Hirakud Dam (Longest major earthen dam) and Sone River valley project. Ambedkar believed that water resources and management should not exclusively be a state subject. He suggested that water related projects should come under the central government. This will help in avoiding the problem of water disputes between various states and ensure fair distribution and sharing of the water. To deal with the interstate river disputes he urged the provinces to cooperate with each other and purposed “Inter-State Water Disputes Act” with “River Boards Act” in 1956. The first one was to settle the dispute between the states and the second one is all about how to regulate and develop the interstate valley projects. When he was the member of an executive council of Viceroy for the period 1942 to 1946, he established two organisations “Central Water Commission” and “Central Electricity Authority”. These two organisations have largely contributed to irrigation and power supply in the country. He proposed the interlinking of major south Indian rivers. Dr. B.R. Ambedkar was the person behind the development of the National Power Grid, which is still proudly working.

G) Strategy of Balanced Growth

Just like Ragnar Nurkse, Ambedkar believed that the overall economic development of the country will be possible only through the strategy of balanced growth. He suggested that India should give equal importance to both the agricultural as well as industrial sector. He asserted that the development of the two sectors is not mutually exclusive but is very much complementary. He said that the soundest remedy for the agricultural problems of India is its Industrialization. Nothing can open the possibilities of making agriculture profitable except a serious drive-in favour of Industrialization. He recommended a shift from primary to secondary sector for three reasons. First, it will reduce disguised unemployment and under-employment in rural areas. Second, it will result into increase in agricultural productivity and profitability due to decrease in the burden of population on agriculture. And third, Industrialization will help in rapid economic development, self-sufficiency and employment generation. He felt that more than required population is employed in agriculture. Unless and

until this surplus labour from agriculture is not gainfully employed in industries, the agricultural productivity and profits cannot be increased.

III. Relevance of Economic Thoughts of Dr. B.R. Ambedkar

Surprising enough Dr. Ambedkar had already suggested free economy, globalization, liberalization and privatization as early as in 1923, recently (in 1991) Indian government has adopted this policy. In this respect Dr. Ambedkar was a century ahead. He had stressed that the value (Price) of a rupee must be kept stable if the policy of free economy is to be successful. Population Control-Family Planning towards he said that the control of the country's economy is impossible if the population is not controlled. Hence, he forcefully argued for population control and family planning in India. Later on, in keeping with his views the government of India has adopted family planning as a national policy. Dr. Babasaheb Ambedkar thought that fast development of India is impossible without Industrialization. According to him creating large scale employment produces essential goods for mass consumption. It utilizes raw materials, reduces foreign dependence and increasing security to labour, ultimately leads to the overall economic development of the country. The private sector industries cannot make big industries for want of large-scale investments. So, government should come forward to start large scale industries. The smaller industries should be kept in private sector. The insurance and transport companies should be nationalized. Rights to strike should be given to labourers. After the independence the industrial policy of the Indian government is in keeping with Dr. Ambedkar's expectations. Importantly, the report of the 13th Finance Commission was based on Dr. Ambedkar's research volume. The volume contained British Raj's economic relations between central and states. Similarly, the attention was drawn towards the shortcomings, and facts and figures were also provided by the volume.

IV. Conclusion

Dr. B.R. Ambedkar with double doctorate degrees was the highest intellectual person of his time. He was a highly trained economist but his contributions in the economics were not recognised in the main stream economics. The reason behind this was that Babasaheb stopped practicing economics after India got independence and devoted most of his time in politics and law. Therefore, he was more popular as a political leader rather than an economist. But whatever he has contributed to the field of economics is remarkable. This paper has discussed the important contributions made by Ambedkar in the field of economics.

Babasaheb supported modified gold standard to curb the inflationary pressure in India. While discussing about how to spend the public funds he said that the spending should be based on the rules and regulations. Public has an immense faith on government so it should wisely use

these funds in order to achieve the optimal results. Babasaheb was in favour of consolidation

of small land holding in India by the state and without any discrimination it should distribute

this consolidated land into a standard size to the original cultivators. He pointed out the land

is only one factor of production, it the mix of all the factors which is responsible for the low

production of land. He wanted that heavy industries should be owned by the public sector and

private sector should only fill the gaps. Other contributions of Babasaheb whether it was the development of multipurpose water and power projects, restructuring the labour laws, women

empowerment, all are imperative in the economic development of India

On the basis of the above opinions of Dr. Ambedkar, it can be said that he made some key predictions about the Indian economy. Wherever his concerns were addressed, it has brought benefits for the economy. The areas where his warnings were not taken seriously, the country has faced difficulties. It is high-time that the modern Indian policy-makers revisit the suggestions of the great leader. Instead of labelling his thoughts to be out-dated and obsolete,

the policy makers must understand the need for humanitarian element in all economic policies as propagated by Ambedkar.

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Relevance of Dr. B.R. Ambedkar's Ideas for Protecting Environment and Biodiversity.

Dr. Pradeep Kumar

Assistant Professor

Sarvodya College of Education,

Khanpur Khurd, Distt- Jhajjar (HR)

Abstract

Dr. Ambedkar was a supporter of the democratic side of politics; he always remained in favor of the Democratic State. We can see the truth of his democratic thought from his Pragmatic Dane that his Pragmatic Dane means in relation to social, economic, philosophical and moral values, manifested as all members of the society, otherwise the effects of casteism in Indian politics Looking at this effect, the vine is moving forward in alphabetical order, which will continue to grow generation after generation. As the influence of Brahminical ideology is always visible in Indian politics due to which it promotes employment and what kind of democracy has it been again against political, democratic and humanism?

The contribution of Dr. B.R. Ambedkar to understand the complexities of Indian society has acquired greater prominence in contemporary times. Particularly, his discourse on equity and inclusiveness has made his ideas imperative and critical in the unraveling of realities hitherto invisible and unknown to the larger populace. This paper is an attempt to identify and contextualise the ideas of Ambedkar to the overarching context of Indian environmentalism. With 'nature for all' and 'all for nature' forming the theoretical crux of Ambedkar's eco-philosophy, analysis in this paper is carried forth at three conceptual domains- the ideas of Ambedkar from the perspective of environment; exploring the activist role of Ambedkar from the perspective of environmental justice to the poor and finally the solutions he offers to Indian environmental problems by invoking the ideas of Buddhism from the perspective of a bio-centric world.

Key words : Relevance, Dr. B.R. Ambedkar's, Ideas, Protecting, Environment, and Biodiversity , eco-philosophy, nature etc.

Introduction

Unity and equality of all human beings, equal dignity of all men and women, loyalty to weak and low caste people, feeling of mutual love, abundance of social harmony, religious tolerance and equality, dignity of other citizens, end of caste discrimination, All citizens have the right to education and property, friendship, good will are some of the elements that make up Dr. Ambedkar's concept of justice and in which he had great faith and through the policy guidelines and fundamental rights of the constitution, he could make it a reality wanted to give. Thus it can be said that Dr. Ambedkar's entire thinking has been expressed in the form of justice. His juridical philosophy is not just a collection of ideas. There is activity in it. This characteristic confluence of thought and action is always available in the same form as the heat of the burning fire of India. This is the reason that today his philosophy of justice is being expressed through various strong movements of those downtrodden, weak and backward classes who are

active for the establishment of justice and equality society. At the same time, on the strength of Shastras and Shastras, the brahminical- feudal society, which has been exploiting, oppressing, humiliating and keeping the status quo inert, on the strength of the Shastras, the intellectuals also need to spread consciousness and enthusiasm in the environment for social change. He is also doing the work of motivating for meaningful initiatives to knock on the door. His activism is making possible the continuous journey of Dr. Ambedkar's philosophy of social action. But the path of this journey is not as easy as some people think. This path is definitely very difficult. It has to remove those obstacles that have been established by vested selfish elements in the name of religion, culture and tradition for centuries. Nevertheless, if they are determined and want to make their social emancipation possible, then only following Dr. Ambedkar's value-based philosophy can make them successful. The outline of the society drawn by him will act as a guide in taking us to justice. Therefore, this social leadership of Dr. Ambedkar provides a new context and a new meaning for the whole of India and all its citizens, which is completely relevant from the point of view of secular form of democracy and national integration. In contemporary times, the concept of 'Environment' has emerged as an omnipresent phenomenon in academic and public discourses. In particular, climatic change, within this framework is now being accepted as a threat to the well being of the biotic world. In a country like India, which is sharply stratified socially by the caste system, the social dimension of impact by climatic changes is critical. This reality necessitates a critical conceptual engagement in unraveling the linkages between the caste system and larger environmental processes. From an Ambedkarite standpoint, this paper proposes methodological linkages between the ideas of Ambedkar and the phenomena of environmentalism at one level and his ideas on Buddhist Dhamma and biotic world at another. The main argument proposed in this paper, which is the concept of inclusive environmentalism, posit that adequate representation to dalits, tribes, minorities, women, and other marginalised sections of Indian society in the planning and execution of policies and strategies related to environment can be formulated and deepen by borrowing ideas from Ambedkar. This paper is organised into four sections; The first section deals with the conceptual framework derived from the thoughts of Ambedkar in the domain of ecology; second section demonstrates the sensitivity of Ambedkar towards ecological resources and the exclusion of lower strata of Indian society from accessing such resources; the third section narrates the ecological dimension of Ambedkar's Buddha and his Dhamma and its ecological dimensions and finally the last section unravels and proposes the potentiality of Ambedkar thought in addressing critical environmental issues from the perspective of marginalised sections of Indian society.

1. Ambedkar and Green Discourse

Undoubtedly the thought of Ambedkar has embedded within itself fascinating ecological dimensions that need both theoretical and methodological appreciation. In fact these ideas are capable of transforming the concept of environment from 'exotic', generally disembedded to the 'organic' which is thoroughly embedded within each and every one of us. Linkage between the ideas of Ambedkar and the context of Indian environmentalism is essential to comprehend the social and politico-ecological nexus between social exclusion and environmental problems. The ideas and practices of Ambedkar thought from the perspective of ecology can be located and captured from the prism of intellectual environmental history which concentrates on the contribution of philosophers, poets, politicians and activists towards ecological thought (Mcneil, 2003, Wroster, 1977). It must be stated at the outset that the subject of intellectual environmental history has been a less explored domain in India. However with the critical need arisen to deepen enquiry towards sharpening public sensitivity on environment and the need for more informed policy making on the subject at hand, it has become imperative that the ideas of Ambedkar be critically

explored. Existing literature on intellectual environmental history in India can be classified into three broad categories. The first category being state-centric which focuses on ideas and contribution of technocrats and administrators employed during British rule. Within this category particular attention has been devoted to the contributions of H. Cleghorn, founder of scientific forest conservation and D. Brandis, the father of Indian forest service (Guha, 1996, Grove, 1995). The second category of intellectual environmental history is generally identified as ethno-intellectual concentrating mainly on contributions of colonial ethnographers who explored the tribal societies during the British period.

Within this framework, it is claimed that these individuals played a crucial role in the documentation of the life-world of tribes and forest landscape (Guha, 2005, Phillip, 2003). The third category of intellectual environmental history deals with ecological dimensions from within nationalist thought. This is carried forth at two levels: attention to the ideas of native bureaucracy (Guha, 1993), political parties (Sinha, 2007), and nationalist intelligentsia's views on management of common pool resource management and the ecological dimensions of ideas of prominent political leaders. M.K. Gandhi in particular has received greatest attention in this process with his philosophy generally being treated as an epitome of Indian ecological wisdom (Guha and Alier, 1998) that must be incorporated in the policies of environmental management (Shiva, and Bondyopadhyaya, 1985).

Historically, Indian environmentalism has been mainly dominated by a nationalist perception of ecology. Under its persistent advocacy, community centric resource management policies gained prominence in the form of joint forest management, water management, grass land management, etc. Theoretically the implementation process of these varied reforms required inclusive participation of all stakeholders and equitable distribution of benefits, however it has been observed that it is at this juncture that the reform process is unable to impact and usher any substantial changes. This fundamental predicament is termed by some studies (Adhikari and Faloo, 2008) as being a problem of second generation policy reforms in the domain of natural resources management. The impact of social divisions on policy performance within this domain is being identified as one of the key impediments and utmost reasons for underperformance. Within such a context, it has become imperative for Indian environmental discourse to turn to and probably incorporate ideas of dalit intellectuals who advocate for an inclusive Indian society based upon the principles of equity (Sharma, 2012: 50).

II Natural Resources For All: From Ambedkar Standpoint

For a long period of time, the ideas of Ambedkar were forced into a state of dormancy and kept hidden from mainstream academics. Mainstream Indian academia was more than happy to attribute the image of Ambedkar as only a leader of dalits (Guru, 1998). However, by 1980s the process of invoking Ambedkar for academic discourse started as most of his writings began to be widely published and made accessible to the general public. The contribution of Ambedkar in the domains of economic thought (Ambrajan, 1999), politics, history, education, religion, etc, received the attention of scholars both within India and abroad. However the relevance of his ideas for understanding human and environmental relationship rarely received any adequate attention. With the exception of some studies that attempted to explore the ideas of Ambedkar on water management (Abraham, 2002, Thorat, 2006) focusing on the concept of economically driven distributive justice. Ambedkar, in many of his writings explicitly brought out the impact of an iniquitous socio-economic structure in the usage of common pool resources in India. His primary interest, it could be argued, was to highlight how the caste system prevented dalits from accessing common pool resources which in his opinion was the root cause of poverty and pauperisation. According to Ambedkar, the exclusion of dalits from resources was operationalised and legitimised by a

system of graded inequality that was sanctioned by the shastras that Ambedkar identified as forming the theoretical core of what we now identify as the Hinduism. In many other areas within south Asia, environmental historians mainly employed the Marxian concept of alienation of man from nature by capitalist exploitation of nature. They saw from this perspective a colonial state that is conceived as an exploitative agent and where people are victims. This approach, while critical, could only bring forth and track a single one sided dimension of human environmental relationship i.e., India versus British. However conflicts for ecological resources are certainly more complex than this approach envisaged. This is more so in the case of India where social stratification significantly determines the access of resources of various social groups at any point in time. It is in this context that an Ambedkar theory on Indian society and its critical application especially in the context of environmental studies would enable us to evolve effective linkages between society and environment. Ambedkar's sensitivity toward exclusion of dalits from ecologically important resources can be observed at two levels; his ideas on exclusion of dalits from possessing land, and his reflections on the nexus between caste system and access to forests and water. He appears to have engaged with the practice of untouchability in public goods by caste Hindus. A quote from *Annihilation of Caste* reveals this process; 'Balais (an untouchable caste from Maharashtra) were not allowed to get water from the village wells; they were not allowed to let go their cattle to graze. Balais were prohibited from passing through land owned by a Hindu, so that if the fields a Balai was surrounded by fields owned by Hindus, the Balais could have no access to his own field.... hundreds of Balais with their wives and children were obliged to abandon their homes in which their ancestors lived for generations and to migrate to adjoining States' (Ambedkar, 1992: 26). Ambedkar highlights a peculiar aspect of Indian society which excludes lower strata people in the name of untouchability. He highlights the instance of the Punjab Land Alienation Act which prohibits dalits from purchasing land (Ambedkar, 1989). Contrary to essentialist and nationalist representation of human environmental relationship, Ambedkar offers wider perspective which reflects the complexities of human ecology. For Ambedkar, deprivation of forest dependent people had taken place due to colonial forest policies at one level and the attitude of upper caste Hindus at another. This phenomenon can be captured from the following quote: When the agriculture season is over the Untouchables have no employment and no means of earning a living. In such seasons they subsist by cutting grass and firewood from the jungles and sell it in a nearby town. Even when it is open it depends upon the forest guard. Only if he is bribed he will let them take some grass and firewood from the Government forests. When it brought to the town, they have always to face a buyer's market. The Hindus who are the main body of buyers will always conspire to beat down the wages. Having no power to hold out, the Untouchables have to sell their stuff for whatever is offered to them. Often times they have to walk 10 miles each way from the village to the town and back to sell their stuff (Ambedkar, 1989: 24).

Ambedkar consistently engaged with the issue of exclusion of dalits from accessing natural resources. He mentions an instance where a Chamar (person belonging to an untouchable castes of North India) was severely beaten for drawing water from a village well. The justification for this punishment was that the Chamar's touch had polluted the water. He mentions this incident to show how inhuman caste Hindus are. Further he relates about a dalit being assaulted by caste Hindus when he attempted to save the life of a young woman who fell in a well. Also in 1932 a band of Rajput women had beaten a dalit man severely as he attempted to drink water from village well. Ambedkar quotes a report by Lala Ramprasadji, secretary to Achhut Uddharak Committee Punjab on severity of untouchability in accessing water reading as follows:

‘During the hot season complaints were received from everywhere that supply of water is becoming a great problem. The depressed class people, who have no wells of their own, sit near the well with their vessels in their hands. If some man is kind enough to pour out some water, well and good, otherwise they sit helpless. In some places, however, no one is allowed to pour out water to these people even for money and if anyone does so mortal fight ensue. Not only is the use of the village wells forbidden to them, but they are not even allowed to make wells of their own with their own money’ (Ambedkar, 1989:38).

Ambedkar in the above highlights an interesting point about untouchable reality that they are not only prohibited from access to water from public wells but are also denied the rights to build wells. He points to the fact that the nature of Indian society which is built upon caste hierarchy, wherein social status rather than ability determines access to resources. For Ambedkar this phenomenon can be specially observed in the domain of access to drinking water. This peculiar feature exists according to Ambedkar for the following reason: ‘Untouchability may be a misfortune to the Untouchables. But there is no doubt that it is a good fortune to the Hindus. It gave them a class which they can look down upon. The system of untouchability sustains the natural pride of the Hindus and makes them feel as well as look big’ (Ambedkar, 1989:102).

This is an important fact pointing to the treatment of dalits as a separate social segment which is meant to consistently cripple them through treatment by a caste Hindu society. The exclusion of dalits from access to public goods was done by an institutionalised mechanism in the form of untouchability. The deterministic character of caste in accessing common pool and public resources that was explicitly brought out by Ambedkar can be captured in the following expression; ‘In the use of public facilities, the spirit of discrimination manifests itself in the exclusion of untouchables from school, wells, temples and means of conveyance’ (Ambedkar, 1989:108). The point Ambedkar made is that dalits as a community, (like coloured people of America) suffer from myriad forms of social exclusion and hence needs separate strategic initiatives for development. According to Ambedkar separate strategy for emancipation of dalits is required by civil society and the state for the following reason: ‘there is community (dalit) economically poor, socially degraded, educationally backward which is exploited, oppressed and tyrannized without shame and without remorse, disowned by society, unknown by Government and which has not security for protection and no guarantee for justice, fair play and equal opportunity’ (Thorat and Kumar, 2008: 30).

While for M.K. Gandhi restrictions on the wants of individuals is solution to ecological problems, for Ambedkar democratisation of access to resources solves ecological problems. Ambedkar championed the concept of environmentalism for the poor. The Mahad Satyagraha was a historic movement in which two issues were highlighted by the activism of Ambedkar- he attempted to dismantle the very root of Hindu belief system i.e., burning the Manusmriti and fight against water Untouchability (Zelliot 2005). In this context Ambedkar advised his followers to violate the age old restrictions on accessing drinking from common pool resources which is a vital common pool resource (Rao, 2009). The Mahad Satyagraha took place in a small town of Maharashtra in 1927. Ambedkar along with three thousand followers violated the traditional restrictions of preventing untouchables from accessing water. Ambedkar took water into his hands from the Chowdar Tank and violated the age old Untouchability. While most of the studies on the Mahad Satyagraha treat the incident as crusade against caste oppression, while true, this incident has historical significance as being one of the pioneering attempts of environmentalism for the poor. It is interesting to note the politico-philosophical reflection of Ambedkar on this occasion; ‘At the outset, let me tell those who oppose us that we did not perish because we would not drink water from this Chowdar

Tank. We now want to go to the Tank only to prove that, like others, we are also human beings' (Jaffrelot, 2005). Environmental historians of India mainly subscribed to the teleological approach to human environmental relationship, which notes and treats only the resistances of people mainly to policies of colonial state. However the episode of the Mahad Satyagraha demonstrates the complexity of competing interests of Indian society over access to resources and attempts of marginalised sections of Indian society to fight for justice in the domain of environment.

III. Egalitarian Environmentalism And Ambedkar

Environmental historians in India obsessed with preservationist discourse which has proclivity to invoke romantic preservationist ideas from Brahminical scriptures and practices. The main agenda of these ideas is to provide a conceptual structure to the multiple patterns of resource use under the framework of Hindu culture. Ambedkar on the other hand takes recourse to the ideas of Siddhartha Gautama while sourcing his ideas for the arguments he puts forth. By invoking the ideas of Siddhartha Gautama- the Buddha, Ambedkar formulates and introduces the construct of egalitarian environmentalism which is an anti-thesis to romantic Hindu environmentalism. At the core of this philosophy is the premise that resources of nature are not meant for few rather for all, and all human beings possess equal right to use these resources of nature. In the ethical domain of relationship between humans and nature, Ambedkar moves close to the ideas of Marx who believes in the idea of eco-equality. In the monumental text *Buddha and his Dhamma* which starts with an analysis of the process of transformation of Siddhartha Gautama to Buddha, for Ambedkar it happened in the context of Gautama's attempt to find a solution to water disputes between the Sakhyas and the Koloyas which is the tribal confederation of ancient India. The decision of the Sakhyas to undertake war against enemies was bitterly opposed by Siddhartha Gautama who eventually chooses the path of self-exile. The point to be noted here is that the character of the Buddha in Ambedkar's vision of Buddhism emerges from eco-sensitive resources such as water (Ambedkar, 2006: 28-29). The engagement of Ambedkar with ecological justice using the case of Buddha could be seen at three levels: the conception of evolution of nature; the relationship between human beings and other living forms and finally the ethical aspects of human ecology. While reviewing the process of the genesis of the world in the philosophical tradition of Indian thought, he put forward Buddha's version of nature. For Ambedkar, a biotic world does not have any superior and inferior qualities, rather 'all individual things are analogues to one another and therefore, no one can be regarded as the final sources to any other'. This means that all living forms in the world are mutually depended upon each other for survival. While reflecting the social philosophy of Ambedkar i.e., importance of all social class to the broader social system, this concept also closely resembles very intricate eco-biological concept of food chain. Ambedkar thus propose the concept of socio-ecological egalitarianism which facilitated the thought process of inclusive environmentalism. Another interesting aspect of Neo-Buddhism (Ambedkar Buddhism) which addresses these complex processes is the relationship among human beings, and the relationship between living forms and human beings. The main crux of Buddhist Dharma according to Ambedkar is the engagement of 'man and the relation of man to man in his life on earth' (Ambedkar, 2006: 121). By invoking Buddhist Dharma, Ambedkar was addressing two things: reflection on the iniquitous social order wherein powerful sections exploit nature for selfish class and caste interests and secondly, visualising his dream society i.e., society free from exploitation and deprivation. Neo-Buddhism does not restrict itself to harmonious relationship between human beings alone but goes to the extent of proposing an organic relationship with all living forms. Ambedkar invoked Buddha to reflect upon this aspect as follows: 'Love is not enough; what is required is Maitri. It is wider than love. It means fellowship not merely with human beings but with all living beings. Is not such Maitri necessary? What else can give to

all living beings the same happiness which one seeks for one's own self, to keep the mind impartial, open to all, with affection for everyone and hatred for none' (Ambedkar, 2006:129). Thus, loving kindness and compassion towards living forms is an essential feature of Buddhism and it is one of the important ecological virtues that it contributed to the world. Ambedkar himself purports to propose a self emphatic and reflexive ethical code for human beings while engaging with other species, meaning he was not satisfied with the dominant anthropocentric conception of the world but prefers an inclusive bio-ecological centric world wherein all species have equal rights for their existence. For Ambedkar the essence of true India lies in Buddhist tradition. For him Brahmanism is an anti-thesis to humanistic values and nature's biological ethics. He upholds the views of Buddha on conservation of animals and all life forms from destruction. While invoking the ideas of Buddha, Ambedkar condemned the killing of animals in the following passage: 'that sacrifices neither were nay oxen slain, neither goats, nor fowls, nor fatted pigs, nor were any kinds of living creatures put to death. No trees were cut down to be used as posts, no Dabbha grasses mown to strew around the sacrificial spot' (Ambedkar, 2006: 267). This bitter critique on nature's exploitation was launched by Buddha against Brahmanism more than thousand years back and it was recalled by Ambedkar with his Neo-Buddhism. The third important feature of Neo-Buddhism is its powerful eco- sensitivity and eco-gospel, based upon ethical treatment of all living forms. In the perception of Buddha; a king, a rich man and popular persons are not great men. A great man according to him is 'a man given to the welfare of many of many folks, to the happiness of many folk' (Ambedkar, 2006: 293). Thus the essence of being human in Buddhist thought is one who lives for others. This ethical dogma is reflected in the discourse of Buddhist ecology. While countering the Brahminical notion of out-castes, Buddha defined who is out castes in the following words: 'whosoever in this world harms living beings once-born or twice-born, in whom there is no compassion for living beings is an outcast' (Ambedkar, 2006: 307). Ambedkar invoked Buddha to counter Brahmanical notion of the caste system, and reintegrated that outcast should not be determined by birth rather by qualities of the person. Thus, Ambedkar marshalled the ideas of Buddha and evolve a powerful critique of not only iniquitous social order but also of eco-sensitive ideas which are capable of bringing eco-sensitivity in society.

Conclusion

Ecology has emerged as an important phenomenon in academic and public discourse. It is indeed necessary to expand its scope by invoking new ideas to find solutions to emerging ecological crisis. The ideas of Ambedkar offer a fresh perspective to Indian environmentalism. His ideas show that environment needs to be located in the dynamics of social forces that ultimately determines the nature of human relationship with environment. The ideas of Ambedkar reminds us that environmental governance should be crafted based upon the principle of equity and bio-ethical spirit to cater to the needs of all sections of human society. In a way, Ambedkar's ideas enable us to focus on ecological democracy and inclusive environmentalism, meaning environment for all. Particularly his engagement with Buddhism proposes a bio-centric approach to look at social process. This means all species including human beings have equal rights over nature and at the same time all human beings has responsibility to participate in conservation of environment. To conclude, the eco-philosophy of Ambedkar can be termed as 'environment for all and all for environment'. Its relevance both at the global and local levels notwithstanding Ambedkar's contribution to ecology needs to be furthered to usher a just ecologically embedded society.

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Caste-based discrimination in employment opportunities in contemporary India

Satendra Kumar Singh,

Research Scholar,

Department of Sociology,

Central University of Punjab.

Introduction

Caste-based discrimination in employment opportunities is a pervasive problem in contemporary India (Nagar, 2023). Despite constitutional provisions and affirmative action programs, individuals from lower castes continue to face discrimination in the job market, both in the private and public sectors (Jodhka, 2017). This not only violates human rights but also hinders the country's economic growth and development (Knight, 2010). The lack of diversity in the workforce and the perpetuation of social hierarchy make it difficult for individuals from lower castes to access better employment opportunities and improve their socio-economic status (Mosse, 2020). In this essay, we will explore the challenges and consequences of caste-based discrimination in employment opportunities in contemporary India and suggest possible solutions to address this issue.

Background

India is a diverse country with a complex social structure. Caste is a fundamental aspect of Indian society, which divides people into hierarchical groups based on birth (Vaid, 2014). The

caste system has been in existence for centuries and has been a significant source of discrimination and inequality (Desai, 2011). The Indian Constitution recognizes the importance of eliminating caste-based discrimination and provides several provisions to ensure equal opportunities for all citizens.

Article 15 of the Indian Constitution prohibits discrimination on the grounds of religion, race,

caste, sex, or place of birth (Bhatia, 2016). Article 16 guarantees equal opportunities for all citizens in matters of public employment. The Constitution also provides for affirmative action programs such as reservations in educational institutions and public sector jobs for individuals from lower castes (Malik, nd). Despite these constitutional provisions and affirmative action programs, caste-based discrimination in employment opportunities persists in contemporary India. Individuals from lower castes continue to face discrimination in various forms, such as denial of employment, lower wages, and limited career growth opportunities.

Challenges of Caste-Based Discrimination in Employment Opportunities

The persistence of caste-based discrimination in employment opportunities poses several challenges for individuals from lower castes and the country as a whole. Firstly, caste-based discrimination hinders social mobility and perpetuates social inequality. Individuals from lower castes face limited access to better employment opportunities, which makes it difficult for them to improve their socio-economic status. This perpetuates the social hierarchy and reinforces the dominance of upper castes in society

(Soundararajan, 2023). Secondly, caste-based discrimination in employment opportunities hinders economic growth and development. Discrimination leads to a lack of diversity in the workforce, which limits innovation and creativity. This, in turn, hinders productivity and competitiveness, which has a negative impact on the country's economy (Sabharwal, 2020). Thirdly, caste-based discrimination in employment opportunities violates human rights (Bhimraj, 2020). Discrimination denies individuals from lower castes equal opportunities to pursue their chosen careers and improve their socio-economic status. This violates their right to equal treatment and opportunity, which is a fundamental human right.

Consequences of Caste-Based Discrimination in Employment Opportunities

The consequences of caste-based discrimination in employment opportunities are far-reaching and have a significant impact on individuals from lower castes and the country as a whole (Deshingkar, 2006). Individuals from lower castes face limited access to better employment opportunities, which perpetuates social inequality and hinders their social mobility. This limits their ability to improve their socio-economic status and leads to a cycle of poverty (Piff, 2018).

Caste-based discrimination also hinders economic growth and development. The lack of diversity in the workforce limits innovation and creativity, which hinders productivity and competitiveness. This has a negative impact on the country's economy and its ability to compete in the global market (Bob, 2007). Caste-based discrimination in employment opportunities also violates human rights. Discrimination denies individuals from lower castes equal opportunities to pursue their chosen careers and improve their socio-economic status. This violates their right to equal treatment and opportunity, which is a fundamental human right. Solutions to Address Caste-Based Discrimination in Employment Opportunities To address caste-based discrimination in employment opportunities, several solutions can be implemented. Firstly, there is a need to increase awareness about the negative consequences of caste-based discrimination. This can be achieved through education and awareness campaigns, which can help change attitudes and perceptions towards individuals from lower castes (Kumar, (2022). Secondly, there is a need to strengthen affirmative action programs such as reservations in educational institutions and public sector jobs. This can help provide equal opportunities for individuals from lower castes and increase their representation in the

workforce. Thirdly, there is a need to enforce existing laws and regulations that prohibit caste-based discrimination in employment opportunities. This can be achieved through strict

enforcement mechanisms and penalties for violators (Chauhan, 2008). Fourthly, there is a need to promote diversity in the workforce. This can be achieved through policies that encourage the recruitment of individuals from diverse backgrounds, including those from lower castes.

Conclusion

Caste-based discrimination in employment opportunities is a persistent problem in contemporary India. Despite constitutional provisions and affirmative action programs, individuals from lower castes continue to face discrimination in the job market, both in the private and public sectors. This not only violates human rights but also hinders the country's

economic growth and development. The lack of diversity in the workforce and the perpetuation of social hierarchy make it difficult for individuals from lower castes to access better employment opportunities and improve their socio-economic status. To address this issue, there is a need to increase awareness

about the negative consequences of caste-based discrimination, strengthen affirmative action programs, enforce existing laws and regulations,

and promote diversity in the workforce.

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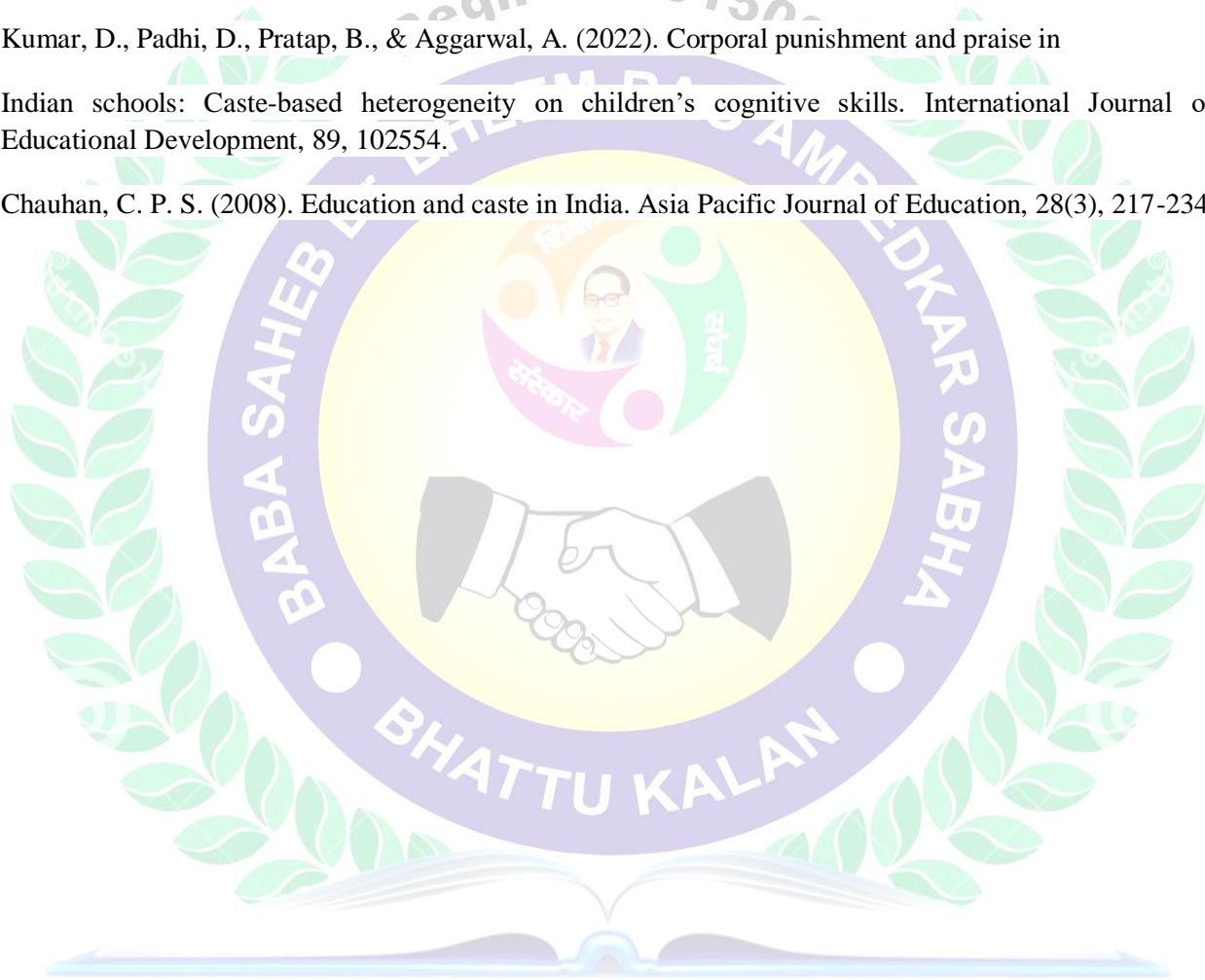
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Role of Dr. B R Ambedkar for Atrocity against SC and ST of India

Narender Singh

Research Scholar,

Kurukshetra University, Kurukshetra

Abstract:

Dr. Babasaheb Bhimrao Ambedkar was a multitalented person. He is known as a champion of the depressed class. He was an intellectual, a scholar, a constitution maker, a patriot, a writer, an economist, an eminent lawyer and a feminist. Dr. Ambedkar dedicated his whole life to the uplifting Dalits. He was totally against caste-based superiority and discrimination among them. He did such work which always motivate the Dalits, women and untouchables. Despite the promoter work of reformers like Mahatma Jyotiba Phule, Periyar, Ramaswami Naiker, Swamy Dayanand Saraswathi and most others to awaken social rationality amongst untouchables, their efforts could not succeed. Dr. Ambedkar also faced the cruel practice and suffered the distemper of throwing files by peons at his face while he was working as a secretary at Maharaja of Baroda. He was badly beaten up for staying in hiding manner as a paying guest in an Inn. He became their crusader. He decided to the upliftment of the depressed classes as they were in miserable condition. The depressed classes faced untouchability. Baba Saheb struggled to in eradicating the untouchability first. After eradication of untouchability, they will get equal rights, equal status and opportunity, and equal social, civil, economic and political rights. As their rights are the part of the basic human rights which protects the dignity of a person. Along with Baba Saheb, Mahatma Gandhiji, too sincerely worked to eradicate the concept of untouchability. He gave a new name to the untouchables as Harijans which means children of God. The abolition of Untouchability for the first time was secured by Ambedkar in Poona Pact. After that in the year 1934, Congress also came up with the resolution that formed the foundation for Article 17. The anti-atrocities law has not been fully successful in preventing the incidents of atrocities on Scheduled Castes and Scheduled Tribes due to the efforts of Baba Saheb.

Keywords: Ambedkar, Equality, Rights, Dalits, Atrocity Scheduled Castes and Scheduled Tribes.

1.1 INTRODUCTION

Human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in the spirit of brotherhood. Everyone is entitled to all the rights and freedoms without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Everyone has the right to life, liberty and security of person. No one can be subjected to torture or cruel, inhuman or degrading treatment or punishment. No one shall be held in slavery or servitude. Everyone has the right to own property alone as well as in association with others.

No one shall be arbitrarily deprived of his property. Everyone has the right to equal access to

public service in his country. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and

supplemented, if necessary, by other means of social protection. Everyone has the right to education. Everyone has the right to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

1.2 DR. AMBEDKAR AS AN SAVER OF THE DALITS

Dr. Ambedkar dedicated his life to the uplifting of Dalits. He was opposed to the theory of caste-based superiority and social discrimination. He made a path for legal rights to enact the

laws in connection with the progress of Dalits which could positively change their lives. 2

Dr. Ambedkar always led by example. He showed his followers, through the way he lived his

own life, that education and hard work alone held the key to their liberation. The untouchables had been a demoralized, helpless group of people, but Ambedkar taught them to stop waiting for help to come from the outside and to rely upon themselves instead. The idea was a revolutionary one for people who had always been told that their lot in life was preordained and that they had no control over it. Dr. Ambedkar said, “You can change your lot, but do not flock to temples hoping for justice to come to you in heaven. There is justice to be found on earth if you can fight for it. This idea gave them new courage and a sense of self-respect that they had never known before. The Ambedkar statue was an icon for the depressed and oppressed class’s civil rights. His posture, the constitution in his hand and showing a new path for millions of downtrodden people to modern society were symbols of the new era. 3

1.3 ATROCITIES ON SCHEDULED CASTES AND SCHEDULED TRIBES

In common parlance, the term ‘atrocities’ denotes an act of extreme heinous cruelty. The word “Atrocity” has not been defined in law. Even the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act has not defined this term. In the absence of any legal definition, its meaning has been derived from various instruments issued by the Government of India from time to time. The State has tended to apply their interpretations of the term “Atrocity”. Ministry of Home Affairs has clarified this term as “any offence under the Indian Penal Code committed against members of the Scheduled Castes by any non-Scheduled Caste person. Similarly, all offences under the Indian Penal Code committed by non-Scheduled Tribe against the member of Scheduled Tribes are atrocities. Caste consideration as a motive is not necessary to make such an offence in case of atrocity. 4

There has been controversy on the definition of “atrocities”. If we were to say that the more serious offence should be classified as “atrocities,” we would still be left with problems defining the notion of “serious” offences. Apart from murder and grievous offences one would have to fall back upon the measure of punishment provided by the code in defining what constitutes “serious offences.” But this measure can hardly be relied upon: this is so because the prescribed punishments depend on the nature of the criminal act and not upon the impact of such actions on the historically situated victim groups as a whole. 5

Despite the legal safeguard provided for the protection of the Scheduled Castes from caste-based atrocities and discrimination, the atrocities on Scheduled Castes and Scheduled Tribes are not coming to an end and Scheduled Castes and Scheduled Tribes are still subjected to various forms of atrocities in different parts of the country. The Constitution of India aimed at

constructing an egalitarian social order free from all caste-based prejudices but Dr. B.R. Ambedkar, while speaking on the eve of the moving of the draft constitution in 1949, showed his non-challengeable fear

regarding the existing inequalities in the Indian society while he observed that: “On 26th January 1950, we are going to enter into a life of contradictions. In politics, we will have equality and in the social and economic life, we will have inequality. In politics, we will be recognizing the principle of one man, one vote and one vote, one value. In our social and economic life, we shall, because of our social and economic structure, continue to deny the principle of one man, one value.” 6

1.4 LEGISLATIVE FRAMEWORK ATROCITIES ON SCHEDULED CASTES AND SCHEDULED TRIBES

The law reflects a struggle between competing interest groups, some of whom are more powerful than others. According to B.R. Ambedkar, law and public opinion are two forces, which govern the conduct of man. They act and react to each other. At times law goes ahead of public opinion and checks it and redirects in channels, which it thinks proper. At times public opinion is ahead of the law. It rectifies the rigour of the law and moderates it. 7 According to Friedman, “What makes the law, then, is not ‘public opinion’ in the abstract, but public opinion in the sense of exerted social force.” 8 In a democracy, the interplay between social opinion and the law-moulding activities of the State is a more obvious and articulate one. Public opinion on vital issues constantly expresses itself not only through the elected representatives in the legislative assemblies but through public discussion on various platforms. Because of this constant interaction between the articulation of public opinion and legislation, society moves forward. The struggles led by the Dalits against the caste system and untouchability and Dalit consciousness about their human rights and social position in the society resulted in the positive response of the post-independence Indian state by enacting new laws and legislations for the removal of social disabilities. The enactment of the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 is in response to such struggles led by the Dalits at various times and contexts in India. 9

The statement of Objects and preamble of the Act sums up the position of Dalits four decades after Independence and Constitution. It says that despite various measures to improve the socio-economic conditions of the Scheduled Casts and the Scheduled Tribes, they remain vulnerable. They are denied several civil rights. They are subjected to various offences, indignities, humiliations and harassment. They have, in several brutal incidents, been deprived of their life and property. Serious crimes are committed against them for various historical, social and economic reasons... Because of the awareness created among the Scheduled Casts and Scheduled Tribes, through the spread of education etc., they are trying to assert their rights and this is not being taken very kindly by others. When they assert their rights and resist practices of untouchability against them demanding statutory minimum wages or refusing to do any bonded or forced labour, the vested interests try to cow them down or terrorize them. When the Scheduled Casts or Scheduled Tribes try to preserve their self-respect or honour of their women, they become irritants for the dominant and the mighty. Occupation and cultivation of even the government and more often these people become victims of attacks by vested interests. Of late has been an increase in the disturbing trends of commission of certain atrocities like making the Scheduled Caste persons eat inedible substances like human excreta and attacks on and mass killing of helpless Schedule Casts and Schedule Tribes and rape of women belonging to the Schedule Casts and Schedule Tribes. Under the circumstances, the existing laws like the Protection of Civil Rights Act 1955 and normal provisions of the Indian Penal Code are inadequate to check these crimes. Special legislation to check and deter crimes against them by non Schedule Casts and non-Schedule Tribes has therefore become necessary.”10

The most significant lacuna in the UOA is that the word ‘untouchability’ has not been defined anywhere in the Act. The matter was ultimately settled on the ground that the term would not attract controversy and the legality of its definition may not be challenged because the constitution itself does not define ‘untouchability’. Thus the UOA does not make it clear whether ‘untouchability’ refers to the status of an untouchable or to a person who is subjected to a certain disability upon a person or group of persons. 11 The experience says that the small number of cases of the practice of untouchability reported to the police is no indication at all of the magnitude of the problem. There has been laxity on the part of police and other authorities concerned in their dealing with such cases. 11 Thus, despite this enactment, the atrocities against the Dalits continued unabated. It was also found that there were several problems and limitations in the enforcement of the Protection of Civil Rights Act, 1976. The Protection of Civil Rights Act, 1976 is based on a mild crime model for removing the practice of untouchability. This Act was enacted for giving effect to the provisions of Article 17 of Constitution of India. Initially, it was named “The Untouchability (Offences) Act, 1955” which was amended in the year 1976 as “Protection of Civil Rights Act, 1976,” as during the working of this Act some lacunae were noticed in it.

These loopholes were plugged in. This Act remained a symbolic piece of legislation. It seems fair to say that the UO Act has not fared well in the High Courts in contrast with the earlier State legislation, which generally received favourable interpretations from these Courts. This unfavourable reception by the High Courts seems to involve three problem areas; the

requirement that the forbidden act be committed “on grounds of untouchability”; uncertainty about coverage of private property; and limitation of rights to those enjoyed by members of the same religious denomination. 12

Thus, the term ‘atrocities’ was not defined until the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act was passed by the Parliament in 1989. In legal parlance, the Act understands the term “atrocities” means an offence punishable under sections 3 (1) and (2).

Atrocities is an expression commonly used to refer to crimes against Scheduled Castes (SCs) and Scheduled Tribes (STs). The term Atrocities denotes an act of extremely heinous cruelty. In the absence of any legal definition, its meaning has been derived from the various instruments issued by the Government of India from time to time. However, the respective states in India are applying their interpretations of the term atrocities. According to the Parliamentary Committee on the Welfare of SCs & STs, the term atrocities “denotes the quality of being shockingly cruel and inhumane, whereas the term ‘crime’ relates to an act punishable by law”. 13 The Ministry of Home Affairs has clarified the term as “any offence under the Indian Penal Code committed against members of the Scheduled Castes by any non-Scheduled Caste person. Similarly, all offences under the Indian Penal Code committed by non-Scheduled Tribe against the member of Scheduled Tribes are atrocities. Caste consideration as a motive is not necessary to make such an offence in case of atrocities.” 14

Ministry of Home Affairs has again clarified the term ‘atrocities’ as “Crimes which have ingredient of infliction of suffering in one form or the other should be included for reporting.”

This is based on the assumption that “where the victims of crime are members of Scheduled Castes and the offenders do not belong to Scheduled Castes, caste consideration are the root cause of the crime, even though caste consciousness may not be the vivid and immediate motive for the crime.” 15

The Act says that any non-Dalit person forcing a member of a Scheduled Caste or a Scheduled Tribe to drink or eat any inedible or obnoxious substance is an atrocity. Any non-

Dalit acts with intent to cause injury, insult or annoyance to any member of a Scheduled Caste or a Scheduled Tribe by dumping excreta, waste matter, carcasses or any other obnoxious substance in his premises or neighbourhood is an offence. Forcibly removal of clothes from the person of a member of a Scheduled Caste or a Scheduled Tribe or parading him naked or with a painted face or body or committing any similar act which is derogatory to human dignity is considered an offence. 16 Any non-Dalit wrongfully occupies or cultivates any land owned by, or allotted to, or notified by any competent authority to be allotted to, a member of a Scheduled Caste or a Scheduled Tribe or gets the land allotted to him transferred defined as an offence. 17

The Act says that any non-Dalit wrongfully dispossesses a member of a Scheduled Caste or a Scheduled Tribe from his land or premises or interferes with the enjoyment of his rights over

any land, premises or water is an atrocity. Compelling or enticing a member of a Scheduled Caste or a Scheduled Tribe to do 'begar' or other similar forms of forced or bonded labour other than any compulsory service for public purposes imposed by the Government is an offence of atrocity. 18 Any non-Dalit forces or intimidates a member of a Scheduled Caste or a Scheduled Tribe not to vote or to vote to a particular candidate or to vote in a manner other than that provided by law is an offence. A member who is not a Dalit institute a false, malicious or vexatious suit or criminal or other legal proceedings against a member of a Scheduled Caste or a Scheduled Tribe is an offence of atrocity. Non-Dalit gives any false or frivolous information to any public servant and thereby causes such public servant to use his lawful power to the injury or annoyance of a member of a Scheduled Caste or a Scheduled Tribe defined as an offence. 22

The Dalits are protected from humiliation by clause (x) of section 3 (1) of the Act. A non-Dalit if intentionally insults or intimidates with intent to humiliate a member of a Scheduled Caste or a Scheduled Tribe in any place within public view shall be punishable with imprisonment for a term, which shall not be less than six months. Females belonging to the Dalits are teased or their modest is outraged without any reason simply because they are poor

and Dalits were made an offence under clause (xi) which says that the assaults or use of force to any woman belonging to a Scheduled Caste or a Scheduled Tribe with intent to dishonour or outrage her modesty shall be punishable with imprisonment for a term. The woman belonging to the Dalit exploits her sexually and has protection under clause (xii) of the Act. This clause says that "being in a position to dominate the will of a woman belonging to a Scheduled Caste or a Scheduled Tribe and uses that position to exploit her sexually to which she would not have otherwise agreed" shall be punishable with imprisonment. 19 The Dalits have protection from denial to use water from any spring, reservoir or any other source without any interception in any manner without getting it polluted. Clause (xiii) says that it "corrupts or fouls the water of any spring, reservoir or any other source ordinarily used by members of the Scheduled Caste or the Scheduled Tribes to render it less fit for the purpose for which it is ordinarily used" shall be punishable. 20

The members of the Dalits are provided protection s from denial of access to certain places and to use customary passage and to get water from any spring, reservoir or any other source. The members of Dalits were protected from denial of access to any place of public resort to which other members of the public or

any section thereof has a right of access. This protection made under the (xiv) clause says that any non-Dalits “denies a member of a Scheduled Caste or a Scheduled Tribe any customary right of passage to a place of public resort or obstructs such member to prevent him from using or having access to a place of public resort to which other members of the public or any section thereof have a right to use or access to.” The Dalits were protected against atrocities affecting land; atrocities affecting residential premises; against atrocities affecting the existence of properties. According to clause (xv) any non-Dalits, forces or causes a member of a Scheduled Caste or a Scheduled Tribe to leave his house, village or other place of residence, shall be punishable with imprisonment for a term which shall not be less than six months but which may extend to five years and with fine. 21 The Dalits have been given protection against causing damage to their property by mischief either by fire or explosive substances. This protection has been provided by clause (iii) of section 3 (2) of the Act. According to this clause, any non-Dalit, who commits mischief by fire or any explosive substance intending to cause or knowing it to be likely that he will thereby cause damage to any property belonging to a member of a Scheduled Caste or a Scheduled Tribe shall be punishable with imprisonment for a term which shall not be less than six months but which may extend to seven years and with fine. The destruction of their properties by mischief either by fire or explosive substance is made a serious offence. This is provided by clause (iv) of Section 3(2) of the Act. It says that the non-Dalits commit mischief by fire or any explosive substance intending to cause or knowing it to be likely that he will thereby destroy any building which is ordinarily used as a place of worship or as a place for human dwelling or as a place for the custody of the property by a member of a Scheduled Caste or a Scheduled Tribe, shall be punishable with imprisonment for life and with fine. According to section 3 (2) clause (v) of the Act, any non-Dalit “commits any offence under the Indian Penal Code (45 of 1860) punishable with imprisonment for a term of ten years or more against a person or property on the ground that such person is a member of a Scheduled Caste or a Scheduled Tribe or such property belongs to such member, shall be punishable with imprisonment for life and with fine.” 22

Every member of Dalit has been protected against the atrocities by the destruction of evidence of atrocities. According to section 3 (2) and clause (vi) whoever, not being a member of a Dalit, “knowingly or having reason to believe that an offence has been committed under this Chapter, causes any evidence of the commission of that offence to disappear to screen the offender from legal punishment, or with that intention gives any information respecting the offence which he knows or believes to be false, shall be punishable with the punishment provided for that offence.” 23

1.5 CONCLUSION

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

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Castes in India their Mechanism, Genesis and Development (1916)' by Dr.B.R.Ambedkar- 'A Quest For Identity As HUMAN BEING in Free India'

Dilbag Singh
Institute GSSS Uchana Khurd,
Jind(Haryana)
Research Scholar

Introduction:

Under the sky all humans are equal and each and every has his or her own importance and individual talent, but....unfortunately, division exists on the basis of caste, colour, creed and religion as well as on the gender, socio- economic and political. Puh! the 21st century has become more and more intolerable in the hands of Indian leaders and their goons. They are practising 'Divide and Rule' and watering every dissected ideology. I thank to this great motherland who has conceived very dedicated and courageous patriots who sacrificed their lives for the cause of humanity and for the well-being of the nation. Among them, Baba Saheb Ambedkar is the upper most who sacrificed ,not only his children but also his whole precious life to eliminate the stigma of the caste on the forehead of this beloved native country. Dr.B.R.Ambedkar gave us many valuable and revolutionary works those which can't be bounded in letters. Some of them are:-Castes in India; Their Mechanism, Genesis and Development (1916),The Problem of Rupees-Its Origin and It's Solution (1923), Bahishkrut Bharat(1927),The Annihilation of Caste(1916), Thoughts on Pakistan (1940),Mr.Gandhi and Emancipation of Untouchable (1945), Pakistan Or Partition of India(1945),State And Minorities (1947),Who Were The SHUDRAS(1948),Buddha Or Karl Marx(1956), Riddles in Hinduism(2008),Manu and Shudras (2015) etc.In his writings as well as at ground level ,Baba Saheb faced the evils of caste ridden society and fought bravely against every feudalistic and imperlistic thought unlike the warrior of safe zone.The present paper will exhibits Baba Saheb's struggle and ideas against casteism that , clearly, forever desciriminates against Dalit, especially working class as I would like to pronounce 'Jati hai ki jaati nhi' means 'Caste does exist but it doesn't eliminate'..I will try to find out the caste system in India, its genesis and its impact on marginalised sections even in the modern era.

Castes in India: Mechanism and Genesis:

Before starting the topic,I wish to tell you about the system of castes in India The origins of the caste system in India and Nepal are not fully known,but castes seem to have originated more than 2000 years ago.Under this system,which is associated with Hinduism,people were categorized by their occupations.' 'Although originally caste depended upon a person's work,it soon became hereditary.Each person was born in to an unalterable social status.The four primary castes are Brahmin,the priest; Kshatriya, warrior and nobility; Vaisya,farmers,traders,and artisan: and Shudra,tenant farmers and servants.Some people were born outside of(and below) the caste system;they were called "untouchables" or "Dalits"-"the crushed ones."(1.<https://www.thoughtco.com/History-of-the-Caste-System-in-India-ThoughtCo>)

More than one century has gone since the Anthropology Seminar was presented on 9th May,1916 at Columbia University by Dr. B.R. Ambedkar on the topic 'Castes in India:Their Mechanism,Genesis and Development (1916) has become a landmark for the down-trodden and exploitive castes and being considered an innovation for their freedom and emancipation.The document that was presented by Baba Saheb,belonged to dalits and deprived masses whose has been keeping deprived for centuries for their rights and privileges as human being that is ineligible in this universe.He expresses his concern to uproot

all roots of all types of evils through an inevitable and insightful outlook and enrich experience that he has faced in this malice society of 'Shavarna'. He also tries to define conflict between primitive and modern society and almost unravels the mysteries of caste. Ethnology explains the root causes of difference between human and human and ignites them for exploitation and oppression within 'Manusmriti' that makes a barrier for progressive and humane and civilized society, I think. Population of India is a mixture of Aryans, Dravidians, Mongolians and Scythians. Ethnically all people are heterogeneous as we are seeing in today's India, no doubt, there is 'unity in diversity' that is chief characteristic of this democratic and secular country but alas! This diversity is being made homogeneity on the basis of caste and religion. Caste is due to homogeneity. Nature of caste, to know more important before discussing the topic in detail. Different writers define caste as a collection of families, groups of families, a social group and detached their relations with the other class on eating and drinking. 'Origin of caste I (Baba Saheb) mean the origin of the mechanism for endogamy.' "Endogamy is the only characteristic that is peculiar to caste" (2. Castes in India: Their Mechanism, Genesis and Development, ebook, pg7). "As long as caste in India does exist, Hindus will hardly intermarry or have any social intercourse with outsiders; and if Hindus migrate to other regions earth, Indian caste would become a world problem." (3. ibid, pg6)

In India exogamy has a queer place that should be a strong weapon to demolish the caste barrier as Baba Saheb says telling the custom of exogamy "with the growth of history, however, exogamy has lost its efficacy and excepting the nearest blood-kins, there is usually no social bar restricting the field of marriage" (4. ibid-ebook, pg8). Due to the prevailing customs in society, there was very bad condition of women, being a half of this cultured society, she was always tortured and molested physically and mentally in every caste that was right according to custom. Sati, enforced widowhood and girl marriage are customs that were

primarily intended to solve the problem of the surplus man and surplus woman in a caste and to maintain its endogamy. Strict endogamy could not be preserved without these customs, while caste without endogamy is a fake" (5. ibid-ebook pg13). According to Dr. Ambedkar 'a caste is an enclosed class' that is imbibed in 'Chaturvarna' and imposed it upon the working and down-trodden masses by a law-giver and has come in to existence as some social laws 'Manu and Shastra.'

'1. The Brahman or the priestly class

2. The Kshatriya or the military class

3. The Vaisya or the merchant class

4. The Shudra or the artisan and mechanical class.

This is a class system not castes. Sub-division of society is quite natural. Unnaturally, these sub-division lost their class character and have become self enclosed units, called caste. With the pace of time, the priestly class detached itself from the rest of the body of people and through a closed door policy became a caste by itself and some castes were formed by imitation from higher to lower. This is the mechanistic process of the formation of caste and it is inevitable. Our forefathers have conceived caste as a unit itself and not as one within a 'System of Caste.'

Development of Castes:

As we know, there is a high growth in casteism, especially against lower strata of society except getting high ranks and posts due to the constitutional provisions. The so-called upper castes are being (till now) practised malpractices against the deprived sections. Caste has developed bigger shape besides being laws and provisions. The most terrible and dreading data is that over 1.8 lakh cases of crimes against Dalit were registered between 2018 and 2021. Atrocities issues like rape, murder, molestation and physical assault, being seen day by day on different social media. Where is equality, fraternity and brotherhood (this is a capitalistic slogan that is wrapped in the blanket of Brahmanism to exploit Dalit as well as other lower castes.) The latest issue of caste development has been watched by civilized and humane cultural society on 2nd June, 2023, a dalit youth was stabbed by three goons on celebrating Dr. Baba Saheb's birthday at Nanded in Maharashtra that is known as secular and progressive state. Haa! I want to ask if we will be murdered by these so called Shavran caste goons. No, never, we should remember Baba Saheb's struggle and take necessary action (lawful or militant) to protect our respect and honour as a human being. "Caste -oppression is so entrenched in our society, so deeply rooted, that let alone disappearing, or even getting ameliorated, within capitalism, ie, prior to the overthrow of capitalism, it would not even do so without a prolonged struggle after such an overthrow. Caste oppression in short constitutes a deep-rooted contradiction in our society that is not easy to overcome" (6. <http://peoplesdemocracy.in>) Criticising Madan Mohan Malviya, who undertook campaign to remove untouchability, Bhagat Singh further writes: "a reputed social reformer like Pandit Madan Malviya, known for his soft corner for untouchables, first agrees to be publicly garlanded by a sweeper, but then consider himself to be polluted till he bathes and washes those clothes. How ironical !" (7. <http://thewire.in/bhagatsingh>)

Conclusion:

Caste system in India is so complex and compact that without knowing deep roots of caste, it can't be annihilated from Indian society. No doubt, caste is an integral and whole part of all human being but on the other and first hand, it is a stigma on developed and progressive human society. Caste is like a 'chamber of horror' for the untouchables, scheduled caste, backward class and other backward class and whole lower strata of the society. The text is so enriched and important for the then context, in fact, the mood and behaviour of the social taboo has fully changed. We should acquire and implement new strategy to fight the caste discrimination as per the demand requires. Marx theory of annihilation of class and Ambedkar's theory of annihilation of caste need to be synthesized and put to immediate practice for the emancipation of the Indian populace. (8. <https://mronline.org> 200 Years later, Why Marx remains relevant in an Indian context)

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Dr. B.R.Ambedkar's Ideology on Social Justice and the Constitution of India

Vanita

(Research Scholar)

Chaudhary Devi Lal University, Sirsa

Abstract:

Dr. Ambedkar has been hailed as the chief architect and father of the Constitution of free India, born as a Dalit and was particularly untouchable from his very childhood. He found that a large segment of society known as downtrodden and weaker sections of the society are living in very miserable and inhuman conditions in the society for centuries. The untouchables in the country were deprived of social and economic justice. They were socially degraded and economically exploited in society. With this background the principles of social justice are very vital and a uniting force in Indian circumstances. The principle of social justice means that, downtrodden under privilege, adversely situated persons suffering from long should be raised to the standard of average people. This is only possible through giving them special treatment and providing them with all the facilities for their upgradation to equate them with the rest of the population. Indian Constitution symbolizes the concept of social justice as Dr. Ambedkar the father of the Constitution has enshrined it in the Preamble of the Constitution, Part III rd of the Constitution which deals with Fundamental Rights and Part IV th of the Constitution which deals with Directive Principles of the State policy.

Keywords: Ambedkar, Social Justice, Fundamental Rights, Directive Principles, the Constitution of India.

1.1 INTRODUCTION

Our founding fathers of the Constitution have chosen and given us, a democratic republic for the governance of the country democracy within its scope encompasses freedom, equality and fraternity. These trinities are the pillars and basic principles of democracy. 1

Social Justice is the cardinal concept of the Constitutional edifice in India. It is the living concept of the revolutionary import and it gives meaning and significance to the ideal of a welfare state. The preamble of the constitution of India has given utmost importance to the concept of Socio Justice in all its manifestations. The preamble, which epitomizes the aspiration of the people, inter alia, provides for securing Justice Social, Economic and political.2

The preambular commitment finds its reflection in Part II of the Constitution of India dealing with Fundamental Rights and Part IV dealing with Directive Principles of State Policy. The whole scheme of the Constitution of India aims to secure Justice-Social and Economic. The expression Social Justice is not constitutional rhetoric or political claptrap meant for historic sloganeering. It is the conscience and soul force of the Supreme Law of the Land. It is a living concept of revolutionary import, it gives sustenance to the rule of law and meaning and significance to the ideal of the welfare state. In a democracy, the

welfare state concept always prevails as an important requirement. The state is promoting the welfare of the people and takes steps to bring out a social order based on justice social, economic and political. 3

1.2 CONCEPT OF SOCIAL JUSTICE

Social justice means the abolition of all types of differences which may result from the differences of wealth, race, opportunity, religion, status, caste, title and the like. To achieve such an ideal of social justice, the Constitution laid down the Directives for the State in Part IV of the Constitution. 4

The Supreme Judiciary realized that India is a welfare state. It is committed to the cause of social justice and the Courts must respond to this cause. Indian Constitution is one of the best documents which show that the concept of justice in its extended form has been described in various provisions of the Constitution. To begin with, Indian Constitution predicts that the Republic of India secures social, economic and political justice, equality of status and opportunity and liberty of thought and expression to all its citizens. It also states that Constitutional law shall endeavour to ensure all citizens within the framework of the Constitutional mandate. The words “socialist” that are added by the 42 nd Constitutional amendment act 1976, further illustrated that the main aim of the Constitution is to get rid of

inequality and provide a fair standard of living to the working people. 5

Social Justice is the recognition of a larger number without deprivation or accrual of legal rights. The concept of social justice is the main and vital part of the Constitution and it is presumed to be a basic structure of the Constitution that cannot be peeled off, altered or done

away with because of the doctrine of Basic Structure. In Dalmia Cement(Bharat) Ltd. v. Union of India 6 , it was held by the Supreme Court that Social Justice is the complete form to remove social imbalance by law balancing the rival claims or the interest of different groups or sections in the social structure or individuals by means without which it would not be possible to build up a welfare State.

The Supreme Court in D.S. Nakara v. Union of India 7 and Minerva Mills v. Union of India 8 further observed and held that the expression of Social Justice in the preamble recognizes the Benthamite principle of greatest happiness without the deprivation of legal rights. The concept of justice especially, a provision of the Indian Constitution is to protect the weaker section from social injustice. Another provision also exists in special provisions for backward

classes. Further, certain provisions regarding reservation for backward classes, special provisions relating to scheduled caste and scheduled tribes in reserving certain seats of Parliament, and relaxation of minimum qualifying standard for admission to certain professions. In the case of Indra Sawhney v. Union of India 9 , the Hon’ble Supreme Court further held that a positive duty is imposed on the state for the protection of tribal and weaker sections of people. Furthermore, the Constitution of India includes a directive for legal aid to the poor ensuring the poor section access to justice from law Courts. It is based on this provision that legal aid programmes have been launched by most of the states in India.

1.3 Dr B.R. AMBEDKAR AND SOCIAL JUSTICE

Dr. Ambedkar was born into a society that was full of inhuman conditions and practices. An untouchable according to Hindu Shashtra and Smritis was born as untouchable, lived and died as an untouchable. But

Dr. Ambedkar was a unique exception to this age-old scurrilous prescription and practice. By dint of hard work, untiring efforts and extraordinary drive and

devotion on his part he acquired the highest possible education in India, USA and England. He emerged as an erudite scholar, prolific writer, a free and fearless thinker, a popular attorney and an eminent Constitutionalist. Though he was born untouchable, he refused to live and die as untouchable. He was determined to break down the age-old shackles of slavery under which his unfortunate brethren had been suffering by breaking down the irrational social mores and forged religious customs. 10

Dr. B.R. Ambedkar is one of the main people who advocate social justice for the depressed classes in India. It is not wrong to say that Babasaheb Ambedkar did not suggest any exclusive definition or theory of the concept of 'social justice'. But the concept of 'Social Justice' was given by Dr. Ambedkar and derived from the theory propounded by Plato and John Rawls. As per this theory, one can infer basic cultural and structural principles of social justice embodied in the thoughts of Babasaheb Ambedkar. 11

Dr. Ambedkar was one of the spokesmen for social justice in India. The only person in the Constituent Assembly was Ambedkar who gave a new magnitude to the concept of justice.

People regard him as the 'Champion of Social justice'. He gave the theory of social justice as he was himself a victim of social injustice. He countered its difficulties and it became impossible for him to not tolerate the injustice. Because of that reason he boldly fought against injustice. He favored the liberal concept of justice. Like Gandhi, he considered that justice is not a crucial thing, it is simply another name for liberty, equality and fraternity. 12

The main value of social justice, as per Ambedkar's view includes equality, equal division of welfare articles, equipments, sources, schemes etc. without applying any discrimination and partiality. Thus, the spirit of social justice gives a significant place to mutual sympathy, respect and dignity as it is the human right that every person has the right to live with respect and dignity. The writings and thoughts of Lord Buddha influenced Ambedkar on the concept of human equality and sympathy, Lord Budha. John Dewy, Carlyle, Karl Marx, Kabir, Mahatma Phule and other rationalists also smoothly influenced him. The uplift of an individual is based on main constituents like sympathy, equality and liberty. Hinduism is always destitute of this concept. It is only Buddhism that comprises equality, love, sympathy and fraternity. So, Ambedkar followed Buddhism and worked for the uplift of the most depressed sections of Indian society- the Dalits. 13

1.4 SOCIAL JUSTICE UNDER THE CONSTITUTION OF INDIA

'Social Justice' is an integral part of Justice, 'Social Justice' is a dynamic, device to mitigate the sufferings of the poor, and weak. Dalits, Tribals and deprived sections of the society and to elevate them to the level of equality to live a life with dignity of the person. 'Social Justice' is not a simple or single idea of a society but is an essential part of a complex of social change to relieve the poor, etc. from handicaps, and penury to ward off distress, and to take their life liveable for the greater good of society at large. In other words, social justice aims to attain a substantial degree of social economic and political equality in the society. 14 The Constitutional concern of social justice as an elastic continuous process is to accord justice to all sections of society by providing facilities and opportunities to remove handicaps and disabilities with which the poor, etc. languish to secure the dignity of their person the Constitution, therefore, mandates the state to accord justice to all members of the society in all facets of human activity.

15

The Indian Constitution is unique in its contents and spirit. Through borrowed from almost every constitution of the world, the constitution of India has several salient features that distinguish it from the constitutions of other countries. Dr. Ambedkar is the man of the millennium for social justice since he was the first man in history to successfully lead a tirade of securing social to the vast sections of Indian humanity, with the help of a law. Dr. Ambedkar was the man who tried to turn the Wheel of the Law toward social justice for all. He has strong favour to attain social justice among the Indian Communities for this purpose he began his vocation. At the time of independence, the constitution makers were highly influenced by the feeling of social equality and social justice. For the same reason, they incorporated such provisions in the constitution of India. 16

According to Dr. B.R. Ambedkar, the Directive Principles of State Policy is a ‘novel feature of the Indian Constitution. They are enumerated in Part IV of the Constitution. They can be classified into three broad categories socialistic, Gandhian and liberal intellectual. The

directive principles are meant for promoting the ideal of social and economic democracy. They seek to establish a ‘welfare state’ in India. However, unlike Fundamental Rights, the directives are non-justiciable in nature, that is, they are not enforceable by the courts for their violation. Yet, the Constitution itself declares that these principles are fundamental in the governance of the country and it shall be the duty of the state to apply these principles in making laws. Hence, they impose a moral obligation on the state authorities for their application, the real force (sanction) behind them is political, that is, public opinion. 17

Article 19 enshrines the fundamental rights of the citizens of this country. The seven sub- clauses of Article 19(1) guarantee the citizens seven different kinds of freedom and recognize them as their fundamental rights. Article 19 considered as a whole furnishes a very satisfactory and rational basis for adjusting the claims of individual rights of freedom and the claims of public good. 18

Articles 23 and 24 provide for fundamental rights against exploitation. Article 24, in particular, prohibits an employer from employing a child below the age of 14 years in any factory or mine or any other hazardous employment. 19 Article 31 makes a specific provision

concerning the fundamental property right and deals with the vexed problem of compulsory acquisition of property. 20

Article 38 requires that the state should make an effort to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice social,

economic and political shall inform all the institutions of national life. 21 Article 39 clause (a) says that the State shall secure that the operation of the legal system promotes justice, on a basis of equal opportunity, and shall, in particular, provide free legal aid, by suitable legislation or schemes, or in any other way, to ensure that opportunities for securing justice are not denied to any citizen because of economic or other disabilities. 22

Article 41 recognizes every citizen’s right to work, education & public assistance in cases of unemployment, old age, sickness & disablement and in other cases of undeserved want.23

Article 42 stresses the importance of securing just and humane conditions of work & for

maternity relief. 24 Article 43 holds before the working population the ideal of the living wage 25 and Article 46 emphasizes the importance of the promotion of educational and economic interests of schedule castes, schedule tribes and other weaker sections. 26

The social problem presented by the existence of a very large number of citizens who are treated as untouchables has received the special attention of the Constitution as Article 15 (1)

prohibits discrimination on the grounds of religion, race, caste, sex, or place of birth. The state would be entitled to make special provisions for women and children and for the advancement of any social and educationally backward classes of citizens, or the SC/STs. 27 A similar exception is provided to the principle of equality of opportunity prescribed by Article 16 (1) in as much as Article 16(4) allows the state to make provision for the resolution of appointments or posts in favour of any backward class of citizens which, in the opinion of the state, is not adequately represented in the services under the state. 28 Article 17 proclaims that untouchability has been abolished and forbids its practice in any form & it provides that the enforcement of untouchability shall be an offence punishable following law. This is the code of provisions dealing with the problem of achieving the ideal of social justice in this country which has been prescribed by the Constitution of India. 29

1.5 CONCLUSION

Dr. B.R. Ambedkar, the Chief Architect of the Indian Constitution was a scholar par excellence, a philosopher, a visionary, an emancipator and a true nationalist. He led several social movements to secure human rights for the oppressed and depressed sections of society. He stands as a symbol of the struggle for social justice. The solution to social injustice lies within us only. People should be aware of the conditions of the poor, the backward, or whosoever to rational examination. After it has been in effect for a while, subject every concession to empirical evidence. People should shift from equality of outcomes to equality of opportunities. And in striving towards that, nudge politicians to move away from the easy option of just decreeing some reservations, etc. to doing the detailed and continuous work that positive help requires, the assistance that the disadvantaged need for availing of equal opportunities. People should try to refashion the policies of the state on truly secular and liberal principles. The individual and not the group should be the unit of state policy.

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THE CONTRIBUTION OF DR. BHIMRAO AMBEDKAR TO LABOUR LEGISLATION AND LABOUR WELFARE IN INDIA

SNEHLATA

RESEARCH SCHOLAR

(DEPARTMENT OF COMMERCE)

BABA MASTNATH UNIVERSITY, ROHTAK

Email id - snehlata 011196@gmail.com

Abstract

The aim of this research paper is to examine the contribution of Dr. B.R. Ambedkar to labour legislation and labour welfare in India. Dr. B.R. Ambedkar, a renowned Jurist, social reformer and the principal architect of the Indian Constitution, made remarkable contributions to labour laws and labour welfare in India with a focus on uplifting marginalized sections of Society, including the laboring class. Dr. Ambedkar played a crucial role in securing their rights and ensuring their welfare. He advocated for the welfare of Industrial workers, leading to the passage of the factories Act in 1948, which established standards for working conditions, regulated working laws and addressed concerns like child labor recognizing the vulnerability of marginalized Communities, Dr. Ambedkar Championed the scheduled Castes and scheduled tribes prevention of Atrocities Act. In 1989, aimed at Protecting these communities from discrimination and violence, including within the worker. His advocacy for fair wages resulted in provisions related to minimum wage being included in the Indian Constitution ensuring a decent Standard of living for workers.

Keywords - Labour welfare, Labour laws, Contributions, Industrial disputes, scheduled caste and schedule tribes, well-being, worker.

Introduction

Labour welfare

labour welfare refers to the measures, policies and initiatives undertaken to promote the well being, rights and overall welfare of worker in the workplace. It encompasses a wide range of activities and benefits aimed at improving the quality of life and working conditions for employees. Labour welfare initiatives focus on addressing the Physical, social, economic and Psychological needs of worker, ensuring their safety, health, and general welfare. These initiatives can include provisions for fair wages, safe working conditions, reasonable working hours, access to healthcare facilities social security benefits and opportunities for skill development. The development and career advancement. The aim of labor welfare initiatives is to create a conducive and supportive work environment that not only meets the needs of workers but also enhances their productivity, job satisfaction and overall well-being. By prioritizing labor welfare, organizations and societies strive to foster a harmonious and equitable relationship between employers and employees while social justice and human dignity in the workplace.

Labour Law

Labour laws refer to the legal framework that governs. The relationship between employers and labour organization in the workplace. These laws are designed to protect the rights and interests of workers, ensure fair and equitable treatment and establish standards for working conditions and employment practices. Cause Laws cover a wide range of aspects related to employment, including hiring, wages, working hours, leave entitlements, occupational health

and safety, social security, dispute resolution labour laws vary across countries and jurisdictions, reflecting the social economic and political concepts of each nation. It is advisable to consult Specific local labour laws or seek legal advice in the relevant jurisdiction for accurate & eel-to-date information.

Dr. B.R. Ambedkar a visionary leader and one of the Chief architects of the Indian constitution, made indelible contributions to labor laws and labor welfare in India. His unwavering commitment to social justice and equality drove his tireless efforts in advocating for the rights and welfare of workers, particular those from marginalized Sections of society. As the chairman of the drafting comities of the Indian constitution, Dr. Ambedkar players a critical role in shaping the fundamental rights enshrined in the Constitution, including labor rights. He sought to ensure that the Constitution provided a strong foundation for protecting worker's rights and meeting their welfare Dr. Ambedkar recognized the need for legislation to suffused workers from exploitation and improve their working conditions this active involvement led to the enactment of significant. labour laws, most notably the factory. Act of 1948. This law aimed to regulate working conditions in factories, addressing crucial aspects such as working hours, overtime, lease entitlements and provisions for worker health and safety. Another crucial aspect of Dr. Ambedkar's Contributions was his advocacy for reservation Policies. His strongly advocated for reservation of seats in educational institutions

and public employment for scheduled castes and scheduled tribes. These affirmative action policies aimed to address historical social and economic disadvantages faced by these communities, providing them with opportunities for better representation and socio-economic upliftment. Dr. B.R. Ambedkar's legacy welfare in India is significant and enduring. His

vision for social justice and equality continues to shape the legal frameworks policies aimed at protecting the right and promoting welfare of workers, particularly those from marginalized background. These contributions have had a profound impact on the lives of countless workers, ensuing that their voices heard, their rights are protected and their well- being is prioritized.

Objectives

- i. To study the Dr. B.R. Ambedkar Contribution to labour welfare.
- ii. To study the Dr. B.R. Ambedkar contribution to labour laws in India.

Dr. B. R. Ambedkar, a social reformer, Jurist and the chief architect of the Indian constitution

made significant constitution, to labor welfare in India. Here are some of his notable Contributions:

1. Labor Right and Protections: As the chairman of the drafting Committee of the Indian Constitution, Ambedkar ensured that labour right and protection were enshrined in the constitution. He advocated for

the constitution. He advocated for the inclusion of fundamental rights such as the right to equality, rights against exploitation and right to work

with dignity.

2. **Worker Rights:** Ambedkar Played a critical real in formulating and implementing various laws to protect the rights of workers. He actively supported the establishment of legislation related to minimum wages, working conditions and Social Security for laborers. One such important legislation was the factories Act, 1948 which aimed to regulate the working conditions in factories and ensure the health, safety and welfare of workers.

3. **Labor unions:** Ambedkar recognized the importance of Collective bargaining and the need for labor unions to represent workers' interests. He supported the formation of labor unions and believed that they played crucial role in safeguarding worker rights and improving their social economic conditions.

4. **Scheduled Castes and scheduled Tribes:** Ambedkar, being a champion of the rights of marginalized communities, particularly focused on improving the conditions of scheduled tribes. He advocated for affirmative action Policies, reservations in employment and access to education to uplift the socio-economic status of these Communities.

5. **Women's Rights:** Ambedkar was staunch advocate for women's rights and their empowerment. He recognized the importance of gender equality in the labor force and fought for equal opportunities for women in employment. He played a vital role in the inclusion of provisions in the Indian constitution that Protect women's rights and Prohibit discrimination based on gender.

6. **Land and Agricultural Reform:** Ambedkar emphasized the need for land and agricultural reforms to address the socio-economic disparities prevalent in rural areas. He advocated for land redistribution, tenancy reforms and access to agricultural credit for farmers and agricultural laborers.

7. **Labor Legislation:** Ambedkar Played a Key role in formulating and implementing labor legislation in India. He was instrument in the enactment of labor laws such as the industrial Disputes Act, 1947, which aimed to provide a framework for the resolution of industrial disputes and the Payment of Bonus Act, 1965, which ensured the Payment of payment of bonus to workers.

8. **Social Security Measures:** Ambedkar recognized the importance of social security measure for workers. He advocated for the establishment of social security schemes such as workers compensation, employee provident fund and employee. State insurance to provide financial protection and welfare benefits to workers and their families.

9. **Education and skill development:** Ambedkar believed in the power of education and skill development to uplift the socio-economic conditions of workers. He emphasized the need for

vocation and training, technical, education and adult Literacy Programs to enhance and employability and productivity of workers.

10. International labor standards: Ambedkar actively participated in international labor. forms and represented India in conferences and conventions related to labor welfare. He advocated for the adoption of International labor standards and Promoted India's Commitment to fair labor Practices and the protection of worker rights on the global stage.

11. Eradication of untouchability: Driven by his vision of social equality Ambedkar worked relentlessly to eradicate untouchability which was a deeply ingrained social evil in India, By challenging discriminatory practices and advocating for the rights of the offered, including to untouchables he Contributed to creating a more inclusive and equitable society for all.

12. Labour welfare Organization: Ambedkar also Played a crucial role in the establishment of labour welfare organization and institutions. He emphasized the need for the creations. He emphasized the need for the creation of bodies such as labour welfare boards and labour welfare board and labor welfare boards Labor welfare funds to address the welfare needs of worker and ensure their well-being. Dr. BR Ambedkar's multifaceted Contributions to labor welfare encompassed legislative in reform, Social Initiatives and advocacy for the rights of marginalized Communities. His vision and efforts continue to shape labor policies and inspire social reform aimed at achieving greater justice equality and dignity for workers in India.

Dr. B.R. Ambedkar contribution to labour Laws in India

Dr. B.R Ambedkar also known as Dr. Babasaheb Ambedkar played a significant role in shaping labor laws in India. As the principal architect of the Indian constitution, he championed the Cause of workers right and included provisions in the constitution that aimed to protect and uplift the working class. Here are some of his notable Contributions.

1. Right to Organize: Ambedkar advocated for the right of workers form trade unions and engage in collective bargaining. This right was enshrined in the Indian constitution under Article 19(1)(C) which guarantee the freedom to form associations or unions.

2. Prohibition of forced labor: Ambedkar fought against forced labor, known as “begar or bonded” which was prevalent in India during that time. He played a crucial role in the enactment. of the Bonded Labor system. (Abolition) Act. 1976, which abolished bonded labour and provided for rehabilitation of those affected.

3. Minimum wages: Ambedkar recognized the importance of fair wages for workers. He advocated for the establishment of a minimum wage system to ensure that workers receive a decent income. The minimum wages Act, 1948, which sets. He minimum wage rates for various industries was enacted partly due to his efforts.

4. Maternity Benefits: Ambedkar acknowledged the need to protect the rights of women workers. He supported provisions for maternity benefits, including paid leave and job security during pregnancy and Childbirth. The maternity Benefit Act, 1961 which provides for maternity leave and other related benefits was influenced by his advocacy

5. Factory worker's rights: Ambedkar emphasized the need for safe and healthy working conditions for factory workers. He played a crucial role in the inclusion of provisions related to labor welfare, such as safety, health and welfare measures, in the factories Act, 1948

6. Equal pay for equal work: Ambedkar strongly believed in equal treatment and equal opportunities for all workers, regardless of gender or social background. He advocated for equal pay for equal work, addressing the issue of gender - based wage discrimination. The principle of equal pay for equal work was later incorporated into various labor law and court

Judgments.

7. Industrial disputes resolution: Ambedkar played a significant role in formulating mechanisms for resolving industrial disputes. He advocated for the establishment of conciliation boards and labor courts to address conflicts between workers and employers. The industrial disputes Act, 1947 which provides a large framework for the settlement of industrial disputes and the resolution of conflicts, reflects his vision of fair and just dispute resolution.

8. Occupational safety and health: Ambedkar emphasize the importance of occupational safety and health standards for workers. He worked towards the inclusion of provisions related to workplace safety, including the regulation of hazardous occupations and the enforcement of safety measures. The factories Act, 1948 and subsequent amendments, incorporate these provisions to ensure the well-being of workers.

9. Child labor Prohibition: Ambedkar strongly opposed child labor and campaigned for its eradication. He advocated for laws that would prohibit the employment of children in hazardous industries and promote their right to education. The child Labor Act 1986, which bans the employment of children in certain occupations, reflects his concerns for the well-being and future of young workers.

10. Equal opportunities: Ambedkar's vision extended beyond labor laws to address social discrimination and ensure equal opportunities for all. His advocacy for Social justice and equality influenced the inclusion of provision in labor laws that prohibit discrimination based

on caste, religion gender or other social factors. These provision aim to create a fair and inclusive work environment. B.R. Ambedkar contributions to labor laws in India were created in his commitment to social equality and justice. His work continues to shape the legal framework for worker's right and welfare in the country, emphasizing the need for fair treatment, protection and upliftment of the work Class.

Implications of the study: The implication of Dr. Ambedkar work are far reaching. His efforts laid the foundation for subsequent labor reforms in India inspiring policy makers, activities and trade unions to continue advocating for worker rights and well-being. His legacy serves as a guiding light for ongoing efforts to strengthen labour laws, ensure fair treatment and promote social justice in the labour force. The study of Dr. B.R Ambedkar's contribution to labor welfare and labour laws in India has several implications that extend beyond historical understanding. It provides valuable insights into the evolution of labour legislation and the legal and policy perspectives surrounding worker rights and welfare. By examining Dr. Ambedkar efforts in drafting key labour laws, such as the factories act, the mines and the contract labour act the study signifies the importance of incorporating social justice and equality into labour laws & policies.

Conclusion

In conclusion, the study highlights the significant contributions of Dr. B.R Ambedkar to labor

laws and labor welfare in India driven by his strong belief in social justice and equality. Dr. Ambedkar played a pivotal role in formulating legislation that protected the rights and well being of workers. His work led to the establishment of laws addressing issues such as wages, working conditions, social security and equal assort unities for workers creating a more equitable and inclusive labor environment. Dr. B.R. Ambedkar contribution extended beyond

legislations he also emphasized the importance of labor welfare measures to uplift the socio- economic conditions of workers. His vision encompassed provisions for housing, health care,

sanitation and education, aiming to improve the quality of life for workers and their familiar.

Overall Dr. B.R. Ambedkar's contributions have had a transformative impact on labor laws and labor welfare in India his vision of a more just and inclusive society continues to resonate, shaping the legal framework and policies that safeguard the rights & insects of workers and working towards a more equitable future.

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Dr. B.R. Ambedkar's Thoughts on Environment Protection: An Overview

Ms. Harmanjot Kaur

(Ph.D. Research Scholar Department of Punjabi

University Of Delhi

New Delhi, 110007)

Abstract

Dr. Bhimrao Ramji Ambedkar is known for his contributions in reframing modern India. He was a multidimensional and multidisciplinary personality. He helped Indian Judicial, political, religious and economical systems in developing cooperative approaches on ground level. Babasaheb's contributions for pre-independent and independent India are remarkable in all aspects. He was the chief architect of Indian constitution. Not only this, he worked a lot for establishing social, economical and political equality in India. Since our planet is going through harsh climate changes, we need to explore the ideas which are given by our eminent personalities to conserve our environment and biodiversity. Babasaheb's theories in relation to climate changes and degradation are considerable and need to be studied to take directions from them. His ideas may provide interesting and valuable ecological dimensions to humankind. He is of the thought that environment degradation is not only because of over-exploitation of natural resources but also because of unequal access to different social groups. In this research paper an overview will be given to the theories given by Babasaheb which help us in understanding Indian environmentalism and human relations with nature.

PURPOSE

We are living in an age of climate crisis, which needs to be addressed as soon as possible. This environmental degradation may seem slow, but it is growing rapidly away from our sight. "Rising temperatures are fueling environmental degradation, natural disasters, weather extremes, food and water insecurity, economic disruption, conflict, and terrorism. Sea levels are rising, the Arctic is melting, coral reefs are dying, oceans are acidifying, and forests are burning."¹ Every country is dealing with its own internal political, social and economic crisis which is understandable. But the current situation of environmental degradation needs immediate attention. For which we have to analyze the present, explore the past and predict the future with scientific point of view. In the past lies our legacy of thought and philosophy. If we try to find a fresh perspective for Indian Environmentalism, Ambedkar's thoughts are most reliable. In this paper we are proposing Babasaheb's ideas related to conservation of nature, equal distribution of natural resources and through this controlling the environmental degradation, as a path of light for resolving today's and upcoming climate issues. We have to deal with these for saving our planet and future generations.

Discussion

¹ The Climate Crises- A Race we can win. <https://www.un.org/en/un75/climate-crisis-race-we-can-win>

Indian academics get satisfied by portraying Ambedkar as a leader of Dalit community only. He is majorly remembered for removing caste discrimination, reforming India's education system and creating equal opportunities for untouchables. However, it is not justice with Ambedkar's multidimensional personality. Mahatma Gandhi, Pandit Jawaharlal Nehru and Indira Gandhi are recognised by thinkers and academicians related to environmental consciousness, but Ambedkar is much underestimated in field of environment. "Ambedkar's engagement with the environmental question has been relatively unexplored, even when his thoughts and interventions on nature, village, land, agriculture, water, community, industry, technology and science are some of the enduring issues of India's environmental and political traditions."² It was very late when his unseen writings related to different issues and domains were published for public reading. Unfortunately, disclosure of ideas is always very dependent on concurrent governances and their ideologies.

The exploration of Ambedkar's ideas from an ecological perspective can indeed offer valuable insights into the concept of environment and its relationship with society. Ambedkar, a prominent social reformer and architect of India's Constitution, had a multifaceted approach to addressing social inequalities and injustices. His ideas encompassed not only the eradication of caste-based discrimination but also the empowerment and emancipation of marginalized communities.

When examining the ecological dimensions of Ambedkar's thought, one can identify several key aspects. Firstly, Ambedkar emphasized the interconnectedness between social and environmental issues. He recognized that marginalized communities, particularly Dalits, often bear the brunt of environmental degradation and pollution due to their socio-economic vulnerabilities. Ambedkar's emphasis on social justice and equal rights for all individuals can be extended to include environmental justice, ensuring that marginalized communities have equal access to a clean and healthy environment.

Secondly, Ambedkar's emphasis on education and empowerment can be applied to environmental awareness and conservation. By promoting education and awareness among marginalized communities, Ambedkar sought to empower them to challenge oppressive social structures. Similarly, fostering environmental education and awareness among these communities can empower them to participate in environmental decision-making processes and contribute to sustainable practices.

Furthermore, Ambedkar's vision of democratic governance and the importance of political representation can be linked to environmental policymaking. Inclusive environmental governance requires the participation and representation of all sections of society, including marginalized communities. Ambedkar's ideas of social inclusion and political empowerment can be instrumental in ensuring that environmental policies consider the perspectives and needs of marginalized communities.

It is worth noting that the exploration of Ambedkar's ideas from an ecological perspective is an emerging field of study. Intellectual environmental history, which examines the contributions of various thinkers to ecological thought, can provide a framework for understanding the ecological dimensions of Ambedkar's ideas. By analyzing his writings, speeches, and actions through an environmental lens,

2. Mukul Sharma. Ambedkar and The Environmental Tradition.(2016) <https://sabrangindia.in/article/ambedkar-and-environmental-tradition/>

scholars can uncover the ecological insights embedded within his thought and highlight their relevance to contemporary environmental challenges in India.

Ambedkar's ideology of environmentalism is mainly focused on equal distribution of natural resources in society. He himself was a victim of caste discrimination and untouchability, which led him to work for the equality and rights of lower castes. Being untouchable, He had a lot of painful experiences in his childhood. Dr. Ambedkar tells how the children of his caste and other lower castes travelled with their mouths dried with thirst. They were not allowed to drink water from public wells, because if they did, that water was considered polluted by higher castes. They used to sit by the well the whole time. If someone kind enough used to come who could pour the water on their hands, only then they could get water. These illogical practices shocked the reasonable mind of Babasaheb.

He initiated movements like The Mahad Satyagraha (1927) for Dalit rights to take water from public water resources. This was a turning point in his leadership and political career. He had a unique point of view related to water resource management. He connects it with caste injustice. He proposes that management of water conservation can not be separated from social relations and their power structures. "Other than engineering , planning and management issues, Ambedkar's ideas and interventions on water can be brought together to form a collage of water reforms from people's perspectives."³

According to Dr. Ambedkar, just over-exploitation of natural resources does not lead to environmental problems and crises, they exist because different social groups have different and immoral access to resource base. Ambedkar's environmental experiences were very peculiar, which had many tales of insult and obstacles that passed through generations. All kinds of his relationships with the environment were particularly connected with issues of caste, while they were also social and political.

Ambedkar, a social reformer and architect of the Indian Constitution, offered a critical perspective on community, particularly in the context of a caste-based society. He analyzed the condition and meaning of community for the untouchables (Dalits) and emphasized the need for a more inclusive and egalitarian community structure in a democratic society. Ambedkar viewed the existing caste system as a hierarchical social order that perpetuated discrimination and inequality. He argued that traditional communities based on caste were oppressive for the untouchables, as they were relegated to the lowest rungs of the social ladder and faced severe social, economic, and political marginalization. Ambedkar sought to challenge and dismantle these caste-based communities to create a more just and inclusive society.

On the other hand, environmentalists have often depicted community as a natural preserve of tradition, outside the realm of modernity, and as a symbol of egalitarianism, homogeneity, and cooperation. They view communities as potential agents of change, capable of challenging dominant developmental models that often prioritize economic growth over environmental sustainability. They emphasize the importance of local knowledge, traditional practices, and collective action to protect and conserve the natural environment.

³Mukul Sharma, <https://scroll.in/article/834435/observing-water-day-on-ambedkars-birthday-is-a-hollow-exercise-if-his-legacy-on-water-is-ignored>

However, this fact is valid that these quixotic imaginings of community often fail to address the issues of caste hierarchies and unequal access to natural resources. The environmental discourse often romanticizes community without adequately considering the power dynamics within communities and the structural inequalities that exist, including those related to caste. To foster a more comprehensive understanding of community, it is essential to interweave questions of caste hierarchies, imbalances in resource distribution, and social justice into the discussions on community and environmentalism. Recognizing the intersecting nature of social and environmental issues can help address the challenges faced by marginalized communities, including untouchables, and ensure that efforts towards environmental sustainability are also inclusive and equitable.

B.R.Ambedkar dealt with mainly three broad but complexly interrelated aspects of nature. The first was society's interaction with nature, which provided a strong foundation for basic material production. He converts nature into a purposefully meaningful process, by transforming it, which affects society and human relationships. The second one was about encircling natural things which dominate society, because the laws of nature determine structure of society. Third was nature of social exclusion, in which 'nature' lines up with 'tradition'. In the tradition, untouchables were isolated and discriminated in the means of resources as well as social point of views.

Ambedkar implies the theory of Buddha and his Dhamma for solution and distribution of water resources between all. Even Buddha's ideology proposes that resources should be equally available for everyone. Our people were practicing old Indian thought and it's philosophical tradition at his time. These were in favour of higher castes like Brahmins. This traditional structure was benefitting Brahmins and lower castes were being tortured behind this religious and caste system. Ambedkar created a new version of environmentalism which was a rare combination of scientific aspect and Buddha's ideas, which is called egalitarian environmentalism. This idea was based on the thought that natural resources are not for the usage of a few, but they are for all. Every human being has it's equal right to use these natural resources. Ambedkar also introduced the idea of Karl Marx to Indian society. "In the ethical domain of relationship between humans and nature, Ambedkar moves close to the ideas of March who believes in the idea of eco-equality."⁴

Ambedkar was of the thought that the nature does not have any inferior or superior qualities. For survival, all living creatures are dependent on each other in this world. This idea of Buddhism is extended from relationship of harmony between all humans to relationship of love and friendship with all living forms. Ambedkar was not satisfied with human's dominant relationship to environment and natural resources. He proposes that human species should engage with nature and other species and all species should have equal rights for their existence. While exploring the ideas of Buddha, Ambedkar condemned the killing of animals in these lines, "that sacrifice neither were nay oxen slain, neither goats, not fowls, not fatted pigs, not were any kinds of living creatures put to death. No trees were cut down to be used as posts, no Dabbha grasses mown to strew around the sacrificial spot."⁵This text clearly illustrates Ambedkar's

⁴V.M.Ravi Kumar. Green Democracy: Relevance of Ambedkar's ideas for Indian environmentalism.

<http://www.ticijournals.org/green-democracy-relevance-of-ambedkars-ideas-for-indian-environmentalism/>

⁵Ambedkar, B.R.(2006). Buddha and his Dhamma ,Siddharth Books, Delhi.

sensitivity towards nature and animal species. He criticizes the human being which is pretending to be blind in terms of nature conservation.

When access to natural resources is limited to some particular class only, whether it is related to caste, or religion, or economical conditions, natural resources are misused and overexploited. Equal access to these resources decides the nature of human relations with ecosystem around him. When there is harmony, love and cooperation between human species and other species existing on our planet, only then a balance can be maintained. Old traditions need to be abandoned because they are misleading humankind for the benefits of few particular social groups. Whole humankind should equally take the responsibility of conservation of natural resources. Human being should not be at the top of ecosystem but he should play his role being an important part of life forms on earth. With his intelligence and technology, he can create the proper balance between all species. Babasaheb agrees with the opinion of 'nature for all' and 'all for nature' which in itself defines his eco-philosophy.

Major Results

Environmental crisis is the biggest problem for us and our coming generations. There had been many discussions on how it arises, how it goes in extreme and how it can destroy our beautiful home, planet Earth. Almost every domain and discipline proposes its solution in their own different way. But there has been no concrete step taken on resolving the current situations. Forests are burning with global warming, sea temperatures are rising, biodiversity is at stake, natural resources are going empty because of overexploitation of human being and it's so called civilization. Humankind is the victim of 'out of sight, out of mind' situation. Because everyone is busy in their own race of life, no one wants to pay attention to the damage we are causing on a continuous basis to nature for fulfilling our own needs. We have to come up with some relevant ideas which we have got in our legacy along with scientific approaches and needs of our times. This combination can save us from mass destruction.

Dr. Bhimrao Ambedkar was an important personality in history of our nation. He was one person but he was connected with almost all domains related to human being. He talked about science, education, law, caste discrimination, human rights and environment as well. His ideas for environment preservation are very relevant in today's times as well. He talks about the inclusive approach of adequate distribution of resources to dalits, tribes, women and other marginalized communities which should be practiced in modern times. He recalls the ideas and theories of Lord Buddha and popular communist Karl Marx for raising his voice in favour of weaker sections of society and with their involvement reforming human's relationship with environment. The ideas of Ambedkar represent unique perspectives for environmental problems. His activist role for providing environmental justice to the lower and marginalized castes creates a milestone for today's youth.

Implications

The paper highlights the importance of expanding the scope of ecology and incorporating new ideas to address emerging ecological crises. It suggests that the ideas of Dr. B.R. Ambedkar, an influential Indian social reformer and politician, offer a fresh perspective to Indian environmentalism. Ambedkar's ideas emphasize the need to situate the environment within the dynamics of social forces that shape human relationships with nature. This implies that understanding environmental issues requires considering the broader social context in which they arise. Ambedkar's ideas also advocate for environmental governance based on principles of equity and a bio-ethical spirit, ensuring that the needs of all sections of society are taken into account. Ambedkar's engagement with Buddhism provides a basis for a bio-centric approach to

social processes. This approach asserts that all species, including humans, have equal rights over nature and emphasizes the responsibility of all individuals to participate in environmental conservation. In other words, Ambedkar's ideas promote ecological democracy and inclusive environmentalism, advocating for an environment that benefits everyone. It asserts the relevance of his ideas at both global and local levels and calls for furthering his contributions to ecology in order to foster a just society that is deeply interconnected with the environment. The potential of Ambedkar's ideas to shape environmental discourse and actions in India, promoting a more inclusive and equitable approach to environmental governance and conservation is extraordinary.

In conclusion, the ideas and practices of Ambedkar thought from an ecological perspective offer a unique and valuable contribution to understanding the social and politico-ecological nexus in India. By recognizing the interconnectedness between social exclusion and environmental problems, Ambedkar's ideas can guide efforts to address environmental justice, empower marginalized communities, and shape inclusive environmental policies. Further exploration of Ambedkar's ecological dimensions can contribute to deepening public sensitivity towards the environment and promote more informed policy-making in India.

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Keywords

Environmentalism, Ambedkar, Discrimination, Overexploitation, Resources.

Dr B.R. Ambedkar's Contribution to Labour Welfare and Labour Laws in India

Reena Ranga

(NET & JRF

Research Scholar Kalinga University Raipur Chhattisgarh)

Abstract

The study delved into analyzing the profound impact that Dr Bhimrao Ramji Ambedkar has made on labour law development and the promotional plans for labour welfare in the country. Dr Bhimrao as an active participant in the legal and welfare aspects, played a vital role in framing the Indian labour market, leading their protection and rights and making the society grow. The study has emphasized on giving the key writings, principles, laws and initiatives that he took to pose a long-lasting influence on labour and lead the overall welfare of the working-class society in India. The study focused on the contribution made by the "Father of Modern India", Dr B.R. Ambedkar, in framing the country's policies to make it socially, economically and environmentally viable. Their active contributions by him are discussed that cannot be avoided, due to which India has been surviving as an independent nation for decades. **Introduction**

Babasaheb Dr Ambedkar, a social reformed, a jurist and the principal architect of the Indian Constitution, never wrote poetries, stories, or plays, but his scholarly works towards the Indian regime holds it all. The writings he wrote are in the present era, not only confined to India but instead abroad. Throughout Ambedkar's life, he advocated for the rights and well-being of the working class and people from all castes, specifically the ones from the oppressed and marginalized communities. Dr Ambedkar identified the challenges and exploitations of the labourers in India (Datta, 2019). He recognized the exploitation and the hardships closely as in his childhood. He was under similar survival. Through his writings, he constantly worked towards workers' rights and drove various labour reforms. As the first law minister of India after independence, he played a vital role in framing and formulating the labour laws in the country and, ensuring the wage provisions, conditions of work, social security and raising protection to them against exploitation.

Ambedkar then made a strong belief in the collection of actions for power and organizing the labour moments. He then advocated the right to form trade unions, enabling the workers to have collective negotiation and fight for their rights. The support that he gave in organizing and engaging the collective bargaining laid to empower the labours in Indian independent country. Being in the position of a staunch advocate, Ambedkar fought for the rights of the Dalits and Schedules Tribes by fighting against the discrimination and exploitation they faced for their survival. He made his emphasis towards offering equal protection and chances for the Dalits and ensuring that they get equally treated in society and have their identity protected in the country. Not only confined to this, Dr Ambedkar also took a step forward in drafting inclusion and affirmative policies for the Indian society in which he made recognition of the disadvantages faced by specific communities, uplifting them with affirmations, grow socially and economically. Dr emphasized introducing the reservation policies in the government and leading them to have equal rights, promoting social justice and marginalizing the society (Ahuja, 2021). Empowering

education and skills were emphasized with the importance of leading with particular growth, making the advocacy for educational reforms, making the people acquire knowledge and skills and breaking the cycle of poverty that exists.

Main content

The deep understanding of Dr Ambedkar and his studies towards social inequalities and the commitment that he has towards justice made him address the issues and solve them.

Ambedkar has taken his emphasis on drawing social and economic justice to all in the society and was the core for creating his understanding of the labour rights. Ambedkar grew up as a member of a Dalit family; he personally faced many hardships and challenges with marginalized groups². He was instrumental in the creation of labour laws that attempted to safeguard employees' rights and interests, which is one of his most illustrious contributions. He was instrumental in creating the labour laws that protected employees' fundamental rights and created a foundation for ethical employment practises because he was the chief architect of India's Constitution.

The Factories Act of 1948 was one of the key pieces of legislation that Dr Ambedkar was instrumental in advancing. A wide range of laws encompassing topics like safety, health, welfare, and working hours were introduced by this legislation into the workplace. It established requirements for lighting, ventilation, cleanliness, and sanitation in workplaces, ensuring a healthier and more comfortable working environment for workers. In order to secure their rights and prevent exploitation, the legislation also imposed restrictions on the employment of women and children in dangerous professions.

The Minimum Wages Act of 1948, which sought to minimize worker exploitation by assuring equitable compensation, was also made possible by Dr Ambedkar's efforts⁶. This regulation required the setting of minimum pay rates for a number of industries, ensuring a respectable standard of living for workers and shielding them from unethical wage practices⁶. The statute emphasized gender equality in remuneration and paved the road for increased gender justice in the workplace by recognizing the principle of equitable compensation for equal labour.

Another initiative that Ambedkar took was the setting up of the Trade Unions Act in the year 1926. The focus of this legal action was on the recognition of the trade unions in the country and granting all the rights to the workforce, the right of forming the unions to ensure protection to the labour in collective interests¹². This significant initiative made him engage more collaboratively with the employees and able to promote negotiations and the right of the workforce. The act made them stay protected at the workplace; along with it, this also ensured the prohibition of the workforce from unfair trade practices and applied no discrimination policy in the workplace.

The rights of labourers in India were protected by none other than Ambedkar if there is one person who deserves credit for this¹¹. Today's workers in India would not have had a bright future if not for Babasaheb Ambedkar. He was a multifaceted visionary and the only leader like him in all of India. Dr Ambedkar helped create a wonderful country that is now one of the largest developing economies in the world. However, the so-called higher castes never acknowledged his contribution to its development¹¹. All of this is only possible due to Ambedkar's strong economic policies, which have kept India alive even through severe economic downturns. Ambedkar has provided the best India has ever had, whether it is the basic principles of the RBI or the principles controlling any other area of the economy.

Every person should give Dr Ambedkar credit for every rise in "Dearness Allowance" (DA) that makes people happy. Be respectful to Dr Ambedkar if people have a "Leave Benefit." Remember Dr Ambedkar if "Revision of Scale of Pay" makes them happy. Additionally crucial was Dr Ambedkar's involvement in the "Coal and Mica Mines Provident Fund." A significant part of our nation's economy at the time was the coal industry. The Coal Mines Safety (Stowing) Amendment Bill was passed by Dr Babasaheb Ambedkar on January 31, 1944, with the intention of protecting the interests of the workers. He established the "Mica Mines Labour Welfare Fund" on April 8, 1946, which assisted the workers with housing, water supply, education, entertainment, and cooperative arrangements.

Kapoor (2021) mentioned that in his capacity as a Labour representative on the Viceroy's Council, Ambedkar developed initiatives to boost worker productivity by giving them access to health care, maternity leave policies for women employees, education in vital skills needed for better job performance, and other necessities⁵. In order to protect workers' social security benefits, give workers and employers an equal voice in the creation of labour laws, and strengthen the labour movement, Dr Ambedkar established the "Tripartite Labour Council" in 1942. This council also introduced the requirement that all unions and worker organizations be recognized by the government.

Even now, the Dr Ambedkar-proposed Tribunal System, which brings together representatives from the government, the labour movement, and the employers, is a widely used strategy for resolving industrial issues in India. Though, it is a shame that the present governments need to execute this efficiently. In the power industry, Ambedkar underlined the importance and necessity of the "Grid System," which continues to function well today⁸. As a leader of the Labour Department, Dr developed policies to train the best engineers abroad; therefore, if electricity engineers are currently receiving their training abroad, Ambedkar deserves the praise once more. Shamefully, Dr Ambedkar also contributed to India's water policy and electric power planning. This is something that should be acknowledged.

Dr Ambedkar deserves credit for all of these developments: placing labour on the "Concurrent List," appointing chief and labour commissioners, and establishing the "Labour Investigation Committee."⁹ Dr Ambedkar's contribution to empowering women workers was the "Minimum Wages Act" and the "Maternity Benefit Bill." Dr Ambedkar's vision is what made "Employment Exchanges" possible in India today; it is regrettable that they are not being adequately managed by the current administrations⁹.

PARKASH (2023) stated that because Babasaheb Ambedkar explicitly recognized the workers' "Right to Strike," it is thanks to him that employees can now walk out in support of their rights. The "Indian Trade Unions (Amendment) Bill" for the compelled recognition of unions was introduced by Dr Ambedkar on November 8, 1943. It is still entirely true today what Ambedkar said 44 years ago. Consequently, society must combat both Brahminism and capitalism in addition to capitalism. Although there is a lot of talk about the evils of capitalism, the opposition to Brahmanism is often only very weakly heard. The bogeyman behind capitalism, according to the people, is Brahmanism¹⁰. There is no chance of destroying the other beast, capitalism, unless and until the forces necessary to slay it are mobilized. Because it helps it maintain power and status on all fronts- social, economic, and political, the ruling class of this nation cannot be expected to eradicate Brahminism.

Dr. Babasaheb Ambedkar played a key role in bringing about the establishment of job exchanges, often known as the national employment agency. After the end of the second world war, he established employment exchanges in India as a Labour member in the Provincial Government of British India¹⁰. He also established the tripartite mechanism for resolving labour disputes through trade unions, Labours, and

government representatives, as well as the skill development initiative in the government sector. His unwavering efforts led to the establishment of the National Employment Agency.

Planning for irrigation and electricity was a crucial priority for India's water strategy. The Labour Department, under the direction of Dr Babasaheb Ambedkar, made the decision to create the "Central Technical Power Board" (CTPB), which is responsible for power system development, hydro power station sites, hydro-electric surveys, analyzing issues with electricity generation, and looking into thermal power plants. The "Grid System," which is still operational today, was stressed as important and necessary by Dr Babasaheb Ambedkar⁸. Dr Babasaheb Ambedkar, who oversaw the Labour Department and developed policies to train the best engineers abroad, deserves recognition if electricity engineers are now travelling abroad for their training¹⁰.

After the Second World War, India faced a number of difficulties, including the need to rebuild its economy and resume the provision of defence services as well as enhance agriculture and other sectors. The Reconstruction Committee of Council (RCC) was established to address this. In addition to serving as the president of the "Policy Committee for Irrigation and Power," Dr. Babasaheb Ambedkar was a member of the RCC⁷. His direct involvement in the formulation of the goals and tactics of the post-war economic plan as well as the planned development of the nation's water and energy resources, is of great significance but is less well known.

Despite the fact that Ambedkar played a direct role in the formulation of the goals and plans for economic planning, the development of water resources, and electric power policy, this aspect of his contribution has surprisingly received little attention.

Bhardwaj & Punia (2023) gave that a decision was made in 1945 to invest in the potential rewards of managing the Mahanadi for many purposes, which was presided over by Babasaheb, a member of labour at the time. Incorrectly, however, Nehru's plan for industrialization through multipurpose river valley projects has been credited with almost all of them hidden and being totally responsible for them². Ambedkar actually had the most significant part in introducing huge dam technologies to India because he was the Member of Labour in Viceroy's Council at the time.

Legal Strike, according to Babasaheb, caste is a division of labourers based on graded inequality, not just how labour is divided. According to Dr Babasaheb Ambedkar, "In no other country is the division of Labour accompanied by this gradation of labourers," in his book "Annihilation of Caste," Volume I. In opposition to this interpretation of the Caste System, there is a third objection. This division of labour is not based on innate abilities or ad hoc decision-making.

Objectives of the study

The objective of the study is to analyze the contribution that Dr BR Ambedkar has made through his writings and laws to empower society and leading society with labour welfare and rights. To study this concept, the research focuses on reading and analyzing the contributions made by Dr BR Ambedkar towards society, labour laws and welfare.

Conclusion

It is safe to say that Dr Ambedkar's tireless efforts and his battle for all are the ones that gave Indian workers their rights. To celebrate Labour Day in India without acknowledging the work of Dr Babasaheb Ambedkar is not only dishonourable but also hypocritical because society owe all of the rights and

privileges society enjoys to him. Let society honour India's best labour minister by remembering and saluting him—the "Father of Modern India" and Revolutionary. Babasaheb Ambedkar was the one who, if anyone, was responsible for securing the rights of labourers in India. India Labour's future would have been completely in the dark today without Dr Babasaheb Ambedkar. He was a multifaceted visionary and the only leader like him in all of India. He was born in India, a country that is known for having the highest level of innate casteism. The adamant upper castes never acknowledge Dr Ambedkar's contribution to the creation of a great nation that is now one of the world's developing economies. Because of his strong economic policies, India has been spared during severe economic downturns. Dr Ambedkar gave the best for the nation, whether it was the foundation principles of the RBI or the Principles of Free Trade.

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Dr. B.R. Ambedkar's Contribution to Welfare State: An Overview

Mr. Gurvinder Singh

Ph.D. Research Scholar,

Department of Law,

Ch. Devi Lal University, Sirsa

ABSTRACT

Dr. Bhimrao Ramji Ambedkar popularly known as Babasaheb was not only chief architect of Indian Constitution but a distinguished Indian jurist, economist, political leader and social reformer. He contributed a lot to develop a diverse country like India into a welfare state through his ideology, philosophy, experiences, political movements and most importantly playing a major role in constituent assembly. He was of the views that foundation of a welfare state cannot laid without achieving social, economic and political equality. That's why his efforts to bring every individual and class of people on platform of equality are phenomenal. He himself was born in a caste which was victim of untouchability and was well known to problems faced by depressed classes. Beside this his affection to labour class can be clearly seen in representations he made, reforms he suggested and speeches he made in constituent assembly. He worked passionately for upliftment of farmers and labors both in pre and post independence period till death. According to him farmer and labour are fundamental units for development which can lead to development of welfare state. In this research paper an overview will be given to the contribution made by Babasaheb in development of welfare state with special reference to Indian Constitution.

Keywords: Ambedkar, Constitution, Welfare, Equality, Labour

INTRODUCTION

A form of government which is promotes and protects the interests, social and economic well being of its citizens is known as welfare state. Moreover it is based upon principles of equality, equal opportunity, equal distribution of wealth and providing basic standard of life to citizens even to those who can't afford themselves. Roots of welfare state can be traced in 3 century BCE when Emperor Ashoka renounced war and molded his policies towards welfare of people by implementing 'Dharma' and prohibiting violence. In modern era term welfare state has evolved much wider. From equality it has evolved to human rights, democratic setups where people choose who will rule them, independent judiciary for impartial justice and of course a state which do not work for its own profit but for the welfare of general public. This is very similar to dream of Babasaheb which he developed for independent India. Now we'll discuss some major subjects of welfare state to which Ambedkar contributed with flying colors.

SOCIAL JUSTICE

Withholding idea of egalitarian Ambedkar always believed in one life one value message. He dared to challenge the long pertaining system of castes and class. He planted the seeds of social justice by battling already existing centuries old social order. The rational approach and new ways of thinking made everyone rethink and reform about conservative baseless model of society. He was born to mahar caste in middle India which was known as untouchable caste so he experienced and witnessed himself the

humiliation and mal treatment which is faced by depressed classes. He bounced up from inequalities throughout his life and took a stand for society comprising social, political and economic justice.⁶

Concept of Social Justice: It implies that all privileges and benefits in social structure should be use able by all members of society. And government should take appropriate action whenever it detects any structural inequality so that the same can be eliminated. In other words it promotes positive liberalism and first step towards welfare state. Ambedkar also extended his idea of social justice towards moral values and self respect. This can be seen in his scripts and speeches.⁷

Ambedkar and State Socialism: Ambedkar was the person who introduced state socialism in India. In constituent assembly he deposited State and Minorities memorandum representing All India Schedule Caste Federation in year 1946. He demanded social democracy with solution to prohibition of privileges given on basis of birth, caste, creed or race. He also fetched ownership of agriculture and industries by state so that demands of poor could be satisfied. Beside this he asked state to maintain productive resources. After that he demanded distribution of end utility products equally into society irrespective of caste or creed.

“The third thing we must do is not be content with mere political democracy. We must note that our political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life which recognizes liberty, equality and fraternity as the principles of life.” – Dr. B.R. Ambedkar

All these points clearly explain that he wanted to remove evil caste system and worst inequality from society. On other side he supported state socialism which is based on principles of justice and conscience. He was of views that it is not in one's own hands to take birth in particular community but he can be uplifted by giving equal opportunities by state. It is clear that state is the only resort which can work on such a wide level to ensure social justice. Practice of capitalism can be checked by nationalization and state holding of productive sector. That's why state socialism is the key to welfare state.⁸

At every conference which was attended by Dr. Ambedkar especially round table conference he supported special reservation for depressed classes in civil services as well as legislative bodies. He was very sure that social injustice cannot be curbed just by getting freedom from foreign rule but extra steps are needed to uplift the weaker sections.

For women empowerment he championed various movements and laws. That's why he called upon to abolish the cruel Devadasi system and supported educational rights, property rights and divorce provisions under Hindu code bill in 1951.

Hindu Social Structure vis a vis Untouchability: As commonly known and studied by Ambedkar Hindu society is commonly disbursed into four classes known as Varna Vyavastha namely at top Brahmins as educated beings near to divine, Kshatriyas as rulers and fighters, Vaishyas as farmers and laborers and at bottom of structure Shudras which were depressed and untouchables. This structure was obviously carrying unequal distribution of benefits and privileges. Ambedkar was strongly against this structure and

⁶Shukla. V. N, Constitution Of India (13th Ed. Eastern Book Company, 2017)

⁷Kumar Ranjeet. Ambedkar's Notion On Social Justice- A Different Perspective (International Journal Of Scientific And Engineering And Scientific Research), Volume 2 Issue 12.

⁸Lokhande G.S., BhimraoRamjiAmbedkar – A Study in Social Democracy

knew that this needs to be abolished if equality and fraternity is needed to be prevailing. He made his mind to fight this battle against existing social structure because he was himself victim of discrimination practiced upon shudras.

The most defective thing about caste system was that no person was free to choose his caste or occupation as nobody can control where he wants to take birth. In this conservative system everybody was forced to choose occupation hereditary and descend from father to child. So hereby opportunities were extremely limited resulting in unequal distribution of wealth. Such social structure cannot provide for growth of depressed classes and leads to complete disorganization.

In this traditional Hindu society condition of shudras was worst than all because they were not even regarded as humans. They suffered more than slave because they were forced to reside in dirty outskirts of village and were not allowed to public utilities such as water wells, religious buildings, living standards etc. They were not allowed to wear good clothes or perform wedding ceremonies like higher castes. Their voice or touch was considered enough to pollute higher class owned objects.

Ambedkar opposed this system through his writings. Some of them are Castes in India: Their Mechanism, Genesis and Development in 1916, Annihilation of Caste in 1936, who were Shudras in 1946, The Untouchables in 1948 and much more. After researching ancient scripts and literature he reached on conclusion that since inception Varna system was based on talent and worth but it degraded into birth and hence polluted the social structure.

LABOUR WELFARE

Dr. Ambedkar worked for labour reforms throughout his life. Labour is the class which works for development and productivity of state at grassroot level. That's why Babasaheb had kind heart for welfare of labour class. He was of the views that welfare of labour is welfare of state. He propounded the charter for labour which contained guidelines and standard operating procedure for welfare of labour in India. He demanded paid leaves, social security, health benefits, sanitation and maternity leaves for labour.

One should know that Dr. Ambedkar's contribution is not limited to constitution writing and upliftment of depressed people. Beside this labour also remained as key factor in his eyes to which he always wanted to contribute and reform. In one of his writings, 'Castes in India,' he stated that caste is not a division of labor but a division of laborers. In this essay he raised the issue of labor, not from the perspective of labor welfare, but from the perspective of the origin and genesis of labor through the caste system.

Independent Labor Party: Dr. B.R. Ambedkar was founded of Independent Labour Party which was registered in 1936. The need for this party aroused when Ambedkar reached on conclusion that congress in not a party of poor beings instead it is a representation of wealthy and high class business persons, landholders and capitalists. So according to him he couldn't think of poor being member of party which is exact opposite in ideology.

Vishnu Bhagwat, an admirer to Dr. Ambedkar compiled Independent Labour Party on following objectives and principles:

1. The properties, wealth and utilities which is existing in entire world is result of hard work performed by labour workers and farmers. In spite of that same labour class is not having shelter, food and clothes. That's why the people who are holding wealth are holding it unjustifiably.

2. Social structure of India is divided into various classes where ruler is exploiter and ruled is exploited.
3. Labour and worker class rights can only be defended when they themselves are policy makers.⁹

Labour Legislative Reforms: Babasaheb became member of Executive Council of Viceroy on 20th July 1942 and was charged with management of portfolio respective to labour. He also contributed immensely to labour legislation as a member of Bombay Legislative Council. When he joined as labour minister in New Delhi in 1943 he defined quality meal, clothes, shelter, health facilities and education in joining speech.¹⁰

During his tenure Factories Act was amended frequently from which two times are really significant. Firstly when in April 1944 he proposed bill where holidays were demanded to perennial industries. Secondly when in 1946 he successfully put restrictions on daily and weekly hours for laborers. In factories act paid leaves, overtime wages and maximum hours of work were introduced.

He applied brilliant idea of labour welfare fund while being a labour member which can be used by labour in case of contingency. In today's policies also we see extended version of that idea in type of PPFs, Bonuses and extra allowances. Minimum wages act in legislative assembly was introduced by him in 1946 which was strict to uniformity of payments. It set down wages less than specific amount as illegal and also provisioned revising of minimum wages after every five years. The bill was passed in 1948.¹¹

He also included provisions positive to women especially maternity benefits. He was very passionate about women empowerment. He kicked out conservative thinking and accepted the role of women in development of nation.

"I measure the progress of a community by the degree of progress which women have achieved," he said. Mines Maternity Benefit Act of 1941 was introduced by him to provide rest to women during pregnancy and child care after delivery. The act also provisioned fully wage during maternity leave period which is solely to be paid by employer. Act of firing a woman at time of pregnancy was no more legal now.

"In a welfare state everyone have freedom of speech and expression." Relying on this statement Ambedkar developed his view that every worker should have right to strike if something is not right relating to their work conditions. But he was strictly against usage of right to strike for political motives.

CONSTITUTION OF INDIA

Dr. B.R. Ambedkar was first Law Minister of Independent India and appointed so in 1947. Beside this he was the chairman of drafting committee of Constitution of India which was the most crucial committee in constituent assembly. He had to defend the provisions made by drafting committee in draft constitution. That's why he intervened in every debate of constituent assembly. He is often known as 'Father of Indian Constitution'.

A tale is told that when Pandit Jawahar Lal Nehru and Sardar Patel were thinking to request Sir Guor Jennings, an expert of constitutional drafting recognized worldwide for drafting Constitution of India then Gandhi Ji advised them that there is no need to call outside expert when we have such a gem in our own homeland. In Gandhi Ji's eyes too Ambedkar was an outstanding legal and constitutional expert.

⁹http://shodhganga.inflibnet.ac.in/bitstream/10603/134780/9/09_chapter%203.pdf

¹⁰ (1991). Dr. B.R. Ambedkar: Writings and speeches. Mumbai: Government of Maharashtra

¹¹ Padhi, P. K. (2017). Labour and Industrial Laws. PHP Publication

Ambedkar got functional posts step by step. Firstly he was selected as member of constituent assembly. Then he was appointed as first law minister of Independent India. At last he was chosen as chairman of drafting committee.¹² Because of his bright characteristics, as his deep and vast study, tremendous knowledge, amazing command of an English language, expertness in explaining the subject and ideal patriotism, he had got these pleasant honors.¹³

Concept of Federalism: In constituent assembly debates Ambedkar successfully defended India as a federal structure where centre is strong than states. According to him the same is required to implement policies regarding welfare state and this will India which is union of states, even much stronger. Federal structure with strong centre was required to implement welfare and development policies uniformly all over India so that nobody should be left behind. A big support to equality can be seen in Ambedkar's concept of federalism.

Preamble: A beautiful and meaningful start to Indian constitution where the words are 'We, The People of India' which is regarded as key to open the mind of framers by Indian judiciary is another contribution by Dr Ambedkar.

Fundamental Rights: Constitution of India gifted its citizen's fundamental rights and freedoms in such a beautiful way that it were exactly in fraction with international principles such as Universal Declaration of Human Rights and UN Charter. From right to equality, opportunities, abolition of untouchability and titles, freedoms, right to life and personal liberty, right to religion and practice of cultural heritage this chapter packed everything which was substantial to Indians. Beside drafting fundamental rights the right to constitutional remedies enshrined under article 32 & 226 are also there which are protectors of fundamental rights in case of violation. These remedies are regarded as heart and soul of Indian constitution according to Dr. Ambedkar.

Directive Principles of State Policy: Popularly known as DPSPs they put obligation on state that what to keep in mind while making laws and policies. In short they're objectives which are to be fulfilled by state.

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."*

National Integration: Ambedkar advocated single citizenship for the sake of national integration to keep the feeling of unity alive despite wide diversity of India. He believed that it is possible to safeguard regions, languages, religions, languages, traditions and cultures while putting them all into one thread of nationality.¹⁴ That's why he thought strong centre was indispensable to preserve administrative discipline and territorial integrity.

CONCLUSION

Babasaheb Dr. Bhimrao Ambedkar made a constitution which is workable, flexible as well as rigid, providing for welfare of people both in war and peace times. All he wanted was welfare of every life even at the cost of constitution.

"If I find the constitution being misused, I shall be the first to burn it." He once said.

¹² Dr. Gaikwad Dhyaraj Kashinath 'Rajwansh' – The Miraculous Great Man' – Dr. Bhimrao Ramji Ambedkar

¹³ <https://www.legalservicesindia.com/article/1609/Dr.-B.R.-Ambedkar,-The-Father-of-Indian-Constitution.html>

¹⁴ S.N. Mandal, "B.R. Ambedkar: His Thoughts and Observations"

Dr. B.R. Ambedkar's contribution to Indian democracy and social justice is indeed significant and noteworthy. As the chairman of the Constitutional Committee, he played a crucial role in shaping India as a sovereign, democratic, and republic nation with a focus on adult franchise. His efforts in drafting and formulating the Indian Constitution are widely recognized and respected. Dr. Ambedkar's vision went beyond the mere creation of a constitution. He championed the cause of social justice and worked tirelessly for the upliftment of the marginalized sections of society, particularly the oppressed and untouchable castes. His work aimed to eradicate social inequalities and promote a more inclusive and egalitarian society.

His commitment to the welfare of the poor and oppressed classes is evident in his lifelong dedication to their betterment. He fought against caste-based discrimination and worked towards ensuring equal rights and opportunities for all citizens, regardless of their social background. His efforts were aimed at creating a society free from exploitation and discrimination.

In recognition of his immense contributions, Dr. Ambedkar is often referred to as the "father" or "chief architect" of the Indian Constitution. His name holds a revered place in the history of India as a visionary leader who strived for social justice and equality. His ideas and principles continue to inspire generations and are integral to the foundations of Indian democracy.

Overall, Dr. Ambedkar's multifaceted role as a statesman, social reformer, and architect of the Indian Constitution makes him an iconic figure in the history of India, and his legacy as a champion of social justice remains of utmost importance.

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Dr. Br Ambedkar's Ideas on Social Justice: Weaker Sections of Indian Society and Constitution

Narender Singh,

Research Scholar,

Kurukshetra University, Kurukshetra

Abstract:

This year country is celebrating the 132nd birth anniversary of Dr. Bhimrao Ramji Ambedkar on April 14, 2023, as Ambedkar Jayanti. Baba Saheb (1891-1956) was one of the eminent thinkers in modern India. India is a caste-based society, where a large population faces social inequality at some other points. From the beginning, social and educational inequalities can be found in society. His unwavering commitment to social justice, particularly in the area of equality. Social justice is the spirit and vision of the Indian Constitution. The state has to secure a social order in which the legal system of the nation promotes justice based on equal opportunity and in particular, ensures that opportunities for securing justice are not denied to any citizen because of economic or other disabilities. The Constitution of India provides fundamental rights that no person should be discriminated against, based on race, sex, caste, and religion. The Indian Constitution guarantees equal status and opportunity to all citizens. India has been implementing social justice programmes through its reservation policy. This research paper attempts to explore Ambedkar's notion of social justice and constitutional safeguards for depressed classes.

Keywords: Social justice, inequalities, Caste system, Constitution, fundamental rights, quality, liberty, fraternity, justice.

“Justice has always evoked ideas of equality, of a proportion of compensation. Equity signifies equality. Rules and regulations, rights and righteousness are concerned with value equality. If all men are equal, then all men are of the same essence, and the common essence entitles them of the same fundamental rights and equal liberty... in short justice is another name for liberty, equality and fraternity.” -Dr. B. R. Ambedkar

1.1 INTRODUCTION

Dr. Bhim Rao Ramji Ambedkar is popularly known as Babasaheb Ambedkar, who as the greatest humanitarian and social reformer, has relentlessly struggled for the honour, dignity and freedom of the oppressed and downtrodden of our society. Babasaheb Ambedkar always

advocated for a society that must be based on the principles of Liberty, Equality and Fraternity. Babasaheb Ambedkar through his writings emphasized creating a free social order in which an individual is an end in itself and in which the main aim of the society is the growth and development of the individual. The individual is not subservient to society and if he subordinates himself that too is for his betterment and only to that extent which is necessary. 1 B.R. Ambedkar's concept of the ideal society is most relevant to a civilized society and suited to the needs of modern Indian society. Hence this chapter attempts to bring out his contributions towards the attainment of their two human ideals in society by

democratic process. Knowledge about liberty and equality is essential to analyze the social ideology of B.R. Ambedkar and his services to society. So, this researcher tries to examine them one by one. The concept of 'liberty' or 'freedom' denotes a very important principle of political philosophy.

Liberty is sometimes regarded as the distinctive principle of liberalism, but freedom is acclaimed as a universal principle. Freedom is eulogized by liberal, idealist as well as Marxist theory. Nobody quarrels with freedom as an end, but different schools of thought differ on the means and mode of realizing freedom. Even the champions of absolutism, authoritarianism and slavery pay lip service to freedom, claiming that for ordinary men, submission to authority-regarded as the symbol of some sort of excellence is the best way to realize freedom. 2

1.2 CONCEPT OF SOCIAL JUSTICE

The term 'Social Justice' was foreign to India particularly drawn from the United States of America, being it was much influenced by Americans when B.R. Ambedkar was studied at Columbia University. He learnt what social justice meant in American society. 3

Social Justice is a multi-dimensional concept that has been viewed by scholars of law, philosophy and political science differently. The term social justice is quite comprehensive. Social Justice is a bundle of rights, it is a balancing wheel between haves and have not's. It is of great social value in providing a stable society and in securing the unity of the country. In

general, Social Justice may be defined as the right of the weak, aged, destitute, poor, women, children and other under-privileged persons. According to, Justice is not something which can be captured in a formula once or for all, it is a process, complex and shifting balance between many factors. 4 The tasks of justice are the just allocation of advantages and disadvantages, preventing the abuse of power, preventing the abuse of liberty the just decision of disputes and adapting to change. 5 Justice may be natural Justice or distributive justice. Social justice is a term that provides sustenance to the rule of law. It has a wider connotation in the sense that it includes economic justice also. 6

1.3 DR. AMBEDKAR'S VIEW ON SOCIAL JUSTICE FOR WEAKER SECTIONS OF THE SOCIETY

B.R. Ambedkar's concept of social justice may be taken as an expression of moral and religious fellow feelings because of its stress on fraternity. It may be true, for his concept emanated from the social situation of India wherein the depressed classes, despite their worth,

merit, education, wealth, higher positions in Government and the like, are the victims of social injustice and discrimination. It is simply for the reason that they were born into families of lowly castes. This is much more a question of social justice. B.R. Ambedkar's concept of social justice is, in fact, the expression of his 'Social Humanism' which is inherent in his basic approach to human problems. His policies and acts too, have testified that his philosophical vision of Social Justice can be realized through man's purity of mind and righteous conduct. B.R. Ambedkar saw its possibility in Buddhism, for it is the religion that is based on human values of secular and moral justice, liberal republican relationship, equality of all men and women, respect for wives and children, and brotherhood of all human beings.

Thus, B.R. Ambedkar's concept of social justice emerged as a problem of respectful social life for all citizens in India. 7

1.4 WEAKER SECTION AND THE CONSTITUTION OF INDIA

The term weaker section refers to a section of the population that is socially, economically, and politically behind the other sections of the population and has been experiencing various forms of disabilities as a result of their backwardness. The Government of India Act, 1935 defines “weaker sections” as class or classes of people who are suffering from educational and economic backwardness, as well as some aspects of social life, due to traditional customs of untouchability, tribal background, tribal way of life or another backwardness. Different resolutions of the Indian government have divided the weaker groups into three main categories:

- ☐ Scheduled castes
- ☐ Scheduled tribes
- ☐ Other backward classes

But this list is not exhaustive. Women, aged persons, disabled, and sexual minorities are also deprived of the benefits and they are ill-treated. Thus, weaker sections that face discrimination include- women, scheduled castes(SC), scheduled tribes (ST), children, disabled, aged, poor migrants, sexual minorities, people suffering from HIV/AIDS, and other backward classes. The Constitution has provided provisions not only for SC/STs, and backward classes but also for the other weaker sections of society. 8 The makers of the Constitution were quite conscious about the prevailing miserable or appalling living conditions of a large section of our population, reprehending and segregation from our national and social life or have continued to basically suppress or economically exploit for centuries due to various types of social disabilities created by socio- religious taboos like Untouchables in the caste-based structure of the Hindu Society. The idea of a welfare state

envisaged by the Indian Constitution can only be achieved if the states endeavour to implement them with a high sense of moral duty. 9

Article 14 of the constitution provides for the equal protection of law and equality before

] the law. Therefore, irrespective of class every citizen has the right to be treated equally before the law. Article 15(1) of the Constitution states that ... “the state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them”. Under ‘Cultural and Educational Rights, Article 29(2) states that “no citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of the state funds on grounds only of religion, race, caste, language or any of them.” However, Article 15(4) gives special powers to the state by stipulating that “nothing in this Article or clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes or citizens or the scheduled castes and the scheduled tribes”. These general principles are applied to more specific areas, like public employment. Article 16(1) states that there shall be equality of opportunity for all citizens in matters relating to employment or appointments to any office under the state”. This is a positive guarantee against discrimination regarding public employment. It has been stated negatively in Article 16(2) that no citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of

them, be ineligible for, or discriminated against, in respect any employment or office under the state. 10 “Untouchability” is neither defined in the Constitution nor the Act because it is incapable of any precise definition. Article 17 abolishes “untouchability” and forbids its practice in any

form. 11 This Article provides that the state is allowed to restrict freedom of movement for the benefit of the Scheduled tribe. 12 It provides that every person is entitled to the right to life and personal liberty except the procedure established by law. Irrespective of caste, sex, religion, or place of birth everyone is entitled and they can’t be deprived of their life. 13

The Constitution provides that all children between the age of 6 to 14 years are entitled to free and compulsory education. 14 It prohibits the employment of children below the age of 14 years in factories, mines, or any other hazardous employment. This article prohibits child labour, working in the construction industry, mines and hazardous employment. 15

Article 25, which deals with freedom of conscience and religion, provides in clause (b) for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus. Article 25(2)(b) conferred a right on all classes

and sections of Hindus to enter into a public temple and on the complete terms of that article,

that right must be available, whether it is sought to be exercised against an individual under article 25(1) or against a denomination under article 26(b) The fact is that though Article 25(1) deals with rights of the individual, article 25(2) is much more comprehensive in its contents and has reference to the rights of communities, and controls both Article 25(1) and Article 26(b) Therefore, article 26(b) must be read subject to Article 25(2)(b). 16 Article 29 (1) guarantees to any section of the citizens residing in any part of India having a distinct language, script or culture of its own the right to conserve the same. Le language, script or culture A minority community can preserve its language, script or culture by and through educational institutions. Therefore, the right to establish and maintain institutions of their choice is necessarily concomitant to the right to preserve its distinctive language, script or culture. This right is guaranteed to them by Article 30 (1), which says that all minorities shall have the right to establish and administer educational institutions of their choice. 17

This right is further protected by Article 30 (2), which prohibits the State in granting aid to educational institutions from discriminating against any educational institution on the ground

that it is under the management of a minority, whether based on religion or language. This right is, however, subject to clause (2) of Article 29, according to which no citizen shall be denied admission into any educational institutions maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them. Article 29 applies only to citizens, while Article 30 applies to citizens and non-citizens. 18

Article 30 (1), says that all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice. This right is further

protected by Article 30 (2), which prohibits the State in granting aid to educational institutions from discriminating against any educational institution on the ground that it is under the management of a minority, whether based on religion or language. This right is, however, subject to clause (2) of Article 29, according to which no citizen shall be denied admission into any educational institutions maintained

by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them. Article 29 applies only to citizens, while Article 30 applies to citizens and non-citizens. 19

It states that must ensure and promote the welfare of the people by promoting and securing as effectively as may be a social order and must act to minimize inequalities in terms of income, status, facilities, and opportunities available. 20 It provides the policy which is to be considered by the states. Like, men and women are equally entitled to adequate means of livelihood, equal pay for equal work for men and women, the health of the worker, no abuse

against youth, children are provided with the opportunity to develop healthily to secure, and no citizen must be forced out of economic necessity to pursue something which unsuited for their age or quality. 21 Article 39A states that must provide free legal aid to the people who can't afford it because of economically weaker sections or due to some disabilities. 22 Article 41 of the Constitution deals with the Right to work, education and public assistance. Article 42 provides that the state must make provisions to secure any other hazardous employment in the just and humane conditions of work and maternity relief. Protecting the employment of women during the maternity period. 23 Article 46 provides that the State shall promote with special care the educational and economic interests of the weaker sections of the people, particularly the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation. 24 It was evident that the reservation of seats, as specified in Article 330, is intended to guarantee a minimum number of seats to the Scheduled Castes and Scheduled Tribes. Therefore, if members of the said castes and tribes secure additional seats by election to general unreserved seats, there would be no repugnancy. The claim of eligibility for the reserved seat does not exclude the claim for the general seat. It is an additional claim. Both the claims have to be decided on the basis that there is one election from the double-member constituency. 25 The Constitution 84th Amendment Act has amended the explanation to Article 330 and Article 332 and substituted for the figures "2000" the figure "2026"; thus, the expression population means the population as ascertained based on the 1991 census. The Constitution 87th Amendment 2003 has amended the proviso to Article 330 and substituted the figures '2001' for the figures '1991'. This means the expression 'population' for this purpose will be ascertained based on the 2001 census. The allocation of the seats in the Lok Sabha for Scheduled Castes and Scheduled Tribes shall be frozen until 2026. This means that there will be no increase in the strength of Lok Sabha till the year 2026. 26

The Explanation added by the Forty-second Amendment clarifies the meaning of the word "population". Similarly, under Article 332, seats are to be reserved in the Legislative Assembly of each state for the Scheduled Castes and Scheduled Tribes. This reservation is also to be made based on population. The Constitution (72nd Amendment) Act, 1992 inserted clause (3B) in Article 332, providing for reserving seats for Scheduled Tribes in the Tripura assembly on a basis other than the population. 27 The untouchables are usually regarded as objects but are ignored in any political scheme. The score that they have no interests are most significant, not that they have a large property to protect from confiscation, but they have this very persona confiscated; socio-religious disabilities have dehumanized the untouchables, and their interests at stake are, therefore, the interests of humanity. 28

In the pursuance of Article 338 or Article 338-A of the constitution, the president had appointed a commission for Scheduled Castes and Scheduled Tribes who performed the function indicated in clause (2) thereon and regularly submitted its report to the president. This Article aims to provide safeguards and other measures for the upliftment of weaker sections of society. With time, it was felt that instead of a particular officer (Commission of Scheduled Castes and Scheduled Tribes), a more effective arrangement

would be to have a high-level multi-member commission to guarantee constitutional safeguards for these people. Accordingly, Article 338 has been amended by the Constitution (65 th Amendment) Act, 1990, to abolish the commission's office and to provide for the appointment of the national commissioner for the Scheduled Castes and Scheduled Tribes. 29

Article 340 provides that the president has the authority to investigate the condition of socially and economically backward classes by appointing a commission to investigate. 30

1.5 CONCLUSION

The Constitutional Law is a philosophical legal document. It is replete with ideologies having binding force. Constitutional provisions are living instruments to safeguard the interests of people in general and special provisions for tribal people in particular. The special provisions

aim to prevent discrimination against the tribal people to protect their rights. It improves the standard of living of tribal people socially and economically to see them in the mainstream of society. The National Commission for Tribal and the Ministry of Tribal Affairs are the leading organizations to provide and implement various schemes and policies to safeguard the life of the tribal people to protect them from social injustice and all forms of exploitation. It explores the constitutional provisions for tribal safeguards and their development in India. The creators of the Indian Republic and the founding authors of our constitutions felt it was vital to provide particular safeguards in the constitution for the advancement of Scheduled Castes. The Indian Constitution has prescribed safeguards and protection for Scheduled Castes, Scheduled Tribes and other weaker sections, either expressly or by insisting on their general rights as citizens, to promote their educational and economic interests and remove social disabilities. The Ministry of Social Justice and Empowerment is in charge of overseeing the interests of the Scheduled Castes and Scheduled Tribes.

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ADVANCEMENT IN NANOTECHNOLOGY FOR WASTE WATER TREATMENT

KUSUM D/O SUBHASH CHANDER

137,MODEL TOWN , BHATTU MANDI

PIN NO. 125053

FATEHABAD HARYANA

kusumbanasthali@gmail.com

9350158631

ABSTRACT

The rarest and only non-renewable resource is water. It is continually recycled as part of the water cycle. Organic, inorganic, and industrial wastes, as well as a wide variety of other harmful compounds, are just a few of the numerous types of pollutants that have an impact on the purity of water. These pollutants are also the main contributors to water pollution. A component of life that is necessary is water. In agricultural fields, over 70% of the freshwater is utilized. The entire economy is heavily dependent on water. Considering that there is a limited supply of water, pollution is a severe issue worldwide. In addition, there is a daily rise in water overuse. Numerous techniques are used to clean up the contaminated water before releasing it into the ecosystem to address this water scarcity. A lot of effort has been paid to water purification in recent years using nanotechnology-based techniques. A wide spectrum of organic and inorganic pollutants from waste streams were successfully treated using several types of nanoparticles that were manufactured.

KEYWORDS :

Nanotechnology, waste water, purification, nanoparticles, nanomaterial, carcinogenic, pollution, toxicity, contamination, etc.

INTRODUCTION

One of the major challenges facing humanity in the twenty-first century is the provision of safe, inexpensive water. Across the globe, water supply struggles to keep up with the rapidly increasing demand, which is made worse by population expansion, global climate change, and water quality deterioration. It is impossible to stress the necessity of technological innovation for integrated water management.

Nanotechnology has enormous potential for improving water and wastewater treatment to increase the effectiveness of the treatment process and to increase water supply by using unorthodox water sources safely. Here, we examine current advances in nanotechnology for the treatment of water and wastewater. Discussion topics include potential nanomaterials, characteristics, and mechanisms that support applications, benefits, and drawbacks compared to current methods, as well as obstacles and future research directions.

The present study describes the prospects and constraints to further capitalize on these special qualities for sustainable water management by tracing these technological advancements to the physicochemical properties of nanoparticles.

Water is the most valuable and finite resource. It is the most crucial aspect of human existence, and the potable water supply is that aspect that cannot be taken away from human society. The primary requirement of the modern era is the accessibility of clean, affordable water. But the two biggest problems it faces are an aging population and a changing environment.

Dr. B.R.Ambedkar had a deep connection with water resources. Ambedkar played a key role in ensuring that water and power resources were developed to their full potential because of his belief in the power of scientific and technological advancement for social upliftment and his position as the viceroy's executive council member in charge of labor irrigation and power from 1942 to 1946.

To fulfill this aim, science is exploring waste water treatment through nanotechnological methods. The primary issue is that the water supply is getting smaller while the water shortage is getting worse every day.

In general, One of the most fundamental humanitarian objectives, consistent access to affordable and clean water is still a major global issue in the twenty-first century. There are many issues with our present water supply, both recent and historical. According to the WHO (2012), 780 million people worldwide still do not have access to better sources of drinking water. In the impacted areas (mostly in underdeveloped countries), where water and sanitation are major concerns, basic water treatment. There is frequently no wastewater infrastructure. Human activities are becoming ever more important in causing water scarcity in both emerging and developed nations.

Over 700 billion people live outside of the reach of drinkable water worldwide. Furthermore, the severity of this issue is growing right now. Developing nations and nations of sub-Saharan Africa are the regions where this issue is most severe. In light of this, it is now essential for modern society to recycle and reuse wastewater.

Looking at it, I can see that water purification is crucial. Nanotechnology has a significant impact on this area. Because of its exceptional qualities, it presents a fantastic opportunity to create cutting-edge new technologies for wastewater treatment. Organic, inorganic, and biological pollutants all exist in various forms. The ecology and people are both harmed by some water contaminants, some of which may be poisonous and carcinogenic.

Water pollution causes significant levels of toxicity from heavy metals. Some examples of heavy metals are cadmium, chromium, mercury, lead, zinc, nickel, copper, and many others, including the most lethal element, arsenic. Some ions, including nitrates, sulfates, phosphates, fluoride, chlorides, selenides, chromates, and oxalates, can be harmful in high doses and alter the flavor of water. As an illustration, a high fluoride content in water causes fluorosis. Microbes are responsible for the waterborne illnesses.

The process of purifying water can be done in a variety of ways (Saleh et al. 2011; Gupta et al. 2011a, b; Gupta and Nayak, 2012; Saleh and Gupta, 2012).

Some of the important methods are screening, filtration, micro and ultrafiltration, crystallization, sedimentation, solvent extraction, evaporation, distillation, reverse-osmosis, gravity separation, flotation,

precipitation, coagulation, oxidation, ion – exchange, electrodialysis, electrolysis, adsorption, setting out centrifugal, and membrane separation, fluidization, neutralization and remineralization, reduction and oxidation and so on. (Ali,2012) These methods could work well but some of the anthropogenic pollutants have become the challenge to purify the contaminated water.

Currently, Nanotechnology is performing the best over other technologies. Nanotechnology is based on the nanomaterial i.e. the materials built at the nanoscale range. The complete story of nanotechnology is based on the properties of the nanomaterials just because of their characteristics, the nanotechnology is the most preferable. It is expected that the global population will rise to a billion by 2050. Due to the higher use of consumption of water, water pollution will also be extreme. So it becomes much necessary to afford fresh water to short out the problem of drinking water shortage. That's why treating waste water the nanotechnology is going to be best.

CONCLUSION

Nanotechnology is growing with innovative ideas to solve the problems of water treatment. Nanoparticles have characteristics and properties that make them unique from others such as high aspect ratio, reactivity, and tenable pore volume, hydrophilic and hydrophobic interaction, and electrostatic and magnetic interactions. These interactions are especially useful in adsorption, sensing, Catalysis, and optoelectronics. Nanotechnology is not only for its smaller diversion but also at this scale; their (nanoparticles) physical, chemical, mechanical, and optional properties also perform a special role that makes it unique. It is interesting to know that the nanoscale is the scale at which the quantum effects dominate. The quantum affects the rules of the behavior and properties of particles (nanoparticles).

The pathetic impact of quantum effects results in the 'Tunability' i.e. one of the properties of nanoparticles. Novel improved water technologies are desperately needed, especially to assure high-quality drinking water, eradicate micropollutants, and increase industrial production processes via the use of flexibly adjustable water treatment. systems. Nanoadsorbents, for example, are nanoengineered materials. Nanometals, nanomembranes, and photocatalysts are However, there are still several drawbacks that have to be negotiated. Materials functionalized with nanoparticles deposited or incorporated on the surface, appear to be risky. Because nanoparticles have the potential to leak and emit into the environment they can linger for extended periods of time Until now, There are currently no internet monitoring solutions that provide reliable data on the quality and quantity of nanoparticles present only in trace levels in the water, collected in real time providing a high level of innovation potential Several national and international laws and guidelines have been put in place to reduce the health risk. The main disadvantage of nanoengineered water technologies is that they are rarely used. In many situations, this is the case today isn't cost-effective as compared to traditional treatment methods. Nonetheless, nanoengineered materials have a lot of promise. In the future decades, particularly for water breakthroughs Point-of-use devices, decentralized treatment systems, and contaminants that degrade quickly.

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